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Handbook for Bible Students

Containing Valuable Quotations Relat-
ing to the History, Doctrines, and
Prophecies of the Scriptures

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Handbook for Bible
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PUBLISHERS' PREFACE

THE "Bible Handbook" is a companion volume to the "Source Book for Bible Students." Indeed, the two might well have been combined in one had there not been an insistent demand for a book of convenient size for pulpit or desk use, and for easy carriage. Each of these books is complete in itself, but like a dictionary or an encyclopedia, one does not render the other less, but rather more, useful. Much of this matter is from sources not generally available, and all of it represents wide reading and much patient study and research.

As the work of preparing the "Source Book" advanced, it was found that there was much more source-matter of the greatest value in hand than could be used in a single volume of reasonable size. In the "Source Book" many brief, valuable excerpts from the most reliable sources, covering a wide range of subjects, are made available; but it was found to be impossible to do justice in a single small volume to such subjects as chronology, the canon of Scripture, Bible versions, the development of Bible doctrine, religious denominations, the church councils, genealogy, Babylon, ancient and modern, etc. It was decided, therefore, to have two books, making accessible as many of these quotations as possible in the "Bible Handbook."

This matter had been collected not only by our editors working actively for fully ten years, but by other men also during many more years of careful reading and patient research; and they were willing to give to readers everywhere, for the mere taking, what they themselves had gathered at no small expense in both time and money.

In studying any given topic, almost any one frequently feels the need of a wider knowledge than is made possible by brief definitions and condensed statements. Those who use the "Source Book" will at times wish for something more, to give them a broader grasp of the questions there briefly treated. Such help they will find on many subjects in the "Handbook."

The same alphabetical arrangement found so satisfactory in the "Source Book" has been followed in this companion volume, and the same care has been exercised in selecting, verifying, and reproducing. The references given are in every case as full as could be desired, while the information furnished as to authors quoted, publishers of books, etc., will, we believe, be found ample for all practical purposes.

A complete index makes it easy not only to turn readily to any subject, but to find at once any particular subdivision of any subject. As in the "Source Book," the list of "Authorities Cited" is a very helpful feature.

That the "Bible Handbook" may be found all that we have endeavored to make it, is the hope of

THE PUBLISHERS.

EXPLANATORY

a, after the number of a verse, indicates the first part of the verse;
b, used in the same way, indicates the second part.

i. e., that is.

e. g., for example.

c. or *cir.* or *circa* should be read "about."

u. s., *ut supra*, as above.

Ibid., at the end of a quotation, indicates that it is found in the same place as the last preceding quotation.

Id., at the end of a quotation, indicates that it is found in the same book as the last preceding one, but in a different volume or on a different page.

Transliterations of Hebrew and Greek have been supplied in brackets where necessary, and translations have been inserted in brackets where they were needed to make the meaning clear to those unacquainted with the language used.

In the transliteration of Greek words, \bar{e} should be pronounced \bar{a} , like \bar{e} in "they."

R. C. found in parentheses thus (R. C.), means that the author quoted is a Roman Catholic.

S. J., following a man's name, indicates that he is a member of the Society of Jesus, a Jesuit.

Three periods found close together in a quotation show that a part of the quotation has been omitted.

Variations in spelling the same proper names arise from the fact that the editors have followed the spelling used by the author of the quotation.

Notes not signed "Eds." are by the authors quoted.

Matter inserted in brackets has in most cases been supplied by the editors, but in some cases the authors quoted have inserted such matter, and this has been indicated by an editorial note. Words or sentences inclosed in parentheses are a part of the quotation.

Handbook for Bible Students

Abraham, EXPEDITION OF.—The monumental records of Babylonia bear marks of an interruption in the line of native kings, about the date which from Scripture we should assign to Chedorlaomer, and “point to Elymais (or Elam) as the country from which the interruption came.” We have mention of a king, whose name is on good grounds identified with Chedorlaomer, as paramount in Babylonia at this time,—a king apparently of Elamitic origin; and this monarch bears in the inscriptions the unusual and significant title of Apda Martu, or “Ravager of the West.” Our fragments of Berosus give us no names at this period; but his dynasties exhibit a transition at about the date required, which is in accordance with the break indicated by the monuments. We thus obtain a double witness to the remarkable fact of an interruption of pure Babylonian supremacy at this time; and from the monuments we are able to pronounce that the supremacy was transferred to Elam, and that under a king, the Semitic form of whose name would be Chedorlaomer, a great expedition was organized, which proceeded to the distant and then almost unknown west, and returned after “ravaging” but not conquering those regions.—“*The Historical Evidences of the Truth of the Scripture Records*,” George Rawlinson, M. A., pp. 73, 74. New York: John B. Alden, 1883.

Abraham, MIGRATION OF.—The Elamite invasion of Ur was probably one cause of the migration of Terah and his son Abraham. The words of Joshua seem to indicate that Terah was an idolater: “Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods,” and if he were driven out of Ur because of a foreign invasion, and wanted to go to a city where the same god was worshiped as in Ur, he would have chosen Haran, for the moon god was worshiped in both. The fact that he named his son Haran before this, suggests a connection of the sort: “Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.”—“*The Bible and the British Museum*,” Ada R. Habershon, pp. 28, 29. London: Morgan and Scott, 1909.

Abraham, TESTIMONY OF THE TABLETS CONCERNING.—Abu-ramu, or Abram, “the exalted father,” Abraham’s original name, is a name which also occurs on early Babylonian contract tablets. Sarah, again, is the Assyrian *sarrat*, “queen,” while Milcah, the daughter of Haran, is the Assyrian *milcat*, “princess.” The site of Ur of the Chaldees, the birth-place of Abram, has been discovered, and excavations have been made among the ruins of its temples. The site is now called Mugheir, and lies on the western side of the Euphrates, on the border of the desert, immediately to the west of Erech. The chief temple of Ur was dedicated

to the moon god, and the Accadian inscriptions on its bricks, which record its foundation, are among the earliest that we possess. It was, in fact, the capital of one of the oldest of the pre-Semitic dynasties, and its very name, Uru or Ur, is only the Semitic form of the Accadian *eri*, "city." It is probable that it had passed into the hands of the Semitic "Casdim" before the age of Abraham; at all events, it had long been the resort of Semitic traders, who had ceased to lead the roving life of their ancestors in the Arabian desert.

From Ur, Abraham's father had migrated to Haran, in the northern part of Mesopotamia, on the high road which led from Babylonia and Assyria into Syria and Palestine. Why he should have migrated to so distant a city has been a great puzzle, and has tempted scholars to place both Ur and Haran in wrong localities; but here, again, the cuneiform inscriptions have at last furnished us with the key. As far back as the Accadian epoch, the district in which Haran was built belonged to the rulers of Babylonia; Haran was, in fact, the frontier town of the empire, commanding at once the highway into the west and the fords of the Euphrates; the name itself was an Accadian one signifying "the road;" and the deity to whom it was dedicated was the moon god of Ur. The symbol of this deity was a conical stone, with a star above it, and gems with this symbol engraved upon them may be seen in the British Museum. [pp. 44, 45] . . .

When Abraham went down into Egypt, the empire was already very old. Its history begins with Menes, who united the independent states of the Nile Valley into a single kingdom, and established his capital at Memphis. The first six dynasties of kings, who reigned 1,478 years, represent what is called the Old Empire. It was under the monarchs of the fourth dynasty that the pyramids of Gizeh were built; and at no time during its later history did the art and culture of Egypt reach again so high a level as it did under the Old Empire. . . . But the Middle Empire, as it has been termed, did not last long. Semitic invaders from Canaan and Arabia overran the country, and established their seat at Zoan or Tanis. For 511 years they held the Egyptians in bondage, though the native princes, who had taken refuge in the south, gradually acquired more and more power, until at last, under the leadership of Aahmes, or Amosis, the founder of the eighteenth dynasty, they succeeded in driving the hated foreigners out. These foreigners are known to history as the Hyksos, or Shepherds, Hyksos being the Egyptian *hik shasu*, "prince of the Shasu," or "Bedouins." The name which they bear upon the monuments is Menti.

It must have been while the Hyksos monarchs were holding their court at Zoan that Abraham entered the land. He found there men of Semitic blood, like himself, and speaking a Semitic language. A welcome was assured him, and he had no need of an interpreter. But the Hyksos kings had already begun to assume Egyptian state and to adopt Egyptian customs. In place of the Semitic *shalat*, "ruler," the title by which their first leaders had been known, they had borrowed the Egyptian title of Pharaoh. Pharaoh appears on the monuments as *pir-aa*, "great house," the palace in which the king lived being used to denote the king himself, just as in our own time the "porte," or gate, of the palace has become synonymous with the Turkish sultan.—"*Fresh Light from the Ancient Monuments*," A. H. Sayce, M. A., pp. 44, 45, 48, 49. London: The Religious Tract Society, 1890.

Agnosticism, A VIRTUAL DENIAL OF GOD.—The agnostic claims neither to assert nor deny the existence of God. Virtually he denies in claiming that we cannot know God. For, as has been well argued, if there be a God, some evidence of him must necessarily exist. God is

too all-pervading, things are too dependent upon him, for us to discover no traces of him. It would have been impossible for a God to cover up his tracks so completely that beings possessed of reasoning powers would find none. The stamp of the maker is on all products. The higher the quality of work, the more convincing and distinctive are the marks of the workmanship. God could not conceal himself entirely behind his works.

Underlying the agnostic theory is the problem of knowledge which the purpose and limits of this work do not admit of our taking up for full discussion. It is assumed here that we live in an honest universe, that our faculties correspond to the world about us. If this is not true, then all reasoning on all subjects is vain. The consistent agnostic does not and never did exist. He could not make any assertion whatever if he were consistent. For if our faculties are unreliable, his dogma of universal doubt is itself much to be doubted.—“*Why Is Christianity True?*” E. Y. Mullins, D. D., LL. D., pp. 52, 53. Philadelphia: American Baptist Publication Society, copyright 1905.

Ahasuerus, HEBREW EQUIVALENT OF XERXES.—The name Ahasuerus is undoubtedly the proper Hebrew equivalent for the Persian word which the Greeks represented by Xerxes. . . . The Ahasuerus of Esther corresponds in all respects to the Greek portraiture of Xerxes, which is not (be it observed) the mere picture of an Oriental despot, but has various peculiarities which distinguish it even from the other Persian kings, and which, I think it may be said, individualize it. Nor is there, as might so easily have been the case, were the book of Esther a romance, any contradiction between its facts and those which the Greeks have recorded of Xerxes. The third year of his reign, when Ahasuerus makes his great feast at Shushan (or Susa), to his nobles, was a year which Xerxes certainly passed at Susa, and one wherein it is likely that he kept open house for “the princes of the provinces,” who would from time to time visit the court in order to report on the state of their preparations for the Greek war. The seventh year, wherein Esther is made queen, is that which follows the return of Xerxes from Greece, where again we know from the best Greek authority that he resumed his residence at Susa.—“*The Historical Evidences of the Truth of the Scripture Records,*” George Rawlinson, M. A., pp. 150, 151. New York: John B. Alden, 1883.

Ahasuerus, IDENTIFIED WITH XERXES.—There seems to be little reasonable doubt that we should identify the Ahasuerus of Esther with the well-known Xerxes, who reigned over Persia from 485 to 465 B. C., and who made the great expedition against Greece that culminated in the defeat of the Persian forces at Salamis and Platæa. If Esther be taken as equivalent to Ishtar, it may well be the same as the Amestris of Herodotus, which in Babylonian would be Ammi-Ishtar, or Ummi-Ishtar. Amestris is said to have been the daughter of Otanes, a distinguished general of Xerxes, and the granddaughter of Sisamnes, a notorious judge, who was put to death with great cruelty by the king because of malfeasance in office. Sisamnes may be in Babylonian Shamash-ammanu-[shallim]. If he were the brother and Otanes the nephew of Mordecai, we can easily account for the ease with which the latter and his ward Esther were advanced and confirmed in their positions at the court of Xerxes.

An Ahasuerus is mentioned in Ezra 4: 6 as one to whom some persons unnamed wrote an accusation against Judah and Jerusalem. Ewald and others have suggested that this Ahasuerus was Cambyses, the son and successor of Cyrus. It seems to be more probable that Xerxes, the

son and successor of Darius Hystaspis, is meant, first, because in the following verse, Artaxerxes, the son and successor of Xerxes, is mentioned; and secondly, because we have no evidence whatever that Cambyses was ever called Ahasuerus, whereas there is absolute certainty that the Persian Khshayarsha, the Hebrew *'āhashwērōsh*, the Greek Assoueros or Xerxes, and the Latin Ahasuerus, are the exact equivalents of one another. . . . An Ahasuerus is said in Daniel 9: 1 to have been the father of Darius the Mede, and to have been of the seed of the Medes. It is probable that this Ahasuerus is the same as the Uvakhshatara of the Persian recension of the Behistun inscription, which in the Babylonian is Umaku'ishtar, in the Susian Makishtarra, and in Herodotus Cyaxares. It will be noted that both the Greek Cyaxares and the Hebrew Akhashwerosh omit the preformative *uva* and the *t* of the Persian form Uvakhshatara.

That this Median king had sons living in the time of Cyrus is shown by the fact that two rebel aspirants to the throne in the time of Darius Hystaspis claimed to be his sons, to wit: Fravartish, a Median, who lied, saying, "I am Khshathrita of the family of Uvakhshatara" (Behistun Inscription, col. II, v); and Citrantakhma, who said, "I am king in Sagartia of the family of Uvakhshatara" (id., II, xiv). If we accept the identification of Gubaru with Darius the Mede, then the latter may well have been another of his sons, at first a subking to Astyages the Scythian, as he was later to Cyrus the Persian.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. I, art. "Ahasuerus," pp. 80, 81.

Amraphel, HAMMURABI.—Khammu-rabi, like others of his dynasty, claimed divine honors, and was addressed by his subjects as a god. In Babylonian, *ilu* is "god," the Hebrew *el*, and *Ammu-rapi ilu* would be "*Khammu-rabi*, the god." Now *Ammu-rapi ilu* is letter for letter the Amraphel of Genesis.

Thus the difficulty presented by the variant forms of the name of the king of Shinar, or Babylon, has disappeared with the progress of archeological knowledge. It is one more illustration of the fact that "critical" difficulties and objections commonly turn out to be the result of the imperfection of our own knowledge. Archeological research is constantly demonstrating how dangerous it is to question or deny the veracity of tradition or of an ancient record until we know all the facts.—"*Monument Facts and Higher Critical Fancies*," A. H. Sayce, LL. D., D. D., p. 60. *New York: Fleming H. Revell Company.*

Amraphel, EXPEDITION OF.—We read in the fourteenth chapter of Genesis that "in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tid'al king of nations (Goyyim); that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebolim, and the king of Bela, which is Zoar. . . . Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled." And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote "the Amorites of Canaan as far south as the later Kadesh-barnea."

There are several points worthy of notice in this narrative. Though it is dated in the reign of a king of Babylonia, the leader of the forces, and the suzerain to whom the Canaanitish princes were subject, was a king of Elam. Elam, therefore, must have been the predominant power at the time, and the Babylonian king must have been its vassal. The narrative nevertheless is dated in the reign of the Babylonian king, and

not in that of the king of Elam, and it is to the reign of the Babylonian king that the events described in it are attached. Babylonia, however, was not a united country; there was another king, Arioch of Ellasar, who divided with Amraphel of Shinar the government of it, and like Amraphel acknowledged the supremacy of Elam. Finally the "nations," whoever they were, were also subject to Elam, as well as the distant province of Canaan.

Now let us turn to the contemporaneous monuments of Babylonia, and see what they have to tell us in regard to the very period to which the book of Genesis refers. Elam, we find, had conquered Babylonia, and the sovereigns of Babylonia, accordingly, had become the vassals of the Elamite king. Along with the conquest has gone the division of Babylonia into two kingdoms; while Khammu-rabi, or Ammu-rapi, was reigning at Babylon,—the Biblical Shinar in the north,—Eri-Aku, the son of an Elamite prince, was ruling at Larsa — the Biblical Ellasar — in the south.

Eastward, in the Kurdish mountains, were the Umman Manda, or "barbarian nations," of whom Tudghula appears to have been the chief. Canaan had long been, in name, if not always in reality, a Babylonian province; and when Babylonia passed under Elamite domination, the Elamite king naturally claimed all the provinces that had been included in the Babylonian Empire. Indeed, Eri-Aku of Larsa gives his father Kudur-Nankhundi the title of "Father" or "Governor" of the land of the Amorites, the name under which Canaan was known at the time in Babylonia.

Could there be closer agreement between the fragment of Old World history preserved in the book of Genesis and the revelations of the native monuments? Even the proper names have been handed down in the Scriptural narrative with but little alteration.—"*Monument Facts and Higher Critical Fancies*," A. H. Sayce, LL. D., D. D., pp. 56-58. New York: Fleming H. Revell Company.

Antichrist, VICE-CHRIST.—It was not pseudo-Christ, as of those false self-styled Christs (in professed exclusion and denial of Jesus Christ), that the Lord declared would appear in Judea before the destruction of Jerusalem, and who did in fact appear there and then; but was a name of new formation, expressly compounded, it might seem, by the divine Spirit for the occasion, and as if to express some idea through its etymological force which no older word could so well express, Antichrist; even as if he would appear some way as a vice-Christ;¹ in the mystic temple, or professing church; and in that character act the usurper and adversary against Christ's true church and Christ himself. Nor did it fail to strengthen this anticipation, that the Gnostic heresiarchs and others did in a subordinate sense act that very part already, by setting Christ practically aside, while in mouth confessing him, and professing themselves in his place to be the power, wisdom, and salvation of God.—"*Horæ Apocalypticæ*," Rev. E. B. Elliott, A. M., Vol. I, pp. 67, 68, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Antichrist, EARLY CATHOLIC FATHERS ON (ITS RISE TO FOLLOW THE DIVISION OF THE ROMAN EMPIRE).—

Tertullian (About A. D. 160-240)

"For the mystery of iniquity doth already work; only he who now hinders must hinder, until he be taken out of the way." What obstacle

¹ When *ἀντί* [*anti*] is compounded with a noun signifying an agent of any kind, or functionary, the compound word either signifies a vice-functionary, or a functionary of the same kind opposing, or sometimes both.

is there but the Roman state, the falling away of which, by being scattered into ten kingdoms, shall introduce Antichrist upon (its own ruins)? "And then shall be revealed the wicked one."—"*On the Resurrection of the Flesh*," chap. 24; "*Ante-Nicene Fathers*," Vol. III, p. 563. New York: Charles Scribner's Sons, 1908.

The very end of all things threatening dreadful woes is only retarded by the continued existence of the Roman Empire.—"*Apology*," chap. 32; "*Ante-Nicene Fathers*," Vol. III, p. 43.

Lactantius (Early in the Fourth Century A. D.)

The subject itself declares that the fall and ruin of the world will shortly take place; except that while the city of Rome remains, it appears that nothing of this kind is to be feared. But when that capital of the world shall have fallen, and shall have begun to be a street, which the Sibyls say shall come to pass, who can doubt that the end has now arrived to the affairs of men and the whole world? It is that city, that only, which still sustains all things.—"*The Divine Institutes*," book 7, chap. 25; "*Ante-Nicene Fathers*," Vol. VII, p. 220.

Cyril of Jerusalem (A. D. 318-386)

What temple then? He means the temple of the Jews which has been destroyed. For God forbid that it should be the one in which we are! [He means the church itself.—EDITORS.]—"Catechetical Lectures," sec. 15, *On 2 Thess. 2:4*; "*Nicene and Post-Nicene Fathers*," Vol. VII, p. 108. New York: The Christian Literature Company, 1895.

But this aforesaid Antichrist is to come when the times of the Roman Empire shall have been fulfilled, and the end of the world is now drawing near. There shall rise up together ten kings of the Romans, reigning in different parts perhaps, but all about the same time; and after those an eleventh, the Antichrist, who by his magical craft shall seize upon the Roman power; and of the kings who reigned before him, "three he shall humble," and the remaining seven he shall keep in subjection to himself.—*Id.*, p. 109.

Ambrose (A. D. -398)

After the failing or decay of the Roman Empire, Antichrist shall appear.—Quoted in "*Dissertations on the Prophecies*," Thomas Newton, D. D., p. 463. London: B. Blake, 1840.

Chrysostom (A. D. -407)

When the Roman Empire is taken out of the way, then he [the Antichrist.—Eds.] shall come. And naturally. For as long as the fear of this empire lasts, no one will willingly exalt himself, but when that is dissolved, he will attack the anarchy, and endeavor to seize upon the government both of man and of God.—*Homily IV, on 2 Thess. 2:6-9*; "*Nicene and Post-Nicene Fathers*," Vol. XIII, p. 389. New York: Charles Scribner's Sons, 1905.

Jerome (d. about A. D. 420)

He that letteth is taken out of the way, and yet we do not realize that Antichrist is near.—*Letter to Ageruchia, written about 409 A. D., Letter 123, sec. 16*; "*Nicene and Post-Nicene Fathers*," Vol. VI, p. 236. New York: Charles Scribner's Sons, 1912.

Gregory I (Pope, A. D. 590-604)

Whosoever calls himself, or desires to be called, Universal Priest, is in his elation the precursor of Antichrist, because he proudly puts himself above all others. Nor is it by dissimilar pride that he is led

into error; for as that perverse one wishes to appear as God above all men, so whosoever this one is who covets being called sole priest, he extols himself above all other priests.—“*Epistles of St. Gregory the Great,*” *Letter to Emperor Mauricius Augustus, against assumption of title by Patriarch of Constantinople;* “*Epistles of St. Gregory the Great,*” book 7, epis. 33; “*Nicene and Post-Nicene Fathers,*” Vol. XII, p. 226. *New York: Charles Scribner’s Sons, 1912.*

Antichrist, ENGLISH REFORMERS ON.—The subject is however so important, the times so critical, and the views of the early Reformers and founders of our English Church on the point in question so often overlooked, if not misrepresented, that it seems to me desirable that the truth about it should be fully and plainly stated. . . .

1. Tyndale. (Martyred A. D. 1536.)

“Now, though the Bishop of Rome and his sects give Christ these names, . . . yet in that they rob him of the effect, and take the significations of his names unto themselves, and make of him but a hypocrite, as they themselves be—they be the right Antichrists, and ‘deny both the Father and the Son;’ for they deny the witness that the Father bare unto the Son, and deprive the Son of all the power and glory that his Father gave him.”—“*Works of Tyndale,*” Vol. II, p. 183, *Parker edition.*

2. Cranmer. (Archbishop of Canterbury, 1533; martyred 1555.)

“But the Romish Antichrist, to deface this great benefit of Christ, hath taught that his sacrifice upon the cross is not sufficient hereunto, without another sacrifice devised by him, and made by the priest; or else without indulgences, beads, pardons, pilgrimages, and such other pelfry, to supply Christ’s imperfection: and that Christian people cannot apply to themselves the benefits of Christ’s passion, but that the same is in the distribution of the Bishop of Rome; or else that by Christ we have no full remission, but be delivered only from sin, and yet remaineth temporal pain in purgatory due for the same; to be remitted after this life by the Romish Antichrist and his ministers, who take upon them to do for us that thing which Christ either would not or could not do. O heinous blasphemy, and most detestable injury against Christ! O wicked abomination in the temple of God! O pride intolerable of Antichrist, and most manifest token of the son of perdition; extolling himself above God, and with Lucifer exalting his seat and power above the throne of God!”—*Preface to Defence, etc., in “Works of Archbishop Cranmer,”* Vol. I, pp. 5-7, *Parker edition.*

3. Latimer. (Bishop of Worcester, 1535-1539; martyred 1555.)

“‘Judge not before the Lord’s coming.’ In this we learn to know Antichrist, which doth elevate himself in the church, and judgeth at his pleasure before the time. His canonizations, and judging of men before the Lord’s judgment, be a manifest token of Antichrist. How can he know saints? He knoweth not his own heart.”—*Third Sermon before Edward VI, in “Works of Bishop Latimer,”* Vol. I, pp. 148, 149, *Parker edition.*

4. Ridley. (Bishop of Rochester, 1547, and of London, 1550-1553; martyred 1555.)

“The see [of Rome] is the seat of Satan; and the bishop of the same, that maintaineth the abominations thereof, is Antichrist himself indeed. And for the same causes this see at this day is the same which St. John calleth in his Revelation ‘Babylon,’ or ‘the whore of Babylon,’ and ‘spiritually Sodoma and Ægyptus,’ ‘the mother of fornications and of the abominations upon the earth.’”—*Farewell Letter, in “Works of Bishop Ridley,”* p. 415, *Parker edition.*

5. Hooper. (Bishop of Gloucester, 1551-1554; martyred 1555.)

"If godly Moses and his brother Aaron never acclaimed this title [to be God's vicar and lieutenant] in the earth, doubtless it is a foul and detestable arrogancy that these ungodly bishops of Rome attribute unto themselves to be the heads of Christ's church. . . .

"Because God hath given this light unto my countrymen, which be all persuaded (or else God send them to be persuaded), that [neither] the Bishop of Rome, nor none other, is Christ's vicar upon the earth, it is no need to use any long or copious oration: it is so plain that it needeth no probation: the very properties of Antichrist, I mean of Christ's great and principal enemy, are so openly known to all men that are not blinded with the smoke of Rome, that they know him to be the beast that John describeth in the Apocalypse."—*Declaration of Christ, chap. 3, in "Early Writings of Bishop Hooper," pp. 22-24, Parker edition.*

6. Philpot. (Archdeacon of Winchester; martyred 1555.)

"I doubt not but you have already cast the price of this your building of the house of God, that it is like to be no less than your life; for I believe (as Paul saith) that God hath appointed us in these latter days as sheep to the slaughter. Antichrist is come again; and he must make a feast to Beelzebub his father of many Christian bodies, for the restoring again of his kingdom. Let us watch and pray, that the same day may not find us unready."—*Letter to Robert Glover, in "Writings of Archdeacon Philpot," p. 244, Parker edition.*

7. Bradford. (Prebendary of St. Paul's, 1551; martyred 1555.)

"This word of God, written by the prophets and apostles, left and contained in the canonical books of the Holy Bible, I do believe to contain plentifully 'all things necessary to salvation,' so that nothing, as necessary to salvation, ought to be added thereto. . . . In testimony of this faith I render and give my life; being condemned, as well for not acknowledging the Antichrist of Rome to be Christ's vicar-general, and supreme head of his Catholic and universal church, here and elsewhere upon earth, as for denying the horrible and idolatrous doctrine of transubstantiation, and Christ's real, corporal, and carnal presence in his Supper, under the forms and accidents of bread and wine."—*Farewell to the City of London, in "Writings of Bradford," p. 435, Parker edition.*

8. Homilies of the Church of England. (Authorized, 1563.)

"He ought therefore rather to be called Antichrist, and the successor of the Scribes and Pharisees, than Christ's vicar or St. Peter's successor."—"Homilies," Part 3, Homily of Obedience, p. 114. *Cambridge: Corrie, 1850.*

"Neither ought miracles to persuade us to do contrary to God's word; for the Scriptures have for a warning hereof foreshowed, that the kingdom of Antichrist shall be mighty 'in miracles and wonders,' to the strong illusion of all the reprobate. But in this they pass the folly and wickedness of the Gentiles."—"Homilies," Part 3, Homily Against Peril of Idolatry, p. 234.

9. Jewel. (Bishop of Salisbury, 1559-1571.)

"Many places of the Holy Scriptures, spoken of Antichrist, seemed in old times to be dark and doubtful; for that as then it appeared not unto what state and government they might be applied: but now, by

the doctrine and practice of the Church of Rome, to them that have eyes to see, they are as clear and as open as the sun."—" *Defence of the Apology*," Vol. IV, p. 744.

NOTE.—This section is found in the first edition of Rev. E. B. Elliott's " *Horæ Apocalypticæ*," Appendix IV, pp. 548-552.—Eds.

Antiochus Epiphanes.—Epiphanes—that is, the "Illustrious"—was illustrious only for the grossness of his character and the wickedness of his conduct. At his accession, the high priesthood at Jerusalem was in the hands of a worthy man, named Onias. But a brother of his own having offered to pay Antiochus 360 talents for the office, Onias was dispossessed, and the brother installed. Onias fled to Egypt, where he built a temple at Heliopolis, and acted as high priest. The name of the usurper was Jesus; but not liking the Hebrew name, he changed it into the Greek name Jason. A Greek party now appears among the Jews. The sympathies of Jason were entirely with the Greeks; and to the utmost of his power he discountenanced the old Hebrew customs and religion. He even sent on one occasion an embassy to Tyre to take part in certain games in honor of the heathen god Hercules, and to offer sacrifices on his altar. Jason, in his turn, was supplanted by another brother, who took the Greek name of Menelaus, and was still more of a Greek than Jason.

Persecutions at Jerusalem.—Antiochus now undertook an expedition into Egypt, and was successful. While he was there, the Jews heard a report of his death, at which they showed signs of great joy. Hearing of this, Antiochus, on leaving Egypt, went to Jerusalem to chastise them. He besieged and took the sacred city, slew forty thousand Jews, and sold a like number as slaves. To show his contempt for the Jewish religion, he entered the holy of holies, sacrificed a sow on the altar of burnt offering, and sprinkled broth made from its flesh all over the building.

On occasion of another expedition of Antiochus into Egypt, he was met by Popillius, a Roman ambassador, who ordered him preempторily to quit the country. Antiochus hesitated, on which the ambassador, drawing a circle around him on the sand, declared that he should not leave it till he had given his answer. Antiochus felt that he had no alternative but to yield. It will readily be believed that as the haughty monarch returned homeward he was in no very gentle temper. To chastise the Jews, he sent to Jerusalem a general named Apolonius, who executed his commission with terrible rigor. Waiting till the people were all assembled in their synagogues on the Sabbath, he made a frightful massacre, slaying the men, seizing the women and children as slaves, demolishing the city and its walls, and building the fortress of Acra with the ruins. The remaining inhabitants fled in consternation, and for three years and a half, till Judas Maccabeus recovered the temple and purged it from its pollutions, the daily sacrifices and all the public festivals ceased to be observed.

Not content with these atrocities, Antiochus began a furious persecution against the religion of the Jews. He issued an edict requiring all the people under his scepter to worship the same gods. The Samaritans conformed to the decree, and allowed their temple on Mt. Gerizim to be dedicated to the Grecian Jove. The temple at Jerusalem was forcibly consecrated to the same heathen deity, and the statue of Jupiter Olympus was erected on the altar of burnt offering. Two Jewish women, that were found to have circumcised their children, were led through the streets with their children fastened to their necks, and cast headlong over the steepest part of the walls. At the feast of Bacchus, the

god of wine, the Jews were forced to join, carrying ivy and taking part in the abominations of the festival. To observe any of the Jewish customs was made a capital offense,—in short, the most rigorous measures were adopted absolutely to root out the Jewish faith.—“*A Manual of Bible History*,” Rev. William G. Blaikie, D. D., LL. D., pp. 393-395. London: T. Nelson & Sons, 1906.

Apocrypha, AS USUALLY UNDERSTOOD.—The word “apocrypha,” as usually understood, denotes the collection of religious writings which the Septuagint and Vulgate (with trivial differences) contain in addition to the writings constituting the Jewish and Protestant canon. This is not the original or the correct sense of the word, as will be shown, but it is that which it bears almost exclusively in modern speech. In critical works of the present day it is customary to speak of the collection of writings now in view as “the Old Testament Apocrypha,” because many of the books at least were written in Hebrew, the language of the Old Testament, and because all of them are much more closely allied to the Old Testament than to the New Testament. But there is a “New” as well as an “Old” Testament Apocrypha, consisting of Gospels, epistles, etc. Moreover, the adjective “apocryphal” is also often applied in modern times to what are now generally called “Pseudepigraphical writings,” so designated because ascribed in the titles to authors who did not and could not have written them (e. g., Enoch, Abraham, Moses, etc.). The persons thus connected with these books are among the most distinguished in the traditions and history of Israel, and there can be no doubt that the object for which such names have been thus used is to add weight and authority to these writings. . . .

The investigation which follows will show that when the word “apocryphal” was first used in ecclesiastical writings, it bore a sense virtually identical with “esoteric;” so that “apocryphal writings” were such as appealed to an inner circle and could not be understood by outsiders. The present connotation of the term did not get fixed until the Protestant Reformation had set in, limiting the Biblical canon to its present dimensions among Protestant churches.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. I, art. “Apocrypha,” p. 179.

Apocrypha, VALUE OF.—The voice of prophecy was utterly hushed in this period [between the Testaments], but the old literary instinct of the nation asserted itself; it was part and parcel of the Jewish traditions, and would not be denied. Thus in this period many writings were produced, which although they lack canonical authority, among Protestants at least, still are extremely helpful for a correct understanding of the life of Israel in the dark ages before Christ.

a. The Apocrypha.—First of all among the fruits of this literary activity stand the apocryphal books of the Old Testament. It is enough here to mention them. They are fourteen in number: 1 and 2 Esdras, Tobit, Judith, 2 Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Song of the Three Holy Children, History of Susannah, Bel and the Dragon, Prayer of Manasses, 1 and 2 Maccabees. As 3 and 4 Maccabees fall presumably within the Christian era, they are not here enumerated. All these apocryphal writings are of the utmost importance for a correct understanding of the Jewish problem in the day in which they were written.—*Id.*, art. “Between the Testaments,” p. 457.

Apocrypha, NOT IN THE EARLY CANON OF THE SCRIPTURES.—The apocryphal books were not admitted into the canon of Scripture during the first four centuries of the Christian church.

They are not mentioned in the catalogue of inspired writings made by Melito, bishop of Sardis, who flourished in the second century, nor in those of Origen, in the third century, of Athanasius, Hilary, Cyril of Jerusalem, Epiphanius, Gregory Nazianzen, Amphilochius, Jerome, Rufinus, and others of the fourth century; nor in the catalogue of canonical books recognized by the Council of Laodicea, held in the same century, whose canons were received by the Catholic Church; so that, as Bishop Burnet well observes, "we have the concurring sense of the whole church of God in this matter." To this decisive evidence against the canonical authority of the apocryphal books, we may add that they were never read in the Christian church until the fourth century, when, as Jerome informs us, they were read "for example of life and instruction of manners, but were not applied to establish any doctrine;" and contemporary writers state that although they were not approved as canonical or inspired writings, yet some of them, particularly Judith, Wisdom, and Ecclesiasticus, were allowed to be perused by catechumens.

As proof that they were not regarded as canonical in the fifth century, Augustine relates that when the book of Wisdom was publicly read in the church, it was given to the readers or inferior ecclesiastical officers, who read it in a lower place than those books which were universally acknowledged to be canonical, which were read by the bishops and presbyters in a more eminent and conspicuous manner.

To conclude: Notwithstanding the veneration in which these books were held by the Western Church, it is evident that the same authority was never ascribed to them as to the Old and New Testament; until the last Council of Trent, at its fourth session, presumed to place them all (excepting the prayer of Manasseh and the third and fourth books of Esdras) in the same rank with the inspired writings of Moses and the prophets.—"*An Introduction to the Critical Study and Knowledge of the Holy Scriptures,*" Thomas Hartwell Horne, B. D., Vol. I, pp. 458, 459. London: T. Cadell, 1839.

Apocryphal Books, LAST OF, EXTANT.—It is not wonderful that, besides those which are admitted to be canonical books of the New Testament, there were many others which also pretended to be authentic. . . . In the ages following the apostles, the apocryphal writings, which were published under the names of Jesus Christ and his apostles, their companions, etc. (and which are mentioned by the writers of the first four centuries under the names of Gospels, epistles, acts, revelations, etc.), greatly increased. Most of them have long since perished, though some few are still extant. . . . The apocryphal books extant are: An Epistle from Jesus Christ to Abgarus; his Epistle, which (it is pretended) fell down from heaven at Jerusalem, directed to a priest named Leopas, in the city of Eris; the Constitutions of the Apostles; the Apostles' Creed; the Apostolical Epistles of Barnabas, Clemens or Clement, Ignatius, and Polycarp; the gospel of the infancy of our Saviour; the gospel of the birth of Mary; the prot-evangelion of James; the gospel of Nicodemus; the Martyrdom of Thecla or Acts of Paul; Abdias's History of the Twelve Apostles; the Epistle of Paul to the Laodiceans; the Six Epistles of Paul to Seneca, etc.—*Id.*, p. 461.

Apostasy, THE GREAT, MULTIPLYING RITES.—It is certain that to religious worship, both public and private, many rites were added, without necessity, and to the offense of sober and good men. The principal cause of this I readily look for in the perverseness of mankind, who are more delighted with the pomp and splendor of external forms and pageantry, than with the true devotion of the heart, and who despise whatever does not gratify their eyes and ears. But other and addi-

tional causes may be mentioned, which, though they suppose no bad design, yet clearly betray indiscretion.

First, There is good reason to suppose the Christian bishops multiplied sacred rites for the sake of rendering the Jews and the pagans more friendly to them. For both these had been accustomed to numerous and splendid ceremonies from their infancy, and had no doubts that they constituted an essential part of religion. And when they saw the new religion to be destitute of such ceremonies, they thought it too simple, and therefore despised it. To obviate this objection, the rulers of the Christian churches deemed it proper for them to be more formal and splendid in their public worship.

Secondly, The simplicity of the worship which Christians offered to the Deity, gave occasion to certain calumnies, maintained both by the Jews and the pagan priests. The Christians were pronounced atheists, because they were destitute of temples, altars, victims, priests, and all that pomp in which the vulgar suppose the essence of religion to consist. For unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought they must introduce some external rites, which would strike the senses of people; so that they could maintain that they really *had* all those things of which Christians were charged with being destitute, though under different forms.—“*Institutes of Ecclesiastical History*,” Mosheim, book 1, cent. 2, part 2, chap. 4, secs. 1-3 (Vol. I, pp. 171, 172). London: Longman & Co., 1841.

Apostasy, THE GREAT, ADOPTING HEATHEN PHILOSOPHY.—The Christian church came early, after the days of the apostles, under the influence, not merely of the Greek language, but of the philosophy of the Greeks. The tendency in this direction was apparent even in the times of the apostles. It was against this very influence that Paul so often and earnestly warned the early Christians: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, . . . and not after Christ.” “Avoid profane and vain babblings, and oppositions of science, falsely so called, which some professing, have erred concerning the faith.” “I fear, lest by any means, as the serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” . . . It was not long before the Grecian philosophy had become dominant and controlling. Their schools of literature, and especially of theology, were Grecian schools. Grecian philosophers became their teachers and leaders.—“*The Gospel of Life in the Syriac New Testament*,” Prof. J. H. Pettingell, p. 9.

Arabah.—This word indicates in general a barren district, but is specifically applied in whole or in part to the depression of the Jordan valley, extending from Mt. Hermon to the Gulf of Akabah. In the Authorized Version it is transliterated only once (Joshua 18: 18) describing the border of Benjamin. Elsewhere it is rendered “plain.” But in the Revised Version it is everywhere transliterated. South of the Dead Sea the name is still retained in Wady el-Arabah. In Deut. 1: 1; 2: 8 (Authorized Version, “plain”) the southern portion is referred to; in Deut. 3: 17; 4: 49; Joshua 3: 16; 11: 2; 12: 3, and 2 Kings 14: 25 the name is closely connected with the Dead Sea and the Sea of Chinnereth (Gennesaret). The allusions to the Arabah in Deut. 11: 30; Joshua 8: 14; 12: 1; 18: 18; 2 Sam. 2: 29; 4: 7; 2 Kings 25: 4; Jer. 39: 4; 52: 7, indicate that the word was generally used in its most extended sense, while in Joshua 11: 16 and 12: 8 it is represented as one of the great natural divisions of the country.—*The International Standard Bible Encyclopedia*, Vol. I, art. “Arabah,” p. 211.

Archeology, RESULTS OF THE WORK OF THE EXCAVATOR.—For a hundred years or more the explorer and the excavator have been busy in many parts of the world. They have brought to light monuments and texts that have in many cases revolutionized our conceptions of history, and have in other cases thrown much new light on what was previously known.

In no part of the world have these labors been more fruitful than in the lands of the Bible. In Egypt and Babylonia vistas of history have been opened to view that were undreamed of before exploration began. The same is true for that part of the history of Palestine which antedates the coming of Israel. Information has also been obtained which illumines later portions of the history, and makes the Biblical narrative seem much more vivid. It is now possible to make real to oneself the details of the life of the Biblical heroes, and to understand the problems of their world as formerly one could not do. Exploration has also brought to light many inscriptions in the various countries that confirm or illuminate the traditions, history, poetry, and prophecy of the Bible.—*“Archeology and the Bible,”* George A. Barton, Ph. D., LL. D., Preface, p. iii. Philadelphia: American Sunday-School Union, copyright 1916.

Archeology, EMPHASIS OF, UPON INSPIRATION.—Not the least service that archeology has rendered has been the presentation of a new background against which the inspiration of the Biblical writers stands out in striking vividness. Often one finds traditions in Babylonia identical with those embodied in the Old Testament, but they are so narrated that no such conception of God shines through them as shines through the Biblical narrative. Babylonians and Egyptians pour out their hearts in psalms with something of the same fervor and pathos as the Hebrews, but no such vital conception of God and his oneness gives shape to their faith and brings the longed-for strength to the spirit. Egyptian sages developed a social conscience comparable in many respects with that of the Hebrew prophets, but they lacked the vital touch of religious devotion which took the conceptions of the prophets out of the realm of individual speculation and made them the working ethics of a whole people. Archeology thus reinforces to the modern man with unmistakable emphasis the ancient words, “Men spake from God, being moved by the Holy Spirit.” 2 Peter 1: 21.—*Id.*, Preface, pp. iv, v.

Archeology, EFFECT OF, UPON THE NEW TESTAMENT.—The modern archeological discoveries have made the old criticisms of New Testament “mistakes” seem very immature. The discoveries indeed have confirmed in a most remarkable way the general and constant accuracy of the New Testament writers in their reports of first-century facts and customs.—*Article by Camden M. Cobern, D. D., Litt. D., “The New Archeological Discoveries and the New Testament Text,”* in the *Biblical Review*, January, 1920, New York.

Arminianism.—The “Remonstrance” of 1610 summed up in five articles the Arminian modifications of orthodox Calvinism. James Arminius had died in 1609. His views were maintained by Episcopius (Bisschop), his successor at Leyden, and by the preacher Uytenbogaert, and were supported by such eminent jurist-statesmen as Barneveldt and Grotius. The “Remonstrance” was drawn up by Uytenbogaert for presentation to the Estates of Holland and West Friesland, and was signed by forty-six pastors. It represented an even more serious and determined attempt than Amyraldism — its kindred though independent

French counterpart — to break down the rigor of supralapsarian and infralapsarian Calvinism. Though condemned by the weighty, if one-sided, Synod of Dort, and driven by force from Holland or suppressed for a time, it exerted an extremely widespread influence, especially throughout the English-speaking world, pervading the Anglican Church and its great Methodist offshoot. It presents the recoil of the human heart from the stern inferences of the head, from the darker aspects of Scripture teaching and of everyday observation of life. Its weapons against scholastic logic and learning are sentiment and humane feeling. It first denies five current propositions, then affirms five others, ending with the claim that the latter are “agreeable to the word of God, tending to edification, and, as regards this argument, sufficient for salvation, so that it is not necessary or edifying to rise higher or to descend deeper.”

The first article affirms that election is conditional upon, and inseparable from, divine foreknowledge of faith and perseverance, and reprobation upon foreknowledge of unbelief and sin persisted in.

The second affirms that the atonement through Christ's death is universal and sufficient for all, though not necessarily accepted and actually effective in every case, denying any *a priori* limitation of it to elect persons.

The third affirms that fallen man cannot accomplish good or attain to saving faith unless regenerated through the Holy Spirit.

The fourth denies that grace is irresistible, compelling the elect though withheld from the reprobate.

The fifth denies that recipients of irresistible grace, those who through faith are “*Christo insiti ac proinde Spiritus eius vivificantis participes* [ingrafted into Christ and therefore partakers of his life-giving Spirit],” are unable to fall away and necessarily persevere to the end, and affirms that it is impossible to say from Scripture whether the regenerate can ever fall away.—“*A History of Creeds and Confessions of Faith*,” William A. Curtis, B. D., D. Litt., pp. 239, 240. New York: Charles Scribner's Sons, 1912.

Arminianism AND METHODISM.—As the church in Holland became less and less distinctively Calvinist, the separate testimony of the Remonstrants became the less necessary, and save at Rotterdam and Amsterdam they are now few in numbers. Wesley's movement gave the name at least of Arminianism in England a new lease of life, and a modified Arminianism is associated with the Methodists, as distinct from the Calvinism of other sects.—*Nelson's Encyclopedia*, Vol. I, art. “*Arminianism*,” p. 371A.

Artaxerxes, SEVENTH YEAR OF.—Sir Isaac Newton, the great mathematician and scientist, made an analysis of Greek and other records bearing witness to 457 B. C. as the seventh year of Artaxerxes. For the famous discoverer of the law of gravitation was an earnest student of prophecy, and of that greatest of all sciences—the science of salvation. In his work on the prophecies of Daniel, he gives various independent lines of proof for the date 457 B. C. as the seventh year of Artaxerxes, whence the prophetic period was to be reckoned. Reference to three of these lines of evidence must suffice:

1. Newton shows that soon after an anniversary of his accession, Xerxes began to march his army over the Hellespont into Europe, “in the end of the fourth year of the seventy-fourth Olympiad,” which ended in June, 480 B. C. Newton continues:

“In the autumn, three months after, on the full moon, the sixteenth day of the month of Munychion, was the battle of Salamis, and a little after that an eclipse of the sun, which, by the calculation, fell on Octo-

ber 2. His [Xerxes'] sixth year, therefore, began a little before June, suppose in spring, An. J. P. [Julian period] 4234 [B. C. 480], and his first year consequently in spring, An. J. P. 4229 [B. C. 485], as above. Now he reigned almost twenty-one years, by the consent of all writers. Add the seven months of Artabanus, and the sum will be twenty-one years and about four or five months, which end between midsummer and autumn, An. J. P. 4250 [B. C. 464]. At this time, therefore, began the reign of his successor, Artaxerxes, as was to be proved." ("Observations upon the Prophecies," Sir Isaac Newton, part 1, chap. 10.)

2. Again, Newton takes the writings of Africanus, a Christian of the third century:

"The same thing is also confirmed by Julius Africanus, who informs us out of former writers that the twentieth year of Artaxerxes was the one hundred fifteenth year from the beginning of the reign of Cyrus in Persia, and fell in with An. 4, Olympiad 83 [the fourth year of the eighty-third Olympiad¹]. It began, therefore, with the Olympic year soon after the summer solstice, An. J. P. 4269 [B. C. 445]. Subduct nineteen years, and his first year will begin at the same time of the year An. J. P. 4250 [B. C. 464], as above."—*Ibid.*

3. Another of Newton's arguments in proof of the date, the last that we have space to refer to, is based on testimony as to the death of Artaxerxes. It will be more easily followed if we quote more fully than Sir Isaac Newton does from the original authority cited; and indeed the story is an interesting one apart from its contribution to chronology. It is from the "History of the Peloponnesian War,"—really a contest between Sparta and Athens,—written by Thucydides. Writing of the winter season of 425-424 B. C., he says:

"During the ensuing winter, Aristides, son of Archippus, one of the commanders of the Athenian vessels which collected tribute from the allies, captured at Eion, upon the [river] Strymon, Artaphernes, a Persian, who was on his way from the king [Artaxerxes] to Sparta. He was brought to Athens, and the Athenians had the dispatches which he was carrying, and which were written in the Assyrian character, translated. . . . The chief point was a remonstrance addressed to the Lacedæmonians by the king, who said that he could not understand what they wanted. . . . If they meant to make themselves intelligible, he desired them to send to him another embassy with the Persian envoy. Shortly afterward the Athenians sent Artaphernes in a *trireme* [galley] to Ephesus, and with him an embassy of their own; but they found that Artaxerxes, the son of Xerxes, had recently died; for the embassy arrived just at that time." ("History of the Peloponnesian War," Thucydides, book 2, par. 50, Jowett's translation, p. 278.)

As all this happened "during the winter," it is evident that the envoys from Greece on the way to Artaxerxes' court in Persia, and the embassy from Persia announcing the king's death, met in Ephesus (in Asia Minor) in the early months of 424 B. C.; and that the death of Artaxerxes must have occurred toward the end of 425 B. C. Sir Isaac Newton shows that his precise reign was thirty-nine years and three months. Counting this time back from the end of 425 B. C., the beginning of his reign comes in the latter half of 464 B. C., just as we have seen by other witnesses, and the seventh year of his reign would be 457 B. C.

¹ "An Olympiad is a cycle of four years, and the years are reckoned as the first, second, third, or fourth years of any given Olympiad. The Olympic games consisted of various athletic sports, a record of which was kept at Elis, and the names of the victors inserted in it by the presidents of the games. These registers are pronounced accurate by ancient historians, and are complete, with the exception of the 211th Olympiad, "the only one," says Pausanias, "omitted in the register of the Eleans."—"Analysis of Sacred Chronology," S. Bliss, p. 23. Oakland, Calif.: Pacific Press Publishing House, 1887.

This is but a rough calculation, based on an estimate of the reasonable time elapsing in the journeying of the embassies. It is related to the exact chronology of Ptolemy's Canon only as the "log" reckoning of a ship is related to the sure observation by the sun or stars in determining the ship's position. But it is interesting as showing how fragmentary details of chronological history join in confirming an important date in prophecy.

The testimony of the Olympiads agrees with that of Ptolemy's Canon in fixing the year period within which Artaxerxes began to reign. And just where the testimony of history is uncertain — as to the season of the year — the voice of Inspiration speaks.

The year in which the great commission was granted to Ezra to restore and build Jerusalem was 457 B. C.—“*The Hand of God in History*,” William A. Spicer, pp. 57-60. Washington, D. C.: Review and Herald Publishing Association, copyright 1913.

Artaxerxes, SEVENTH YEAR OF, DATE OF.—Now, what is the testimony of the canon to the seventh year of Artaxerxes Longimanus, when the decree to Ezra went forth? Ptolemy, of course, knew nothing of the Christian era and the reckoning of years before Christ and after Christ. He began with the era of Nabonassar. Of the origin of this system, Dr. Hales (“Chronology,” Vol. I, p. 155) says:

“Nabonassar [king of Babylon], having collected the acts of his predecessors, destroyed them, in order that the computation of the reigns of the Chaldean kings might be made from himself. It began, therefore, with the reign of Nabonassar, Feb. 26, B. C. 747.”

That day was the Egyptian *Thoth*, or New Year. It begins the year 1 of Ptolemy's Canon, which thenceforward numbers off the years, 1, 2, 3, etc., straight on through history, telling in what year of Nabonassar's era each king began to reign, always counting full years from New Year to New Year. The canon does not deal with parts of years. It is like a rigid measuring rule, just three hundred sixty-five days long, laid down over history, marking the years and numbering them from that first New Year. Knowing the starting-point, Feb. 26, 747 B. C., it is but a matter of computation, or measuring, to tell in what year of our modern reckoning a given year of the canon falls.

According to Ptolemy, the year in which Artaxerxes began to reign was the two hundred eighty-fourth year of the canon. This year 284, according to our calendar, began Dec. 17, 465 B. C.¹

But according to the rule of Ptolemy, this means only that somewhere between Dec. 17, 465, and Dec. 17, 464, the king came to the throne. At whatever time in the year a king came to the throne, his reign was counted from the New Year preceding. To illustrate: If we were following that plan now of recording the reigns of kings,—by years only, not counting parts of years,—and a king should come to the throne in July, 1913, the year of his accession would be set down as beginning with the New Year, Jan. 1, 1913, for in the year then opening he began to reign. That was Ptolemy's method. Dr. Hales (“Chronology,” Vol. I, p. 171) states the rule:

“Each king's reign begins at the *Thoth*, or New Year's Day, before his accession, and all the odd months of his last year are included in the first year of his successor.” . . .

¹ As the exact 365-day year of the Egyptians made no allowance for leap year, the Egyptian *Thoth*, or New Year, drops back in our calendar about a day every four years. So that, while it fell on February 26 in 747 B. C., where the years of the canon begin, in this two hundred eighty-fourth year of the canon it falls on Dec. 17, 465.

Therefore, inasmuch as the canon shows only that Artaxerxes began his reign sometime in the Nabonassean year beginning Dec. 17, 465 B. C., and ending Dec. 17, 464, the question is, At what time of the year did he come to the throne? With this answered, we can readily determine the seventh year of Artaxerxes, as the Scripture would reckon it from the time when he actually began to reign. And here Inspiration itself gives the answer.

The record of Nehemiah and Ezra fully establishes the fact that Artaxerxes began his reign at the end of the summer, or in the autumn. Neh. 1: 1; 2: 1; Ezra 7: 7-9.¹ His first year, therefore, was from the autumn of 464 B. C. to the autumn of 463 B. C., and his seventh year was from the autumn of 458 B. C. to the autumn of 457 B. C.

Under Ezra's commission the people began to go up to Jerusalem in the spring of that year, 457 B. C. (in the first month, or April), and they "came to Jerusalem in the fifth month" (August). Ezra 7, 8, 9. Ezra and his associates soon thereafter "delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God." Ezra 8: 36.

With this delivery of the commissions to the king's officers, the commandment to restore and to build had fully gone forth. And from this date, 457 B. C., extend the 70 weeks, or 490 years, allotted to the Jewish people. "Seventy weeks are determined [cut off] upon thy people and upon thy holy city, . . . from the going forth of the commandment to restore and to build Jerusalem." Dan. 9: 24, 25.

This 490-year period, measuring from 457 B. C. to 34 A. D., touches at its close the years of the public ministry and crucifixion of Christ, and the turning of the apostles to the Gentiles.

At the same date, 457 B. C., necessarily began the longer period of 2300 years, from which the shorter period was "determined," or cut off. And this long prophetic period was to reach to "the time of the end," to "the cleansing of the sanctuary," the beginning of the closing ministry of Christ in the heavenly sanctuary, preparatory to his second coming in glory.—"*The Hand of God in History*," William A. Spicer, pp. 44-49.

Asherah.—Like so much else in Canaanitish religion, the name and worship of Asherah were borrowed from Assyria. She was the wife of the war god Asir, whose name was identified with that of the city of Assur with the result that he became the national god of Assyria. Since Asirtu was merely the feminine form of Asir, "the superintendent" or "leader," it is probable that it was originally an epithet of Istar (Ashtoreth) of Nineveh. In the West, however, Asherah and Ashtoreth came to be distinguished from one another, Asherah being exclusively the goddess of fertility, whereas Ashtoreth passed into a moon goddess.

¹The texts prove that the king came to the throne after midsummer, toward or fully in the autumn, so that the actual years of his reign would run from autumn to autumn. Nehemiah 1:1 begins the record: "In the month Chisleu, in the *twentieth year*." Nehemiah 2:1 continues: "It came to pass in the month Nisan, in the *twentieth year* of Artaxerxes." Thus it is plain that in the actual year of the king's reign the month Chisleu came first in order, and then Nisan. Chisleu was the ninth month of the Jewish sacred year. Zech. 7:1. The year began in the spring. In our calendar Chisleu is, roughly, December, or, strictly, from the latter part of November to the latter part of December. Nisan is the first month, April. And these months—November (latter part), December, April—in the order named by the prophet, came in the first year of the king, of course, the same as in his twentieth year. And in the same year also came the fifth month, August; for Ezra 7:7-9 shows that the first and fifth months also fell in the same year of his reign. Then we know of a certainty that his reign began somewhere between August and the latter part of November.

In Assyrian, *asirtu*, which appears also under the forms *asrātu*, *esrēti* (plural), and *asru*, had the further signification of "sanctuary." Originally *Asirtu*, the wife of *Asir*, and *asirtu*, "sanctuary," seem to have had no connection with one another, but the identity in the pronunciation of the two words caused them to be identified in signification, and as the tree trunk or cone of stone which symbolized *Asherah* was regarded as a *Beth-el*, or "house of the deity," wherein the goddess was immanent, the word *Asirtu*, *Asherah*, came to denote the symbol of the goddess. The trunk of the tree was often provided with branches, and assumed the form of the tree of life. It was as a trunk, however, that it was forbidden to be erected by the side of "the altar of *Jehovah*." . . . The existence of numerous symbols in each of which the goddess was believed to be immanent, led to the creation of numerous forms of the goddess herself, which, after the analogy of the *Ashtaroth*, were described collectively as the *Asherim*.—*The International Standard Bible Encyclopedia*, edited by *James Orr, M. A., D. D., Vol. I, art. "Asherah," pp. 268, 269.*

Ashtoreth.—*Ashtoreth*, or *Astarte*, is a word whereof no satisfactory account has as yet been given. It seems to have no Semitic derivation, and may perhaps have been adopted by the Semites from an earlier Hamitic population. Originally a mere name for the energy or activity of God, *Ashtoreth* came to be regarded by the Phœnicians as a real female personage, a supreme goddess, on a par with *Baal*, though scarcely worshiped so generally. In the native mythology she was the daughter of *Uranos* (heaven), and the wife of *El*, or *Saturn*. The especial place of her worship in Phœnicia was *Sidon*. In one of her aspects she represented the moon, and bore the head of a heifer with horns curving in a crescent form, whence she seems to have been sometimes called *Ashtoreth Karnaim*, or "*Astarte of the two horns*." But, more commonly, she was a nature goddess, "the great mother, the representation of the female principle in nature, and hence presiding over the sexual relation, and connected more or less with love and with voluptuousness. The Greeks regarded their *Aphrodité*, and the Romans their *Venus*, as her equivalent. One of her titles was "*Queen of Heaven*;" and under this title she was often worshiped by the Israelites.—"*The Religions of the Ancient World*," *George Rawlinson, M. A., pp. 106, 107. New York: Hurst & Co.*

Assyria, KINGS OF.—In the Scriptures we find the names of the following Assyrian kings:

Pul, contemporary with *Menahem*. 2 Kings 15: 19 (B. C. 771-760).

Tiglath-Pileser, with *Ahaz*. 2 Kings 16: 7-10 (cir. 738).

Shalmaneser, with *Hoshea* and *Hezekiah*. 2 Kings 17: 4 (723).

Sargon. Isa. 20: 1 (cir. 718).

Sennacherib. 2 Kings 18: 13 (B. C. 713).

Esarhaddon, his son. 2 Kings 19: 37. (The same, or another of the same name, in *Ezra* 4: 2.)—"*Chronology of the Holy Scriptures*," *Henry Browne, M. A., p. 546. London: John W. Parker, 1844.*

Augsburg Confession, NOTES ON.—The *Augsburg Confession* was drawn up to be presented to *Charles V* at the Diet of *Augsburg*, 1530. *Charles* inherited united *Spain*, *Naples*, the *Netherlands*, and *Austria*, and was elected emperor of the *Holy Roman Empire* 1519, taking the title of *Charles V*. *Charles* was a Catholic and took the side of the *Papacy*, but his wars with *Francis of France* and the *Turks* took so much of his efforts that he could not put forth his power to crush the reform movement. The Diet of *Augsburg* was held after his second

war with Francis, and though the emperor decided for Catholicism, when the time came to execute the edict the next spring, he was again busy with France and the Turks.

The Confession shows the ideas of the Reformation better than any other one document, and is the basis of the Protestantism of Northern Europe. It was not, however, the belief in all ways of all Protestants. Zwingli believed that the sacrament did not change the bread and wine to the actual body of Christ, and Luther and he never permanently joined forces. Calvin later had other differences of belief, but the document states in an effective form the ideas of the Protestants of Germany. . . .

The ideas of the Confession were Luther's, but it was drawn up by Melancthon.—“*The Library of Original Sources,*” edited by Oliver J. Thatcher, Vol. V, p. 151. *Milwaukee, Wis.: University Research Extension Company, copyright 1907.*

Baal-peor.—Baal-peor was god of the Moabite mountains, who took his name from Mt. Peor (Num. 23: 28), the modern Fa'ūr, and was probably a form of Chemosh (Jerome, *Comm.*, Isaiah 15). The sensual rites with which he was worshiped (Num. 25: 1-3) indicate his connection with the Phœnician Baal.—*The International Standard Bible Encyclopedia*, edited by James Orr. M. A., D. D.. Vol. I, art. “Baal-peor,” p. 346.

Baal-zebub, IN THE OLD TESTAMENT.—Baal-zebub was worshiped at Ekron, where he had a famous oracle (2 Kings 1: 2, 3, 16). The name is generally translated “the Lord of flies,” the sun god being associated with the flies which swarm in Palestine during the earlier summer months. It is met with in Assyrian inscriptions. In the New Testament the name assumes the form of Beelzebul, in Authorized Version Beelzebub.—*Id.*, art. “Baal-zebub,” p. 346.

Baal-Zephon, MEANING OF.—“Ba'al-Zephon” is understood by many to mean “Lord of the North;” but this is to take the words in their hard and literal meaning, without recognizing their applied and symbolic signification. Ba'al had a personality in the minds of his worshipers, which went beyond the etymological meaning of his name as “lord” and “master.” To them Ba'al was Ba'al. So, also, it was with Zephon.

Tsaphon, or Tsephon, Tsephona, means in Hebrew, and in Phœnician, the North, or the darkness, or the shadow, or the winter, or the region of destructive winds; as over against the South, the light, the summer, the region of calm and warmth; “since the ancients regarded the North as the seat of gloom and darkness, in contrast with the bright and sunny South;” as “the dark cold region, where the sun and stars are extinguished, and the light swallowed up.” Tsaphon, as a god, therefore, included the idea not of the North as a region, but of that which the region of the North typified. “Tsephon,” or “Tsaphon,” in the Hebrew and in the Phœnician, was the correspondent of “Tebha” in the Egyptian, of “Tephon,” or “Tuphon,” in the Aramaic, and of “Typhon” in the Greek. Either word represented the idea of each and all of the other equivalents; and each word when used as the name of a divinity represented a distinct identity, an ideal personality.

Every indication which the monuments or records of Egypt, of Phœnicia, or of the regions east or west of those lands, give to us concerning the characteristics of a divinity bearing any one of these names, goes to show the same idea which is represented in the earlier Egyptian divinity, Set; in the later Hittite divinity, Sutekh; and in the still later

Greek divinity, Typhon. It would seem clear, indeed, that Set, Seth, Sutekh, Tebha, Zephon, Tuphon, Typhon, Tsapuna, Tsaphona, Tsaphon, Tsephon, Zephon, represent one and the same idea, principle, essence, divinity; and that Ba'al (as the Semitic correspondent of the Egyptian Rā, Osiris, and Horus) in combination with any one of those names, represents the opposite of that idea, principle, essence, divinity; the two terms together representing the dualistic divinity of Ba'al-Set, or Rā-Set, or Horus-Set, or Ba'al-Typhon, or Ba'al-Tsaphon, or Ba'al-Zephon.

How clearly all this brings out the identification and relative location of the sanctuary, or the image, of Ba'al-Zephon, in the story of the exodus. Typhon was the guardian of Lower Egypt. Typhon was the god of the desert. Typhon was the emblem of the sea. Typhon was the controlling deity of all foreign peoples. Typhon was the favored divinity of the reigning Pharaohs in the days of the Hebrew oppression. Ba'al-Typhon, or Ba'al-Zephon, was the one object of common worship among those who accepted the Ba'al cult imported from the North, and those also who determinedly adhered to the old divinities of the Egyptian theogony. The place of places for a shrine of Ba'al-Typhon was over against the wilderness gateway of Lower Egypt; looking toward the East whither the Ba'al worship was always directed; overlooking the desert which Typhon ruled; above the sea which Typhon typified; watching against the foreigners whom Typhon controlled. The northernmost highway out of Lower Egypt, as also the central one, went Canaanward. Only the southern road led pre-eminently desertward, while at the same time it was in proximity to the sea.

And when Pharaoh-Meneptah, of the family Devoted-to-Typhon, neared the eastern borders of his dominion, and saw the objects of his pursuit gathered there under the very shadow of his own patron divinity, the guardian god of the land which they would flee from, how auspicious must the sign have been to him; and how confident his assurance that success was now his, so certainly as Ba'al-Typhon was Ba'al-Typhon.—“*Kadesh-Barnea*,” *H. Clay Trumbull, D. D., pp. 419-421. New York: Charles Scribner's Sons, 1884.*

Babel, TOWER OF.—Writers, whose Babylonian history seems drawn directly from him [Berosus], or from the sources which he used, give the following account of the tower of Babel and the confusion of tongues:

“At this time the ancient race of men were so puffed up with their strength and tallness of stature, that they began to despise and contemn the gods; and labored to erect that very lofty tower, which is now called Babylon, intending thereby to scale heaven. But when the building approached the sky, behold, the gods called in the aid of the winds, and by their help overturned the tower, and cast it to the ground. The name of the ruins is still called Babel; because until this time all men had used the same speech, but now there was sent upon them a confusion of many and diverse tongues.”—“*The Historical Evidences of the Truth of the Scripture Records*,” *George Rawlinson, M. A., p. 70. New York: John B. Alden, 1883.*

Babel, LEGEND OF THE TOWER OF, AND THE CONFUSION OF TONGUES.—This tablet is fragmentary and badly mutilated.

1.

1. . . . them the father.
2. (The thoughts) of his heart were evil.
3. . . . the father of all the gods he turned from.
4. (The thoughts) of his heart were evil.

5. . . . Babylon corruptly to sin went and
6. small and great mingled on the mound.
7. . . . Babylon corruptly to sin went and
8. small and great mingled on the mound.

2.

1. The King of the holy mound . . .
2. In front and Anu lifted up . . .
3. to the good god his father . . .
4. Then his heart also . . .
5. which carried a command . . .
6. At that time also . . .
7. he lifted it up . . .
8. Davkina.
9. Their (work) all day they founded
10. to their stronghold in the night
11. entirely an end he made.
12. In his anger also the secret counsel he poured out
13. to scatter (abroad) his face he set
14. he gave a command to make strange their speech
15. . . . their progress he impeded
16. . . . the altar

(Column 3 is so broken, only a few words remain, so it is omitted.)

4.

1. In (that day)
2. he blew and . . .
3. For future time the mountain . . .
4. Nu-nam-nir went . . .
5. Like heaven and earth he spake . . .
6. His ways they went . . .
7. Violently they fronted against him
8. He saw them and to the earth (descended)
9. When a stop he did not make
10. of the gods . . .
11. Against the gods they revolted
12. . . . violence . . .
13. Violently they wept for Babylon
14. very much they wept.
15. And in the midst . . .

(The rest is wanting).

—*Tablet in the British Museum, translated by W. St. Chad. Boscawen; cited in "The Library of Original Sources," edited by Oliver J. Thatcher, Vol. I, pp. 433, 434. Milwaukee, Wis.: University Research Extension Company, copyright 1907.*

Babil, NAME OF BABYLON.—Il (or Ra) was, as already remarked, a somewhat shadowy being. There is a vagueness about the name itself, which means simply "god," and can scarcely be said to connote any particular attribute. The Babylonians never represent his form, and they frequently omit him from lists which seem to contain all the other principal gods. Yet he was certainly regarded as the head of the pantheon, and in the most ancient times must have been acknowledged as the tutelary deity of Babylon itself, which received its name of Bab-il (in Accadian, *Ka-ra*), meaning "the Gate of Il [or god]," from him.—*"The Religions of the Ancient World," George Rawlinson, M. A., p. 37. New York: Hurst & Co.*

Babylon, ERA OF NABONASSAR.—This era begins with the accession of the Babylonian king Nabonassar. Its epoch, as defined in the Astro-

nomical Canon of the ancients, is the 1st Thoth = 26 February of the year 747 B. C. The dates connected with this era are always those of the vague year of the Egyptians.—“*Chronology of the Holy Scriptures*,” Henry Browne, M. A., p. 483. London: John W. Parker, 1844.

Babylon, ERA OF NABONASSAR, ORIGIN OF.—This scientific Chaldean era commenced soon after the Grecian and the Roman. Combined with the Christian, they form the four cardinal eras of sacred and profane chronology.

The origin of this era is thus represented by Syncellus, from the accounts of Polyhistor and Berosus, the earliest writers extant on Chaldean history and antiquities.

“Nabonassar (king of Babylon) having collected the acts of his predecessors, destroyed them, in order that the computation of the reigns of the Chaldean kings might be made from himself.”

It began therefore with the reign of Nabonassar, Feb. 26, B. C. 747. —“*A New Analysis of Chronology and Geography*,” Rev. William Hales, D. D., Vol. I, p. 155. London: C. J. G. & F. Rivington, 1830.

Babylon, RELIGION OF.—In the first place, it must be noticed that the religion was to a certain extent *astral*. The heaven itself, the sun, the moon, and the five planets, have each their representative in the Chaldean Pantheon among the chief objects of worship. At the same time it is to be observed that the astral element is not universal, but partial; and that, even where it has place, it is but one aspect of the mythology, not by any means its full and complete exposition. The Chaldean religion even here is far from being mere Sabæanism—the simple worship of the “host of heaven.”—“*The Five Great Monarchies of the Ancient Eastern World*,” George Rawlinson, M. A., Vol. I, p. 111. New York: Dodd, Mead & Co.

Babylon, IDOLATRY OF, A REAL POLYTHEISM.—The Babylonian and Assyrian polytheism differed from the Egyptian, in the first place, by being less multitudinous, and in the second, by having, far more than the Egyptian, an astral character. The Mesopotamian system was, moreover, so far as appears, what the Egyptian was not, a belief in really distinct gods. . . . According to all appearance, the religion of the Babylonians and Assyrians was thus a real polytheism, a worship of numerous divinities, whom it was not thought necessary to trace to a single stock, who were essentially on a par the one with the other, and who divided among them the religious regards of the people.—“*The Religions of the Ancient World*,” George Rawlinson, M. A., pp. 35, 36. New York: Hurst & Co.

Babylon, IDOLATRY OF, BEL.—The god Bel, familiarly known to us both from Scripture and from the Apocrypha, is one of the most marked and striking figures in the pantheon alike of Babylonia and of Assyria. Bel is the “god of lords,” “the father of the gods,” “the creator,” “the mighty prince,” and “the just prince of the gods.” He plays a leading part in the mythological legends which form so curious a feature in the Babylonian and Assyrian religion. In the “History of Creation” we are told that Bel made the earth and the heaven; that he formed man by means of a mixture of his own blood with earth, and also formed beasts; and that afterward he created the sun and the moon, the stars, and the five planets. In the “War of the Gods,” we find him contending with the great dragon, Tiamat, and after a terrible single combat destroying her by flinging a thunderbolt into her open mouth. He also, in conjunction with Hoar, plans the defense when the seven spirits of evil

rise in rebellion, and the dwelling-place of the gods is assaulted by them. The titles of Bel generally express dominion. He is "the lord," *par excellence*, which is the exact meaning of his name in Assyrian; he is "the king of all the spirits," "the lord of the world," and again, "the lord of all the countries." Babylon and Nineveh are, both of them, under his special care, Nineveh having the title of "the city of Bel," in some passages of the inscriptions.—*The Religions of the Ancient World*, George Rawlinson, M. A., p. 40. New York: Hurst & Co.

Babylon, IDOLATRY OF, MERODACH.—As Nin was a favorite Assyrian, so Merodach was a favorite Babylonian god. From the earliest times the Babylonian monarchs placed him in the highest rank of deities, worshipping him in conjunction with Anu, Bel, and Hea, the three gods of the first triad. The great temple of Babylon, known to the Greeks as the Temple of Bel, was certainly dedicated to him; and it would therefore seem that the later Babylonians, at any rate, must have habitually applied to him the name of Bel, or "lord," which in earlier times had designated a different member of their pantheon. Merodach's ordinary titles are, "the great," "the great lord," "the prince," "the prince of the gods," and "the august god." He is also called "the judge," "the most ancient," "he who judges the gods," "the eldest son of heaven," and in one place, "the lord of battles." Occasionally, he has still higher and seemingly exclusive designations, such as, "the great lord of eternity," "the king of heaven and earth," "the lord of all beings," "the chief of the gods," and "the god of gods." But these titles seem not to be meant exclusively. He is held in considerable honor among the Assyrians, being often coupled with Asshur, or with Asshur and Nebo, as a war god, one by whom the kings gain victories and obtain the destruction of their enemies. But it is in Babylonia, and especially in the latter Babylonian Empire under Nebuchadnezzar and Neriglissar, that his worship culminates. It is then that all the epithets of highest honor are accumulated upon him, and that he becomes an almost exclusive object of worship; it is then that we find such expressions as: "I supplicated the king of gods, the lord of lords, in Borsippa, the city of his loftiness;" and, "O god Merodach, great lord, lord of the house of the gods, light of the gods, father, even for thy high honor, which changeth not, a temple have I built."—*Id.*, pp. 47, 48.

Babylon, IDOLATRY OF, BEL-MERODACH.—Bel-Merodach is, beyond all doubt, the planet Jupiter, which is still called Bel by the Mendæans. The name "Merodach" is of uncertain etymology and meaning. . . . Most likely the word is a descriptive epithet, originally attached to the name Bel, in the same way as Nipru, but ultimately usurping its place and coming to be regarded as the proper name of the deity.—*The Five Great Monarchies of the Ancient Eastern World*, George Rawlinson, M. A., Vol. I, p. 134. New York: Dodd, Mead & Co.

Babylon, IDOLATRY OF, NEBO.—Nebo, the last of the five planetary deities, presided over Mercury. It was his special function to have under his charge learning and knowledge. He is called "the god who possesses intelligence," "he who hears from afar," "he who teaches," and "he who teaches and instructs." The tablets of the royal library at Nineveh are said to contain "the wisdom of Nebo." He is also, like Mercury, "the minister of the gods," though scarcely their messenger, an office which belongs to Paku. At the same time, as has often been remarked, Nebo has, like many other of the Assyrian and Babylonian gods, a number of general titles implying divine power, which, if they had belonged to him alone, would have seemed to prove him the supreme

deity. He is "the lord of lords, who has no equal in power," "the supreme chief," "the sustainer," "the supporter," "the ever ready," "the guardian of heaven and earth," "the lord of the constellations," "the holder of the scepter of power," "he who grants to kings the scepter of royalty for the governance of their people." It is chiefly by his omission from many lists, and by his humble place, when he is mentioned together with the really "great gods," that we are assured of his occupying a (comparatively speaking) low position in the general pantheon.—"*The Religions of the Ancient World*," George Rawlinson, M. A., pp. 50, 51. New York: Hurst & Co.

Babylon, CHARIOTS OF.—The employment of war chariots by the Babylonians, which is asserted by Jeremiah (Jer. 4: 13; 50: 37), in marked contrast with his descriptions of the Medo-Persians, who are represented as "riders upon horses" (ib., verse 42; compare chap. 51: 27), receives confirmation from the Assyrian inscriptions, which repeatedly mention the chariot force as an important part of the Babylonian army, and is also noticed by Polyhistor. Their skill with the bow, also noted by the same prophet (chaps. 4: 29; 5: 16; 6: 23; 51: 3), has the support of Æschylus, and is in accordance with the monuments, which show us the bow as the favorite weapon of the monarchs.—"*Egypt and Babylon*," George Rawlinson, M. A., p. 103. New York: John B. Alden, 1885.

Babylon, NEBUCHADNEZZAR, TIME OF REIGN OF.—We have both Scripture testimony, and profane, to the fact of a twofold epoch of the years of this king of Babylon [Nebuchadnezzar].

In the first place, Daniel, a minister of state, and writing his own history at Babylon, indicates the fact in a manner which is not to be mistaken. Dan. 1: 1. "In the third year of Jehoiakim king of Judah [which ended at 1 Nisan B. C. 606], came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it." "And the Lord gave Jehoiakim into his hand, with part of the vessels of the house of God" [i. e., when the siege was ended, which of course took some time: and it is from the end of the siege in the fourth or fifth Jewish month, as I suppose, that the first year of King Nebuchadnezzar bears date in the Scripture enumeration]. And the king ordered certain of the youths to be selected for education, which education was to last three years, "that at the end thereof they might stand before the king." "Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar." Three years counted from 606 lead to the same date of 603; i. e., to the end of the second year of Nebuchadnezzar according to the canon. Now mark the context (2: 1): "*And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, etc.*;" that is to say, after the expiration of the three years of training, which expired, as we have seen, in the second year of Nebuchadnezzar as reckoned in the canon. Can anything be plainer than the fact thus brought out, that the actual reign of Nebuchadnezzar, in the enumeration which would of course be followed by a writer living at Babylon, began later than the conquest of Jerusalem in which Daniel was taken? and consequently, that the Scripture itself recognizes two distinct epochs, the one of King Nebuchadnezzar, in respect of his first conquest of Jerusalem, the other, of the reign of Nebuchadnezzar at Babylon?—"Chronology of the Holy Scriptures," Henry Browne, M. A., p. 171. London: John W. Parker, 1844.

Babylon, NEBUCHADNEZZAR, LENGTH OF REIGN OF.—The length of Nebuchadnezzar's reign is stated without any variety by Berosus, Poly-

histor, and Ptolemy, at forty-three years. The Babylonian monuments go near to prove the same, for the forty-second year of Nebuchadnezzar has been found on a clay tablet. Here Scripture is in exact accordance; for as the first year of Evil-Merodach, the son and successor of Nebuchadnezzar, is the thirty-seventh of the captivity of Jehoiachin, who was taken to Babylon in Nebuchadnezzar's eighth year, it is evident that just forty-three years are required for the reign of the great Chaldean monarch. This agreement, moreover, is incidental; for Evil-Merodach is not said in Scripture to have been the successor of Nebuchadnezzar: we only know this fact from profane sources.—“*The Historical Evidences of the Truth of the Scripture Records*,” George Rawlinson, M. A., pp. 133, 134. New York: John B. Alden, 1883.

Babylon, NEBUCHADNEZZAR'S RELIGION.—The peculiar character of Nebuchadnezzar's religion — at one time polytheistic, at another monotheistic — is also evidenced by his inscriptions. The polytheism is seen in the distinct and separate acknowledgment of at least thirteen deities, to most of whom he builds temples, as well as in his mention of “the great gods,” and the expressions “chief of the gods,” “king of gods,” and “god of gods,” which are of frequent occurrence. The monotheism, or at least the “kathenotheism,” discloses itself in the attitude assumed toward Merodach, who is “the great lord,” “the god his maker,” “the lord of all beings,” “the prince of the lofty house,” “the chief, the honorable, the prince of the gods, the great Merodach,” “the divine prince, the deity of heaven and earth, the lord god,” “the king of gods and lord of lords,” “the chief of the gods,” “the lord of the gods,” “the god of gods,” and “the king of heaven and earth.” Nebuchadnezzar assigns to Merodach a pre-eminence which places him on a pedestal apart from and above all the other deities of his pantheon. He does not worship him exclusively, but he worships him mainly; and when engaged in the contemplation of his greatness, scarcely takes into account the existence of any other deity. No other Babylonian king is so markedly the votary of one god as Nebuchadnezzar; though, no doubt, something of a similar spirit may be traced in the inscriptions of Khammurabi, of Neriglissor, and of Nabonidus.—“*Egypt and Babylon*,” George Rawlinson, M. A., pp. 46, 47. New York: John B. Alden, 1885.

Babylon, BELSHAZZAR'S RELATIONSHIP TO NEBUCHADNEZZAR (Dan. 5: 11).—There is no real evidence [from the records] which can be adduced to prove that Belshazzar was an actual descendant of Nebuchadnezzar. It is, however, highly probable that Belshazzar may have been so descended. For, like Neriglissor, Nabunaid would naturally have sought to strengthen his position by intermarriage with the old royal stock; and it is admitted on the other side that there is no evidence to show that he did *not* so ally himself.—“*Daniel and His Prophecies*,” Rev. Charles H. H. Wright, D. D., p. 130. London: Williams and Norgate, 1906.

Babylon, BELSHAZZAR AS SON OF REIGNING HOUSE.—As to the relation between Belshazzar and the two kings Nebuchadnezzar and Nabunaid, he may well have been the son of both. First he may have been the procreated son of Nebuchadnezzar and the stepson of Nabunaid, because the latter married Belshazzar's mother after the death of Nebuchadnezzar. It was the custom of succeeding kings to marry the wives of their predecessors. . . . The queen of Daniel 5: 10 may have been the mother of Belshazzar (though she is not called this), and still have been a young woman when the glory of the Chaldee's excellency

passed into the hands of the conquering Medo-Persian army under Gobryas and Cyrus. Or, Belshazzar may have been the own son of Nebuchadnezzar and the adopted son of Nabunaid. This would account for the fact that Berosus, according to Josephus (Cont. Apion, i. 20), calls Nabunaid a Babylonian, whereas Belshazzar is called by Daniel a Chaldean. What could have been better policy on the part of the Babylonian Nabunaid than to attempt to unite the conquered Babylonians and the Chaldean conquerors by adopting as his own successor the son or grandson of Nebuchadnezzar, the greatest of all the Chaldean kings? According to the code of Hammurabi, 186, 190, 193, a man might in this way have two fathers. This was the law also, in the time of Nabunaid.—“*Studies in the Book of Daniel*,” Robert D. Wilson, pp. 119, 120. New York: G. P. Putnam’s Sons, 1917.

How could Belshazzar be called by Nabunaid, not merely the “son of the king,” but “Belshazzar the first-born son,” and “Belshazzar the first-born son, the offspring of my heart,” if he were not the born son of Nabunaid? Fortunately, this question is answered in Meissner’s *Altbabylonisches Privatrecht*, 98, where we learn that an adopted son could be called, not merely “the son,” but “the eldest son” of his adopted parents. In the inscription of Eshki-Harran the high priest calls Nabunaid his “son, the offspring of his heart.”—*Id.*, p. 120.

Babylon, DARIUS THE MEDE AND GOBRYAS.—Xenophon’s statement about Gobryas’s share in the death of the king of Babylon is confirmed by the Tablet of Cyrus. Gobryas is spoken of in the Annalistic Tablet of Cyrus as having been governor of Gutium, in Kurdistan, and therefore might be regarded as a Median. He is afterward spoken of as governor of Babylon.

Dr. Pinches has, therefore, with considerable probability, conjectured that Gobryas was “Darius the Mede.” . . . Cyrus, of course, retained his position as “king of kings” or “king of countries.” The book of Daniel states that after the death of Belshazzar, “Darius the Median received (ܕܪܝܫܐ) the kingdom.” The Aramaic verb implies that Darius received the crown from some superior power. The expression used later (Dan. 9: 1) also suggests that Darius had over him a suzerain lord, for it is: “Darius the Mede, who was *made king* [italics ours] over the kingdom of the Chaldeans.”—“*Daniel and His Prophecies*,” Rev. Charles H. H. Wright, p. 136. London: Williams and Norgate, 1906.

Now, Gobryas was governor of Gutium (which at this time included Ecbatana) when he conquered Babylon. When he became governor of Babylonia, his dominion would extend over all the country from the mountains of Media to the deserts of Arabia.—“*Studies in the Book of Daniel*,” Robert D. Wilson, p. 143. New York: G. P. Putnam’s Sons, 1917.

Why may not the name Darius have been assumed first of all by Gobryas the Mede, when he became king of Babylon? When Tiglath-Pileser was proclaimed king of Babylon and the other Assyrian kings who adopted a policy similar to his, they often ruled as kings in Babylon under names different from those which they had as kings of Assyria.—*Id.*, pp. 138, 139.

Babylon, A Co-REGENT CALLED “KING.”—Cyrus made his son Cambyses a co-regent the year before his death (530 B. C.). He gave him the title “King of Babylon,” while he retained “King of countries.”—“*Light on the Old Testament from Babel*,” Albert T. Clay, Ph. D., p. 386. Philadelphia: The Sunday School Times Company, 1907.

Babylon, WITNESS OF THE CONTRACT TABLES.—The chronicle [tablet] mentions the fact that, prior to Cyrus's appearing in person, the gates of E-Sagila were guarded, and that no arms were taken into the sanctuary. It is not so likely that Belshazzar and his nobles were assembled there, but it is quite possible that they had fortified themselves in the great palace which Nebuchadnezzar had built; in which case it would be the palace referred to in the book of Daniel. The king's palace was separately fortified, and protected by walls and moats,—in other words, it was a fortress within a fortified city. After Nabonidus, who was the rightful heir to the throne, had been dethroned, it is altogether reasonable to suppose that Belshazzar's faithful followers proclaimed him king, and that he reigned in this peculiar way for nearly four months.

The dating of contracts shows that the people did not recognize Cyrus as king until after he had entered the city. In contracts published by Father Strassmaier there are no less than twelve dated in the reign of Nabonidus after he was imprisoned, in fact, up to the day before Belshazzar's death, and one even later. On the other hand, there is one published contract dated in the reign of Cyrus which is supposed to belong to the month prior to his entrance into the city, but the tablet is effaced, and the date uncertain. The first tablet, the date in which his reign is mentioned, was written on the 24th of Marchesvan, i. e., twenty-one days after Cyrus had proclaimed peace in Babylon. These facts show that Cyrus was not generally acknowledged to be king until after he entered Babylon; three and a half months after his army had dethroned Nabonidus. And although during this period the scribes continued to date legal documents in the reign of the dethroned king, it is quite reasonable to believe that at least some regarded Belshazzar as the ruler.—“*Light on the Old Testament from Babel*,” Albert T. Clay, Ph. D., pp. 377-379. Philadelphia: The Sunday School Times Company, 1907.

NOTE.—Thus the tablets were still dated in the reign of Nabonidus, while the final blow was tarrying. Little wonder, then, that Belshazzar himself should count Nabonidus first ruler, himself second, and so promise Daniel the place of “third ruler in the kingdom.”—EDS.

Babylon, How SONSHIP WAS COUNTED IN ANCIENT EAST.—Son was used in ancient documents (1) to denote succession in office, as Jehu is called the son of Omri [in inscription of Shalmaneser III: “The tribute of the Tyrian, the Sidonian, and of Jehu, son of Omri, I received.”—Barton's “*Archeology and the Bible*,” p. 362]; or (2) for members of a corporation, as the son of a prophet is used in the Scriptures (1 Kings 20: 35), or the son of a scribe in Assyrian [Sargon's Annals]; or (3) for remote descendant, as son of Adam in the “Arabian Nights” (Lane, ii, 196), or son of David, and son of Abraham in the New Testament (Luke 18: 38; 19: 9); or (4) for grandson, as frequently in the Scriptures.—“*Studies in the Book of Daniel*,” Robert D. Wilson, pp. 117, 118. New York: G. P. Putnam's Sons, 1917.

Babylon, CITY OF, IN THE LIGHT OF EXCAVATIONS.—In the time of Nebuchadnezzar the traveler who approached the capital of Babylonia from the north would find himself where the Nil Canal flows today, face to face with the colossal wall that surrounded mighty Babylon. Part of this wall still exists and is recognizable at the present time in the guise of a low earthen ridge about four to five kilometers in length. Up to the present [Preface is dated “Babylon, May 16, 1912”] we have only excavated a small part. . . . There was a massive wall of crude brick 7 meters thick, in front of which, at an interval of about 12 meters,

stood another wall of burnt brick 7.8 meters thick. . . . The space between the two walls was filled in with rubble, at least to the height at which the ruins are preserved, and presumably to the crown of the outer wall. Thus on the top of the wall there was a road that afforded space for a team of four horses abreast, and even for two such teams to pass each other. . . . The line of defense was very long; the northeast front, which can still be measured, is 4,400 meters long. . . . Generally speaking, the measurements given [by Herodotus and other ancient writers] are not in accordance with those actually preserved, while the general description, on the contrary, is usually accurate.—“*The Excavations at Babylon*,” Robert Koldewey, pp. 1-3. London, 1914.

NOTE.—It must be remembered, however, that excavators are not sure that they have found the outmost walls and defenses of Babylon: so that Herodotus, while admittedly capable of exaggerating, may not be overstating Babylon's dimensions after all.—EDS.

Babylon, THE CONFUNDER CONFOUNDED.—While the Greek name Belus represented both the Baal and Bel of the Chaldees, these were nevertheless two entirely distinct titles. These titles were both alike often given to the same god, but they had totally different meanings. Baal, as we have already seen, signified the “lord;” but Bel signified the “confunder.” When, then, we read that Belus, the father of Ninus, was he that built or founded Babylon, can there be a doubt in what sense it was that the title of Belus was given to him? It must have been in the sense of Bel the “confunder.” And to this meaning of the name of the Babylonian Bel, there is a very distinct allusion in Jeremiah 1: 2, where it is said, “Bel is confounded,” that is, “The confunder is brought to confusion.” That Cush was known to pagan antiquity under the very character of Bel, the “confunder,” a statement of Ovid very clearly proves.

The statement to which I refer is that in which Janus, “the god of gods,” from whom all the other gods had their origin, is made to say of himself: “The ancients . . . called me Chaos.” Now, first, this decisively shows that Chaos was known not merely as a state of confusion, but as the “god of confusion;” but, secondly, who that is at all acquainted with the laws of Chaldaic pronunciation, does not know that Chaos is just one of the established forms of the name Chūs, or Cush? Then, look at the symbol of Janus, whom “the ancients called Chaos,” and it will be seen how exactly it tallies with the doings of Cush, when he is identified with Bel, the “confunder.” That symbol is a club; and the name of “a club” in Chaldee comes from the very word which signifies “to break in pieces,” or scatter abroad.” He who caused the confusion of tongues was he who “broke” the previously united earth (Gen. 11: 1) “in pieces,” and “scattered” the fragments abroad.

How significant, then, as a symbol, is the club, as commemorating the work of Cush, as Bel, the “confunder”! And that significance will be all the more apparent when the reader turns to the Hebrew of Gen. 11: 9, and finds that the very word from which a club derives its name is that which is employed when it is said that in consequence of the confusion of tongues, the children of men were “scattered abroad on the face of all the earth.” The word there used for scattering abroad is *Hephaitz*, which, in the Greek form becomes *Hephaizt*, and hence the origin of the well-known but little understood name of Hephaistos, as applied to Vulcan, “the father of the gods.” Hephaistos is the name of the ringleader in the first rebellion, as the “scatterer abroad,” as Bel is the name of the same individual as the “confunder of tongues.”

Here, then, the reader may see the real origin of Vulcan's hammer, which is just another name for the club of Janus or Chaos, "the god of confusion;" and to this, as breaking the earth in pieces, there is a covert allusion in Jeremiah 1: 23, where Babylon, as identified with its primeval god, is thus apostrophized: "How is the hammer of the whole earth cut asunder and broken!" Now, as the tower building was the first act of open rebellion after the flood, and Cush, as Bel, was the ringleader in it, he was, of course, the first to whom the name Merodach, "the great rebel," must have been given, and, therefore, according to the usual parallelism of the prophetic language, we find both names of the Babylonian god referred to together, when the judgment on Babylon is predicted: "Bel is confounded: Merodach is broken in pieces." Jer. 1: 2. The judgment comes upon the Babylonian god according to what he had done. As Bel, he had "confounded" the whole earth, therefore he is "confounded." As Merodach, by the rebellion he had stirred up, he had "broken" the united world in pieces; therefore he himself is "broken in pieces."—*The Two Babylons*, Rev. Alexander Hislop, pp. 26-28, 7th edition. London: S. W. Partridge & Co.

Beelzebub, IN NEW TESTAMENT.—Beelzebub (in Authorized Version and Revised Version is an error [after Vulgate] for Beelzebub [Revised Version, margin]). In the time of Christ this was the current name for the chief or prince of demons, and was identified with Satan and the devil. The Jews committed the unpardonable sin of ascribing Christ's work of casting out demons to Beelzebub, thus ascribing to the worst source the supreme manifestation of goodness. Matt. 10: 25; 12: 24, 27; Mark 3: 22; Luke 11: 15, 18, 19. There can be little doubt that it is the same name as Baalzebub. It is a well-known phenomenon in the history of religions that the gods of one nation become the devils of its neighbors and enemies. When the Aryans divided into Indians and Iranians, the Devas remained gods for the Indians, but became devils (*daevas*) for the Iranians, while the Ahuras remained gods for the Iranians and became devils (*asuras*) for the Indians. Why Baalzebub became Beelzebub, why the *b* changed into *l*, is a matter of conjecture.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. I, art. "Beelzebub," p. 423.

Baptism, DEFINITION OF TERM IN LEXICONS.—

βάπτω [*bapto*]: . . . 1. Trans. to dip in water. . . . 2. To dip in dye, to dye. . . . 3. To draw water by dipping a vessel.—*Liddell and Scott's Greek-English Lexicon*, 7th edition, 1882. New York: American Book Company.

βάπτω [*bapto*]: . . . To dip, plunge, immerse: to dye or stain; . . . to temper, by dipping in water; . . . to wash; . . . to fill by drawing up; . . . to bathe one's self; to be submerged, sunk; . . . to be lost as a ship.—*Greek-English Lexicon*, George Dunbar, A. M., F. R. S. E., professor of Greek in the University of Edinburgh. Edinburgh: Maclachlan and Stewart, 1850.

βάπτω [*bapto*]: 1. To dip. . . . 2. To dye. . . . 4. To plunge a knife.—*Greek Lexicon of the Greek and Byzantine Periods* (from B. C. 146 to A. D. 1100), E. A. Sophocles. New York: Charles Scribner's Sons, 1900.

βάπτισμα [*baptisma*] (βαπτίζω [*baptizō*]), a word peculiar to the New Testament and ecclesiastical writers, immersion, submersion. . . . 1. Used tropically of calamities and afflictions with which one is quite

overwhelmed. . . . 2. Of John's baptism. . . . 3. Of Christian baptism; this according to the view of the apostles, is a rite of sacred immersion, commanded by Christ.—*A Greek-English Lexicon of the New Testament, being Grimm's Wilke's Clavis Novi Testamenti, translated by Joseph Henry Thayer, D. D., 4th edition. Edinburgh: T. & T. Clark, 1901.*

NOTE.—*Bapto* is the root whence comes the word *baptizo*, the Anglicized form of which, "baptize," is a familiar word in our English speech.—EDS.

Baptism, EARLY INTERPRETATION OF.—The doctrine of baptism stands in intimate connection with the doctrine of the church. From the founding of Christianity great efficacy was attached to baptism in relation to the forgiveness of sins and to regeneration. Some of the Fathers, especially Irenæus, Tertullian, and Cyprian, in treating of this subject, as well as of the doctrine of the church, often indulged in exaggerated, fanciful, and absurd allegories and symbolisms, while Origen draws a more distinct line between the external sign and the thing signified. Infant baptism was not universal until the time of Tertullian; and this Father, though a strenuous advocate of the doctrine of original sin, nevertheless opposed pædobaptism on the ground that an innocent age needs no cleansing from sins. Origen, on the contrary, is in favor of infant baptism. In the time of Cyprian it became more general in the African church, so that the African bishop Fidus appealed to the analogy of circumcision under the Old Testament dispensation, and proposed to delay the performance of the ceremony of baptism to the eighth day, which, however, Cyprian did not allow.—"*A History of Christian Doctrines,*" Dr. K. R. Hagenbach, Vol. I, pp. 277, 278. *Edinburgh: T. & T. Clark, 1880.*

Bible, CHRIST THE KEY TO.—How truly all that was imperfect, transitional, temporary, in the Old Testament was brought to realization and completion in the redemption and spiritual kingdom of Christ, need not here be dwelt upon. Christ is the prophet, priest, and king of the new covenant. His perfect sacrifice, "once for all," supersedes and abolishes the typical sacrifices of the old economy. Hebrews 9, 10. His gift of the Spirit realizes what the prophets had foretold of God's law being written in men's hearts. Jer. 31: 31-34; 32: 39, 40; Eze. 11: 19, 20, etc. His kingdom is established on moveless foundations, and can have no end. Phil. 2: 9-11; Heb. 12: 28; Rev. 5: 13, etc. In tracing the lines of this redeeming purpose of God, brought to light in Christ, we gain the key which unlocks the inmost meaning of the whole Bible. It is the revelation of a "gospel."—*The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. I, art. "Bible," p. 468.*

Bible, TIME OF WRITING OF NEW TESTAMENT BOOKS.—

Epistle of James	before A. D. 50
1 and 2 Thessalonians, from Corinth	52-53
1 Corinthians and Galatians, from Ephesus	55-57
2 Corinthians, from Macedonia	57
Romans, from Corinth	57, 58
Colossians, Ephesians, Philemon, from Rome	62
Philippians, from Rome	63
1 Timothy and Titus, from Macedonia	65-66
2 Timothy, from Rome	67
Synoptic Gospels, Acts, Jude, and Hebrews	before 67
1 and 2 Peter, from Rome	64-67
Fourth Gospel, Revelation, Epistles of John, from Ephesus	before 100
— <i>Id.</i> , art. " <i>Chronology of the New Testament,</i> " p. 650.	

NOTE.—This table is not based upon any definite Chronological data, but represents the best judgment of modern scholars.—EDS.

Bible, NEW TESTAMENT MANUSCRIPTS.—It is an amazing thing that no scholar forty years ago had ever read a manuscript written during the lifetime of Jesus and in the language commonly spoken and written in that era. Many classics dated indeed from that or earlier periods, but these were all known to us through manuscripts written many centuries after their composition. The New Testament manuscripts had been reproduced oftener than any classic, so that the text was to that degree more certain, yet no New Testament manuscript known was older than the fourth century A. D., and only three or four older than the sixth century. Horne, in his well-known "Introduction," published some ninety years ago, could mention 550 good New Testament texts of all ages that had been collated by scholars, and Westcott and Hort made their critical Greek text, which formed the basis of our Revised Version, from 1,700 manuscripts; but in 1902, when Von Soden published his "*Die Schriften des Neuen Testaments*," he knew of 2,328 uncial manuscripts besides over 1,700 important minuscules, the text of the New Testament being more thoroughly fixed, therefore, than the text of any of Shakespeare's plays. . . .

Up to this generation the oldest New Testament manuscripts known were the Codex Sinaiticus, fourth century, discovered 1859; the Codex Vaticanus, fourth century, published, though very inaccurately, 1828-38; the Codex Alexandrinus, fifth century, known since the seventeenth century and representing essentially the text of our Authorized Version; and the Codex Bezae, sixth century or earlier, the knowledge of which dates to the sixteenth century. Such were all the ancient New Testament manuscripts of the first class known previous to this generation; though there were known a good many valuable manuscripts of the second class, dating from the sixth and later centuries.

In 1909 Dr. Caspar Rene Gregory catalogued all the known manuscripts of the New Testament in all lands, being able to list thirty-five or forty fragments of parchment and vellum dating from the fourth to the sixth century, and some twenty fragments from some fifteen different ancient New Testaments written on papyrus between the third and sixth centuries. Sir F. G. Kenyon in 1913 added eight papyrus Testaments to this list. The present writer, in 1917, was able to report twenty-eight additional fragments of papyrus New Testaments dating from the third to the sixth century.

The importance of these discoveries is immensely great. We now for the first time have in our hands manuscripts written in the third century, a hundred years earlier than any previously known, and these New Testaments written long before the days of the emperor Constantine are in every essential exactly like our own. They differ occasionally in verbal form and in the spelling of words, as the Revised Version differs from the Authorized Version and the Authorized Version from Wycliffe's version, but in every essential phrase and fact they are our New Testament and none other. . . .

While most of these newly recovered Greek texts are pitifully fragmentary, one at least, the Washington Codex, in size and complete preservation, as well as in other respects, deserves to rank on an equality with the Sinaitic manuscript which Tischendorf found on Mt. Sinai and which became the chief treasure of the library in Constantinople.

This beautiful manuscript of the four Gospels was bought in Cairo, December, 1906, by an American, Mr. Charles L. Freer, of Detroit. It consists of 372 well-written pages, and according to Prof. Edgar J. Goodspeed, of the University of Chicago, "it promises to play an important part in further studies of the Western text," while in its Syrian

parts it stands with the Alexandrinus as a second and hardly inferior Greek witness. Prof. Henry A. Sanders, of the University of Michigan, the scholarly editor of this manuscript, has shown convincingly, as the writer believes, that the date of this manuscript, which shall forever be the pride of America, must be allowed to be "the fourth century, though the beginning of the fifth must still be admitted as a possibility." With the exception of a spectacular addition to Mark 16: 14, this venerable manuscript—so old that it was shown as a curiosity in the fifth century, as the blots from pilgrim candles still testify—remains another invaluable testimony to the accuracy with which our New Testament has been transmitted.—*Article by Camden M. Cobern, D. D., Litt. D., "The New Archeological Discoveries and the New Testament Text," in the Biblical Review, January, 1920, pp. 14-21, New York.*

Bible, KEY-WORDS TO BOOKS OF.—

Genesis

Key-word, "Beginning;" Key-verse, 1:1.—This is the book of the beginnings. No beginning is ascribed to God, but all else had a beginning; and here, in direct statement or in illustration, suggestion, and type, all things, material or moral, are traced to their origin. Every great leading fact and truth, relation, and revelation is here found, the germs of all that is afterward more fully developed. [p. 1]

Exodus

Key-word, "Passover;" Key-verse, 12:23.—This is the book of the exode or departure. By a series of ten plagues, God delivers his elect nation from bondage in Egypt. Blood now becomes the sign and pledge of redemption. The word "passover" has a threefold significance: God passed over the blood-sprinkled houses; then he caused to pass over, or be set apart to himself, all first-born (13: 12, margin); and he made Israel to pass over the Red Sea (15: 16). [p. 3]

Leviticus

Key-word, "Atonement;" Key-verse, 16:34.—This is the book of worship, sacrifice, and priesthood. Exodus closes with God's tabernacle in the midst of the tents of Israel. Leviticus opens with the law of offerings. In order for the Holy One to dwell among sinners and accept their service, there must be atonement by sacrifice and mediation by priesthood. The elect tribe, Levi, of the elect nation, represent the appointed Daysman between God and men. [p. 6]

Numbers

Key-word, "Sojourn;" Key-verse, 33:1.—This is the book of pilgrimage and service, the wilderness wandering and training. Two numberings of Israel are here recorded, representing organization, system, the Lord's hosts equipped and marshaled for the march to Canaan. The time covered is about forty years, the beginning and end of the period being most prominent. Heb. 4: 1; Ps. 95: 10, 11. Here we have warfare as the necessary condition of pilgrimage and possession. God's worshippers are warriors (23: 21). [p. 9]

Deuteronomy

Key-word, "Obedience;" Key-verse, 10:12, 13.—This is the book of the second law. As the first tables were broken and replaced, so the law broken is made emphatic by repetition. The word "remember" occurs some eighteen times, and the deliverance from Egypt is constantly urged as a motive to obedience (cf. verse 15). Israel, about to possess the land, are reminded that this is the condition of entrance

and continuance. Before Moses gives this new generation into Joshua's charge, he rehearses the moral law. [p. 12]

Joshua

Key-word, "Possession;" Key-verse, 1:3.—This book, which begins a new division of the Old Testament, is the book of entrance and conquest, possession and dispossession. The land of promise was larger than the land of possession, because God gave more than faith appropriated. Moses and the law brought the Israelites to the borders of the inheritance into which Joshua, as the type of Jesus, leads. Even in the Promised Land there are conflicts. Possession is by dispossession (cf. Eph. 6: 10-18). [p. 15]

Judges

Key-word, "Anarchy;" Key-verse, 21:25.—This book is named from the period of judges, or civil and military chieftains between Joshua and Saul. Between 1500 and 1000 B. C. lay four or five centuries of disorganization and misgovernment. Idolatry and conformity to the age work ruin. Unity is lost; the tribes take the place of one people. Faith and faithfulness give way to unbelief and fickleness. The tabernacle is hidden in darkness, and there is but one mention of the high priest (20: 28). [p. 17]

Ruth

Key-word, "Kinsman" (Redeemer); Key-verse, 4:14.—This is a pastoral idyl. In Boaz, Redeemer (בֹּאֵז) of Ruth and her forfeited estate, two conditions must unite: he must be kinsman to have the right; and of a higher branch of the family, not involved in the disaster, to have the power, to redeem. The race is in ruin. Man is next of kin, but cannot redeem his fellow man, for he is ruined himself. The God-Man, our near kinsman, yet of a higher family, becomes both Redeemer and Bridegroom of the church. [p. 19]

1 and 2 Samuel

Key-word, "Kingdom;" Key-verse, 1 Sam. 10:25.—These two books form one in the Hebrew, and in old English versions made, with the two following, four books of Kings. The history covers about 120 years and moves mainly about Samuel, Saul, and David. The prominent, dominant idea is the kingdom: its matter, manner, renewal, and ending; its translation from Saul the Apostate, its deliverance from Absalom the Usurper, and its establishment in the hands of David. The name "Messiah" is first found here (1 Sam. 2: 10, Hebrew). [p. 21]

1 and 2 Kings

Key-word, "Royalty;" Key-verse, 1 Kings 2:12; 11:13.—These two books, which again form one in the original, follow the monarchy from its highest glory, through decline and division to final downfall. Under Solomon, royalty rises to the summit of its splendor, with the temple as its crown. Extravagant outlay and display, heathen wives and idol fanes, bring the kingdom to wreck, and each of the divisions ends in captivity and dispersion. Author, Jeremiah (?). [p. 24]

1 and 2 Chronicles

Key-word, "Theocracy;" Key-verse, 2 Chron. 15:2.—These two books, one in the original, close the Hebrew canon. Their purpose is more than mere historical repetition or completion. Their ruling idea is theocratic. Human kingdoms must represent God-rule. Only while he is recognized and revered, only as temple worship is neither neglected nor corrupted, can there be true prosperity. [p. 27]

Ezra, Nehemiah

Key-word, "Restoration;" Key-verse, Ezra 1:5; Neh. 2:5.—These two are companion books, regarded by the Hebrews as one. Both treat of the return from Babylon and the restoration and reorganization,—the former of ecclesiastical history and the rebuilding of the temple under Ezra; the latter of civil history and the rebuilding of the city under Nehemiah. Together, they present a complete picture of post-captivity reconstruction and reorganization in church and state. [p. 31]

Esther

Key-word, "Providence;" Key-verse, 4:14.—This book is the romance of providence. Esther, a Jewish captive, became bride of the Persian king, Ahasuerus; and came to the kingdom for a critical time. Haman's wicked plot to destroy her people, baffled by her bold intercession, reacted to his own ruin. The Feast of Purim (the Lot), instituted by the Jews in memory of this deliverance, is still kept. As Ruth represents the Gentiles coming to the church, Esther illustrates the church going to the Gentiles. [p. 35]

The Poetic Books

The Old Testament was popularly divided into the Law, Prophets, and Psalms. Luke 24: 44. The Psalms include five poetical books, from Job to Solomon's Song inclusive.

The genius of Hebrew poetry is peculiar. It does not depend on rhyme or rhythm, meter or melody, but on parallelism, or the arrangement of thought in corresponding or parallel sentences and stanzas. The poetry lies rather in the relation of the thoughts than the words; there is a rhyme and rhythm of ideas. [p. 37]

Job

Key-word, "Trial;" Key-verse, 1:9.—This book solves a problem. Satan asks: "Doth Job serve God for naught?" This Oriental tale is the answer: Uprightness may survive the loss of all temporal good. Disaster to property and family, and disease in his own person, together, could not bring Job to curse God whom he feared, nor to do the evil which he hated. Subordinately, another problem is here discussed,—the uses of adversity. [p. 41]

Psalms

Key-word, "Worship;" Key-verse, 29:2.—The Psalter is a book of devotion for the ages. Here every heart chord is touched and tuned to holy melody. God is here in his natural and moral attributes. Christ is here in his divinity and humanity, humiliation and exaltation. The gospel is here: sublime unfoldings of pardoning and purifying grace. Christian life is here, faith, hope, love; and even church history in outline. [p. 43]

Proverbs

Key-word, "Wisdom;" Key-verse, 9:10.—Here is exhibited wisdom in practical life, shaping character and conduct, regulating alike man's relations to man and to God. True wisdom develops manhood, leads to morality, and in its highest reach, to piety; it demands obedience to both tables of the law. It makes the understanding clear, the heart clean, the conscience pure, and the will firm. Wisdom as here personified, corresponds to the Word, or Logos, in John. [p. 46]

Ecclesiastes

Key-word, "Vanity;" Key-verse, 2:11.—These "words of the Preacher," in a sort of monologue, record results of experience and observation as to the life of man. Looked at from the loftiest level "under

the sun," all seems a dismal failure, "vanity and vexation." Only when this world and the world to come are joined, do we get the whole of life; only when God and man are joined by faith and obedience, do we get the whole of man. (See 12: 13, 14.) [p. 48]

The Song of Solomon

Key-word, "Love;" Key-verse, 8:7.—In this dramatic poem, by a dialogue between Solomon and Shulamith, the maiden whom he seeks to attract to his harem, the temptations of the world are set forth, and the victory of love and loyalty to Christ. The royal suitor and the Shepherd Lover are rival claimants to the Shulamite's devotion, but, being already affianced to the shepherd, she resists the allurements of a royal court and queenly rank, and remains true to her first love and vows. [p. 50]

The Prophets

Here begins the third and last division of the Old Testament. A prophet is not necessarily one who predicts, but one who *speaks for God*, an inspired teacher. Prediction was one form in which the divine seal and sanction were set upon the prophet. The prophetic and historic books are closely related. The Hebrew nation is always the center of both, and other nations are viewed only as related to this central subject and object. [p. 53]

Isaiah

Key-word, "Salvation;" Key-verse, 53:5.—The testimony of Jesus is the spirit of prophecy. This is the song of Christ, tracing the great facts and features of his life and work from his cradle to his crown. The heart of the Old Testament is the fifty-third chapter, where God's suffering Servant is represented as bearing our sins. Every great truth of the gospel is anticipated in this prophecy. Date: 759-710 B. C. [p. 56]

Jeremiah

Key-word, "Warning;" Key-verse, 7:28; 46:1.—This book of bold rebuke toward Judah, and prediction against Gentile nations, is the trumpet blast of a reformer in the ears of a perverse people, to whom twenty chapters of argument and appeal are vainly addressed. Here Messiah appears as The Branch, the King on David's throne, the Lord our Righteousness; typically in Jeremiah himself, coming with a rejected message of repentance and salvation. [p. 59]

Lamentations

Key-word, "Destruction;" Key-verse, 2:11.—This is the minor strain of prophecy, a funeral dirge. The weeping prophet, whose life was one long martyrdom, fully identified with the sorrow of his people and the desolation of the Holy City, utters the wail of a broken heart. He sees the Chaldean army as the scourge of God chastising his wayward people: but even his judgments call them to return. (Cf. Jesus weeping over Jerusalem. Luke 19: 41, 42.) [p. 61]

Ezekiel

Key-word, "Visions;" Key-verse, 1:1.—Ezekiel, the prophet of the iron harp, remarkable for energy of utterance, was a priest by line of descent. He is a pure seer, who has visions of God. His pen is more conspicuous than his tongue, and his style is vivid and fervid. He sees the glory of the Lord, records its departure from the city and temple because of idolatry and iniquity, and, after national judgments, its return in the latter day, and the national resurrection of Israel. [p. 63]

Daniel

Key-word, "Revealed Secret;" Key-verse, 2:22.—This book is not properly a history of Jews, Babylonians, or Daniel, being continuous

neither in matter nor in time of composition. Prophecy and history are intermingled; incidents, from a period of about seventy years, are chosen to illustrate the power of a fixed will, separation unto God, and the prayer of faith; God's interposition in miracle, inspiration in prophecy, providence over kings and nations, and the ministry of angels. [p. 65]

The Minor Prophets

These twelve were classed by the Jews as one book (Acts 7: 42). By whom they were collected is not known, but Ezra, Nehemiah, and Malachi may have aided in forming the canon. The period which they cover, within which the major prophets also fall, extends from about 870 to 440 B. C. The chronological order is about as follows: Joel, Jonah, Obadiah (?), Amos, Hosea, Micah, Nahum, Zephaniah, Habakkuk, (Obadiah?), Haggai, Zechariah, Malachi. [p. 68]

Hosea

Key-word, "Return;" Key-verse, 14:9.—This message is for the northern kingdom, Israel, of which Hosea was a native (?). The mortal throes of that kingdom were at hand; and Israel, rebuked as the faithless wife of a divine Husband, is bidden to return from her backslidings unto him. This unique Ephraimite book scarce mentions Judah, and does not openly refer to Jerusalem. Hosea's period spans half a century. [p. 71]

Joel

Key-word, "Judgment;" Key-verse, 2:13.—This pioneer of the prophets lived in Judah, probably in Jerusalem, in the early days of Joash, B. C. 870-865. Locusts and drouth are used as symbols of swarms of invaders and dried-up national resources. He calls a fast to remove the present, and avert the threatened, scourge; foretells prosperity on condition of repentance, and the future effusion of the Spirit, the latter rain after drouth. [p. 73]

Amos

Key-word, "Punishment;" Key-verse, 4:12.—Like his contemporary, Hosea, Amos wrote for Israel, and denounces the same evils, foretelling overthrow by a foreign foe as the punishment for Israel's sins. The threats against the surrounding heathen, with which he begins, hold out no final hope; but Israel has promise of new deliverance and prosperity under the house of David. [p. 74]

Obadiah

Key-word, "Edom;" Key-verse, 21. Briefest of the prophecies, this covers the character, career, doom, and downfall of Edom, or Idumæa. Esau's descendants were, to the last, the foes of Jacob's—proud, bitter, resentful neighbors. Governed at first by dukes, and afterward by kings, they were in their golden age when the Israelites were at their exodus. When Babylon assaulted the Holy City, Edom rejoiced to join the assault. Ps. 137: 7. [p. 75]

Jonah

Key-word, "Overthrow;" Key-verse, 3:2.—This prophet of Israel was sent on a mission to the Gentiles. Nineveh, at the apex of pride and prosperity, was to be warned of coming and speedy downfall. Jonah rightly read mercy in his warning message, and his own vindictive waywardness drove him westward instead of eastward, until in the belly of a great fish he learned the lesson of obedience to God and pity for men. [p. 76]

Micah

Key-word, "Controversy;" Key-verse, 6:2.—Micah speaks both to Samaria and Jerusalem, but mainly to Judah. As in all genuine proph-

ecy, through present judgment future blessing appears. The Lord's controversy with his people issues in infinite compassion. Bethlehem, the Little, is preferred above Jerusalem, Mother of all, as the cradle of Messiah. He paints in unrivaled hues the character of Jehovah, who both passes over transgressions and overwhelms them as in the sea. (Cf. 7: 18-20; Ex. 12: 23; 14: 27.) [p. 78]

Nahum

Key-word, "Full-end;" Key-verse, 1:8, 9.—This is the burden of Nineveh. Jonah's warning, perhaps a century before, had led to repentance; but judgment, deferred, is not averted. God will no longer spare: the threat of "overthrow" now changes to that of the full-end, annihilation. In images, never surpassed in the words or thought of man, the doom of the vast capital is portrayed. [p. 80]

Habakkuk

Key-word, "Faith;" Key-verse, 2:4.—This is the prophet of faith. He has a vision of the coming judgment of Judah by the Chaldean invasion, but a more important vision of justification by faith. His name, "Embrace," expresses the clinging trust that lays hold on God, and in his poem the central word and thought is faith, in its vital relation to righteousness and life's trials and triumphs. The prayer with which this book closes touches the summit of the sublime. [p. 81]

Zephaniah

Key-word, "Remnant;" Key-verse, 1:4, 3:13.—This "compendium of all prophecy," though addressed to Judah and Jerusalem, is a survey of Jehovah's universal government. The whole earth is the theater where the Judge of all displays the grandeur of law and the glory of love. From every quarter, nations are chosen as examples of his just judgment (2: 4-15). A double "remnant" is spoken of: a remnant of Baal that shall not escape; a remnant of Israel that shall survive even judgment. [p. 83]

Haggai

Key-word, "Build;" Key-verse, 1:8.—Haggai heads the list of post-exile minor prophets. He sounds God's call to an apathetic people to rebuild his ruined temple. He contrasts the shame of their neglect with the reward of their fidelity. He promises that Jehovah will take pleasure in the work: the glory of the latter house shall be greater than of the former, for the Desire of all nations shall come and tread its courts. [p. 85]

Zechariah

Key-word, "Jealous;" Key-verse, 8:2.—Zechariah is the prophet of the advent. Eight visions in one night unveil God's providence and grace toward the elect nation: her foes shall be destroyed, her idols removed, her city and temple restored, and her Messiah revealed. If God's promises are to be enjoyed, his precepts must be obeyed, the moral law outranking the ceremonial. Then fasts become feasts. Jehovah is jealous for his people: his jealousy demands their purity and destroys their foes. [p. 87]

Malachi

Key-word, "Robbery;" Key-verse, 3:8.—Malachi means "My Messenger." He was sent to denounce practices that dishonored God and his worship, and to strengthen the hands of Nehemiah in reforming abuses. His message closes the Old Testament. But through four centuries of silence he foresees another messenger who is to prepare the

way of the Lord; and the advent of the Lord himself, the greatest Messenger of all, the "Angel of the covenant." [p. 89]

The New Testament

is not one book, but a little library of twenty-seven, by at least seven different writers, and the period of its production spans about half a century. There is no sign of collusion, yet there is no collision.

There is not only harmony, but progress of doctrine. Truths, found in germ in the Gospels, are historically illustrated in the Acts, doctrinally unfolded and applied in the Epistles, and symbolically presented in the Apocalypse. [p. 92]

The Four Gospels

This fourfold story of Christ's life is proved genuine by its harmonious testimony and undesigned coincidences. Each presents the subject from a different point of view, and the combination gives us, like a series of concentric mirrors, not an outline picture or a mere image, but a divine Person reflected, projected before us, like an object with proportions and dimensions. [p. 94]

Matthew

Key-word, "Kingdom;" Key-verse, 27:37.— This recognized Hebrew Gospel is the true beginning of the New Testament, linking it with the Old. The new covenant springs from the old: hence the generation of Christ is traced back to David and Abraham. Messianic history fulfils Messianic prophecy; hence the frequent reference to prediction. The prophet, priest, king, in whom Old Testament prophecies, ceremonies, and types meet, must be Messiah. [p. 96]

Mark

Key-word, "Service;" Key-verse, 10:45.— Mark is traditionally connected with Peter, who to the Romans opened the door of faith (Acts 12: 12). This is the Gospel of the works of Christ (Acts 10: 38). Written for the Roman, whose watchword was "Power," it exhibits omnipotence in the mighty Miracle-Worker, and then the omnipotence of love in the crowning miracle of his passion and resurrection. The symbol of this Gospel is the sacrificial bullock; first at the plow in service, then on the altar in sacrifice. [p. 98]

Luke

Key-word, "Son of Man;" Key-verse, 19:10.— The divinely perfect humanity of the Son of God is here portrayed, and his genealogy traced, beyond David and Abraham, to Adam. This divine Man, the second Adam, is to man as man, neighbor and friend, kinsman and brother. But he is also the Lord from heaven, the divine healer and helper, prophet and Saviour. Luke was Paul's friend and companion, and wrote especially for the Greeks, himself probably a Gentile proselyte. [p. 100]

John

Key-word, "Life;" Key-verse, 20:31.— This supplements the rest, settling all doubt as to the proper divinity and deity of Jesus as Son, not only of Abraham and Adam, but of God. John lived till the first heresies took shape. As Moses met all heresies about creation, and led men back to its source in God, John met all heresies about the Messiah, miracle-worker, perfect man, by declaring that in the beginning the Word was, was with God, was God. (Cf. Gen. 1: 1 and John 1: 1.) The symbol of this Gospel is the eagle. [p. 102]

Acts

Key-word, "Witness;" Key-verse, 1:8.— This book is the Gospels applied, the acts of the Holy Ghost. Luke, in the Gospel, told what

Jesus "began" and here what he continued, "both to do and teach" by the Holy Ghost, through disciples building up the kingdom of God. The door of faith is opened successively to Hebrew, Roman, and Greek, as in the order of the Gospels. Pentecost links Old Testament prophecy to New Testament history. This is the book of witness, first of man, secondly of God. [p. 104]

The Epistles

form the "church section" of the New Testament. The church, now founded both among Jews and Gentiles, needs the germs of doctrine, found in the Gospels, amplified and applied, for fuller instruction of believers, solution of practical problems, and exposure of errors. This is done in the twenty-one epistles. [p. 106]

Romans

Key-word, "Righteousness;" Key-verse, 1:17.—Paul was peculiarly fitted for a great work among the Gentile nations, being by birth a Hebrew, by citizenship a Roman, by culture a Greek. He was divinely chosen to lay the foundations on which rests the whole scheme of salvation. Righteousness or justification is his theme. God's law is the only standard; God's righteousness the only righteousness: by sin we have incurred condemnation; by faith we receive justification. All have sinned and come short; but the righteousness of God by faith in Christ, becomes the righteousness of the believer. [p. 107]

1 Corinthians

Key-word, "Wisdom;" Key-verse, 2:7, 8.—Corinth was the rival of Athens. The Greeks were proud of their language and literature, learning and logic ("speech" and "wisdom"). Paul prepares these epistles to meet the Greek mind. He begins by renouncing wisdom, as to the Romans he renounced power. He magnifies the "things of God," "words of God," "demonstration of the Spirit," etc., and would not use wisdom of words lest the cross be made of none effect. [p. 109]

2 Corinthians

Key-word, "Comfort;" Key-verse, 7:6, 7.—Here abound the contrasts of sorrow and joy, of humiliation and exaltation. Paul had been sick nigh unto death and been healed; assailed as to his apostleship and favored with the signs of an apostle and even a rapture to the third heaven; judged of man, vindicated of God; harassed by the thorn in the flesh, sustained by all-sufficient grace. The keynote of the closing message, as of the opening salutation, is "comfort." Love, grieved by their sins, was comforted by their repentance. (Cf. 1:3, 4; 2:4; 7:6, 7.) [p. 111]

Galatians

Key-word, "Faith;" Key-verse, 3:11.—This epistle was written to set forth grace in contrast to law, and faith in contrast to works. Here for a second time we find the great center of Paul's doctrinal system: "The just shall live by faith," with faith now the emphatic word. The epistle is full of contrasts: the flesh and its works, the Spirit and his fruits; circumcision and new creation; the world and the cross. [p. 113]

Ephesians

Key-word, "In Christ, One;" Key-verse, 1:3.—In this epic of the New Testament is first clearly brought out identification with Christ. The believer is in and with Christ. (Comp. 1 Cor. 3:21.) The church, as the building of which he is corner-stone, the body of which he is head, the bride of whom he is bridegroom, is one with him and inseparable from him. The saints are exhorted to such a life as consists with

this high calling, and the "mystery" is specially magnified, of the incorporation of the Gentiles into this sacred unity. [p. 115]

Philippians

Key-word, "Gain;" Key-verse, 3:7, 14; 4:4.—This epistle is the disciple's balance-sheet. Paul puts on one side all that was gain to him, and which he counted loss for Christ. Then he puts on the other side all that he won by the surrender, and will yet know and attain, and he finds himself infinitely richer. He forgets all he has forsaken, and presses on for the prize. "To live is Christ; to die is gain." (Cf. 1: 21; 3: 7, 14.) [p. 117]

Colossians

Key-word, "In Christ, Complete;" Key-verse, 2:10.—This epistle shows the saints, in Christ Jesus, complete, and their standing and privilege, rights and riches, in him. First the deity of Christ as the image of God is set forth; then his dignity as head of the body, and his identity with the church; then, the consequent dignity of the church, and identity with him and in him with the Father. Pre-eminence is his, the true *pleroma*, or plenitude of being, and of this *pleroma* all saints in him partake. [p. 119]

1 and 2 Thessalonians

Key-word, "Waiting;" Key-verse, 1 Thess. 1:10; 2 Thess. 3:5.—These two epistles both treat of the second coming of our Lord, its antecedent and consequent events. They rebuke Thessalonian materialism, which inscribed on tombs, "Death is an eternal sleep;" they correct mistakes as to the dead saints, and the man of sin. Two aspects of Christ's second advent are here plainly presented: in the first, he comes with the trump of God to raise the dead in Christ and catch up the living saints; in the second, he comes with his mighty angels, taking vengeance on his foes. [p. 121]

1 and 2 Timothy

Key-word, "Doctrine;" Key-verse, 1 Tim. 3:9; 2 Tim. 1:13.—The epistles to Timothy, like that to Titus, are called pastoral because addressed to individuals in charge of the flock. The object of these two epistles is to leave a legacy of apostolic warning and counsel for the direction and comfort of the church. To Timothy Paul sustained peculiar relations; as to his son in the faith, and in these letters he makes very emphatic the need of sound doctrine. [p. 124]

Titus

Key-word, "Profitable;" Key-verse, 3:8, 9.—This letter is official rather than personal. It is addressed to an uncircumcised Greek, of all the fellow workers of Paul, least a Jew in character and sympathy. The fidelity and sagacity of Titus led Paul to trust him with special missions, and to leave him in Crete as his own representative, to complete the organization of churches. Short and practical, this epistle embodies two rich and comprehensive outlines of salvation by grace (2: 11-14; 3: 4-8). [p. 127]

Philemon

Key-word, "Receive" (Intercession); Key-verse, 17.—If "Ephesians is the lyric," Philemon is "the idyl of the New Testament," combining beauty with brevity. Onesimus was a slave who had stolen, and then run away, from Philemon. Converted, baptized, cherished by Paul, he was by him sent back to his master, whom the apostle besought to receive him no longer as a slave, but a brother, and to put to Paul's account any wrong he had done him as master. [p. 129]

Hebrews

Key-word, "Better;" Key-verse, 11:40.—This epistle to Hebrew disciples is attributed to Paul. They were in danger of going back to Judaism, and he seeks to prevent this by showing that in every respect the Christian faith and church mark a great advance upon the Jewish. The epistle adapts itself especially to a period of persecution, and exhorts and encourages these Jewish converts to let go everything else, but hold fast the faith and hope of the gospel. [p. 132]

James

Key-word, "Works;" Key-verse, 2:26.—This is the epistle of holy living. Great stress is laid upon works, not apart from faith, but as both the proof and fruit of faith. It opposes antinomianism. There is a morality side to the gospel. The disciple is under law, though justified by faith. Obedience is his watchword, the obedience of faith. Where grace inwardly dwells, there will be a temple purified from all uncleanness. [p. 134]

1 and 2 Peter

Key-word, "Precious;" Key-text, 1 Peter 2:7.—These epistles were addressed "to the elect pilgrims of the dispersion," i. e., not to the Gentile churches, nor to the Hebrews who still clung to the Holy City and its temple; but to those who had renounced Judaism for Christ and the earthly Canaan for the Paradise on high. Paul went to the Gentiles westward, Peter to the scattered tribes eastward. (See Gal. 2: 9.) These letters are meant to comfort these Hebrew converts under the approach or outburst of persecutions, help them to a godly life in this trial and test of faith among evil men, and exhibit the government of God toward them and over the world. [p. 136]

1 John

Key-word, "Fellowship;" Key-verse, 5:13.—This is a general epistle, not to any local church, drawing no line between Jew and Gentile; written about 90 A. D., John being the only surviving apostle. Its tone is paternal, both in authority and affection; and prophetic, having an air of final decision and declaration. Its thoughts cluster about three grand centers,—light, love, and life. Its object is that believers may "know that they have eternal life, and so their joy may be full" (1: 4; 5: 13). [p. 138]

2 John

Key-word, "Walk" (in Truth); Key-verse, 6.—Like Paul's to Philemon, this is a private personal letter, addressed to an unknown Christian woman and her pious family. It belongs to the time and bears the tone of the first epistle. It sets a high value on the piety of a mother and her household; and warns against the abuse of hospitality by those who would undermine holy living and propagate error. It is a tribute to the dignity of womanhood, wifehood, and motherhood. [p. 141]

3 John

Key-word, "Fellow Helper" (to the Truth); Key-verse, 8.—This letter is somewhat like the other, but it is to a man addressed by name, probably the Gaius who was Paul's convert and host (1 Cor. 1: 14; Rom. 16: 23). As, in the second letter, hospitality was forbidden toward propagators of error, here it is especially encouraged toward promulgators of the truth. The elect lady was warned not to be partaker of their evil deeds; here Gaius is praised as fellow helper to the truth. [p. 142]

Jude

Key-word, "Kept;" Key-verse, 21, 24.—This, the last of the epistles, mainly addresses Hebrew converts, and hence assumes the famil-

ilarity of the reader with Old Testament history. It is a warning against apostasy. Faith makes faithful saints, who, contending for the faith and persevering, are preserved by grace and presented in glory. The contrast is marked between those who kept not their first estate and are kept for judgment, and those who keep themselves and are kept from falling. [p. 143]

Revelation

Key-word, "Revelation" (ἀποκάλυψις [apokalupsis]); *Key-verse*, 1:1. — Apocalypse is the opposite of mystery (μυστήριον [mysterion]). The books of Daniel and of John are closely linked, and from them, with those of Isaiah, Ezekiel, and Zechariah, all Apocalyptic literature is constructed. Daniel cast light on the former days, between the captivity and the fall of Jerusalem; John, on the last days, from the fall of the Holy City to the second coming of the Lord. [p. 145] — "*Keys to the Word*," A. T. Pierson, pp. 1-145. Glasgow: Pickering and Inglis.

Bible Versions, SEPTUAGINT.—Putting aside clerical mistakes and misreadings, and making allowance for errors of translation, ignorance, and haste, we note certain outstanding facts as characteristic of the Greek version. It bears evident marks of its origin in Egypt in its use of Egyptian words and references, and equally evident traces of its Jewish composition. By the side of slavish and false literalism there is great liberty, if not license, in handling the original; gross mistakes occur along with happy renderings of very difficult passages, suggesting the aid of some able scholars. Distinct Jewish elements are undeniably there, which can only be explained by reference to Jewish tradition, although they are much fewer than some critics have supposed. This we can easily understand, since only those traditions would find a place which at that early time were not only received, but in general circulation.

The distinctively Grecian elements, however, are at present of chief interest to us. They consist of allusions to Greek mythological terms, and adaptations of Greek philosophical ideas. However few, even one well-authenticated instance would lead us to suspect others, and in general give to the version the character of Jewish Hellenizing. In the same class we reckon what constitutes the prominent characteristic of the Septuagint version, which, for want of better terms, we would designate as rationalistic and apologetic. Difficulties — or what seemed such — are removed by the most bold methods, and by free handling of the text; it need scarcely be said, often very unsatisfactorily. More especially a strenuous effort is made to banish all anthropomorphisms, as inconsistent with their ideas of the Deity. The superficial observer might be tempted to regard this as not strictly Hellenistic, since the same may be noted, and indeed is much more consistently carried out, in the Targum of Onkelos. Perhaps such alterations have even been introduced into the Hebrew text itself. But there is this vital difference between Palestinianism and Alexandrianism, that, broadly speaking, the Hebrew avoidance of anthropomorphisms depends on objective — theological and dogmatic — the Hellenistic on subjective — philosophical and apologetic — grounds. The Hebrew avoids them as he does what seems to him inconsistent with the dignity of Biblical heroes and of Israel. "Great is the power of the prophets," he writes, "who liken the Creator to the creature;" or else "a thing is written only to break it to the ear" — to adapt it to our human modes of speaking and understanding; and again, the "words of the Torah are like the speech of the children of men."

But for this very purpose the words of Scripture may be presented in another form, if need be even modified, so as to obviate possible misunderstanding, or dogmatic error. The Alexandrians arrived at the same conclusion, but from an opposite direction. They had not theological but philosophical axioms in their minds—truths which the highest truth could not, and, as they held, did not contravene. Only dig deeper; get beyond the letter to that to which it pointed; divest abstract truth of its concrete, national, Judaistic envelope; penetrate through the dim porch into the temple, and you were surrounded by a blaze of light, of which, as its portals had been thrown open, single rays had fallen into the night of heathendom. And so the truth would appear glorious, more than vindicated in their own sight, triumphant in that of others!

In such manner the Septuagint version became really the people's Bible to that large Jewish world through which Christianity was afterward to address itself to mankind. It was part of the case, that this translation should be regarded by the Hellenists as inspired like the original. Otherwise it would have been impossible to make final appeal to the very words of the Greek; still less, to find in them a mystical and allegorical meaning. Only that we must not regard their views of inspiration—except as applying to Moses, and even there only partially—as identical with ours. To their minds inspiration differed quantitatively, not qualitatively, from what the rapt soul might at any time experience, so that even heathen philosophers might ultimately be regarded as at times inspired. So far as the version of the Bible was concerned (and probably on like grounds), similar views obtained at a later period even in Hebrew circles, where it was laid down that the Chaldee Targum on the Pentateuch had been originally spoken to Moses on Sinai, though afterward forgotten, till restored and re-introduced.

Whether or not the Septuagint was read in the Hellenist synagogues, and the worship conducted, wholly or partly, in Greek, must be matter of conjecture. We find, however, a significant notice to the effect that among those who spoke a barbarous language (not Hebrew—the term referring specially to Greek), it was the custom for one person to read the whole *Parashah* (or lesson for the day), while among the Hebrew-speaking Jews this was done by seven persons, successively called up. This seems to imply that either the Greek text alone was read, or that it followed a Hebrew reading, like the Targum of the Easterns. More probably, however, the former would be the case, since both Hebrew manuscripts and persons qualified to read them, would be difficult to procure. At any rate, we know that the Greek Scriptures were authoritatively acknowledged in Palestine, and that the ordinary daily prayers might be said in Greek. The Septuagint deserved this distinction from its general faithfulness—at least, in regard to the Pentateuch—and from its preservation of ancient doctrine.

Thus, without further referring to its full acknowledgment of the doctrine of angels (comp. Deut. 32: 8; 33: 2), we specially mark that it preserved the Messianic interpretation of Genesis 49: 10 and Numbers 24: 7, 17, 23, bringing us evidence of what had been the generally received view two and a half centuries before the birth of Jesus. It must have been on the ground of the use made of the Septuagint in argument, that later voices in the synagogue declared this version to have been as great a calamity to Israel as the making of the golden calf, and that its completion had been followed by the terrible omen of an eclipse that lasted three days. For the rabbis declared that upon investigation it had been found that the Torah could be adequately translated only into

Greek, and they are most extravagant in their praise of the Greek version of *Akylas*, or *Aquila*, the proselyte, which was made to counteract the influence of the Septuagint. But in Egypt the anniversary of the completion of the Septuagint was celebrated by a feast in the island of Pharos, in which ultimately even heathens seem to have taken part.—“*The Life and Times of Jesus the Messiah*,” Rev. Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. I, pp. 27-30. New York: Longmans, Green & Co., 1896.

Bible Versions, SEPTUAGINT, OR LXX.—The importance of this version lies in the fact that it was practically the Old Testament of the early church. It was used by the apostles and their converts, and is freely quoted in the New Testament, sometimes even when its renderings vary considerably from the Hebrew. Its influence was necessarily, therefore, very great. . . . The version took its rise, under one of the early Ptolemies, from the needs of the Jews in Egypt, before the middle of the second century B. C.; was gradually executed, and completed hardly later than *cir.* 100 B. C.; thereafter spread into all parts. Its renderings reveal frequent divergence in manuscripts from the present Masoretic text, but show also that the translators permitted themselves considerable liberties in enlarging, abbreviating, transposing, and otherwise modifying the texts they had, and in the insertion of materials borrowed from other sources.

The Apocrypha.—The most noteworthy differences are in the departure from Jewish tradition in the arrangement of the books (this varies greatly; cf. Swete, “Intro. to Old Testament in Greek,” II, ch. 1), and in the inclusion in the list of the other books, unknown to the Hebrew canon, now grouped as the Apocrypha. These form an extensive addition. They include the whole of the existing Apocrypha, with the exception of 2 Esdras and Prayer of Manasses. All are of late date, and are in Greek, though Sirach had a Hebrew original which has been partly recovered. They are not collected, but are interspersed among the Old Testament books in what are taken to be their appropriate places.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. I, art. “Bible, The,” pp. 461, 462.

Bible Versions, SEPTUAGINT.—Among the Greek versions of the Old Testament, the Alexandrian, or Septuagint, as it is generally termed, is the most ancient and valuable, and was held in so much esteem both by the Jews and by the first Christians, as to be constantly read in the synagogues and churches. Hence it is uniformly cited by the early Fathers, whether Greek or Latin, and from this version all the translations into other languages, which were anciently approved by the Christian church, were executed (with the exception of the Syriac), as the Arabic, Armenian, Ethiopic, Gothic, and Old Italic or the Latin version in use before the time of Jerome; and to this day the Septuagint is exclusively read in the Greek and most other Oriental churches.

This version has derived its name either from the Jewish account of seventy-two persons having been employed to make it, or from its having received the approbation of the Sanhedrin, a great council of the Jews, which consisted of seventy, or, more correctly, of seventy-two persons. Much uncertainty, however, has prevailed concerning the *real* history of this ancient version; and while some have strenuously advocated its miraculous and divine origin, other eminent philologists have labored to prove that it must have been executed by several persons and at different times.—“*An Introduction to the Critical Study and Knowledge of the Holy Scriptures*,” Thomas Hartwell Horne, B. D., Vol. II, part 1, pp. 203, 204. London: T. Cadell, 1839.

Bible Versions, SEPTUAGINT.—The most important of the ancient versions is the Alexandrian Greek translation, generally designated the LXX, and in former times sometimes the LXXII. . . .

It is certain that the translation of the Septuagint originated in Egypt, and in the time of the early Ptolemies received general recognition. The Jews in Egypt, whose numbers were increased by the transportation of thousands thither in B. C. 320, soon lost all familiarity with their own language. The law was probably interpreted very early into Greek in their synagogues, just as in other places it had been interpreted into Aramaic. All such translations had a tendency to become fixed, and after a while, for practical purposes, were committed to writing. The Pentateuch was the first portion translated, and the translation of the other books followed in due time as a matter of course. A Greek translation of all the books was in existence prior to the composition of the Wisdom of the Son of Sirach, or Ecclesiasticus, in the prologue to which book reference is made to such a translation. It is, however, a matter of dispute whether Sirach's work is to be assigned to a date so early as B. C. 237-211, or to be brought down so late as B. C. 132.

The title "LXX" was probably given to the Greek translation of the Holy Scriptures, because, when issued, the translation met with approval, and received the sanction of the Jewish Sanhedrin. The number, "seventy-two," sprang from the conviction that such a work must have been the work of all Israel. But the sanction of the Sanhedrin was withdrawn, probably in consequence of the reaction against everything Greek, consequent on the events of the Maccabean era (B. C. 175-135).

The execution of a Greek translation at the request of King Ptolemy is noticed in the Talmud, although the number of the translators is there reduced to five, and the birthday of the translation is stigmatized as a day as fatal to Israel as that on which the golden calf was made. . . .

The LXX version was the production of a number of translators. The Pentateuch is the best portion translated; next Job and Proverbs. Jeremiah has been treated with peculiar freedom, and possibly rests upon another recension of the Hebrew text. The book of Daniel is the worst, though peculiarly important from an exegetical point of view.—*"An Introduction to the Old Testament," Rev. Charles H. H. Wright, D. D., Ph. D., pp. 53-56. New York: Thomas Whittaker.*

Bible Versions, SEPTUAGINT, EDITIONS OF.—The Septuagint, or Greek version of the Old Testament appears at the present day in four principal editions:

1. Biblia Polyglotta Complutensis, A. D. 1514-1517.
2. The Aldine edition, Venice, A. D. 1518.
3. The Roman edition, edited under Pope Sixtus V, A. D. 1587.
4. Facsimile edition of the Codex Alexandrinus, by H. H. Baber, A. D. 1816.

The Jews of Alexandria had probably still less knowledge of Hebrew than their brethren in Palestine; their familiar language was Alexandrian Greek. They had settled in Alexandria in large numbers soon after the time of Alexander, and under the early Ptolemies. They would naturally follow the same practice as the Jews in Palestine; and hence would arise in time an entire Greek version. But the numbers and names of the translators, and the times at which different portions were translated, are all uncertain.—*"A Dictionary of the Bible," William Smith, LL. D., pp. 604, 605, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.*

Bible Versions, ANCIENT.—The principal ancient versions which illustrate the Scriptures are the Chaldee Paraphrases, generally called Targums, the Septuagint, or Alexandrian Greek version, and the Vulgate, or Latin version.—“*Notes, Critical and Practical, on the Book of Genesis,*” George Bush, Vol. I, Introduction, p. ix. New York: Mark H. Newman, 1843.

Targums: The Chaldee word תרגום (*targum*) signifies in general any version or explanation; but the appellation is more particularly restricted to the versions or paraphrases of the Old Testament, executed in the East Aramean or Chaldee dialect, as it is usually called. . . . There are at present extant ten of these Chaldee paraphrases on different parts of the Old Testament, three of which, and those by far the most important, comprise the Pentateuch, viz. (1) The Targum of Onkelos; (2) That falsely ascribed to Jonathan, and usually cited as the Targum of the Pseudo-Johanthan; (3) The Jerusalem Targum.—*Id.*, pp. ix, x.

Septuagint: The early Greek version was probably termed “the Septuagint” because it was looked upon with favor, and possibly officially recognized, by the Jewish Sanhedrin at Jerusalem, which was composed of seventy persons. In later times, when the Jews of Palestine and Egypt became estranged from one another, and when the Greek version had become interwoven with the religious life of the Egyptian Jews, an attempt was made to claim divine sanction for the Greek translation. The name “Septuagint” was then expounded as containing a reference to the number of the supposed translators, who, according to the legend, were divinely assisted in their task. Those translators are said each to have produced a translation identical in phraseology, although they had been carefully secluded and shut off from intercourse with one another during the performance of the work.—“*Daniel and His Prophecies,*” Rev. Charles H. H. Wright, D. D., pp. 59, 60. London: Williams and Norgate, 1906.

The autograph or original copy of the Septuagint version, was, most probably, consumed in the fire which destroyed the Alexandrian Library, in the time of Julius Cæsar, about fifty years before the Christian era; but the translation was preserved by the numerous transcripts taken for the use of the different synagogues in Egypt, Greece, and Italy, and which were sure to be copied with the utmost accuracy and care.—“*Illustrations of Biblical Literature,*” Rev. James Townley, D. D., Vol. I, p. 64. New York: Lane and Scott, 1852.

Samaritan: The version of the Old Testament which possesses the longest pedigree is that which owes its existence to the Samaritans. Strictly speaking, it is not a version at all, as it is in the Hebrew tongue, though written [probably in the second century B. C.] in a different character from that of the extant Hebrew MSS.—“*Our Bible and the Ancient Manuscripts,*” Frederic G. Kenyon, M. A., Litt. D., p. 44. London: Eyre and Spottiswoode, 1903.

Peshitto, or Syriac: This is the great standard version of the ancient Syriac church, made not later than the third century (those scholars who hold it older than the Curetonian would say the second), and certainly current and in general use from the fourth century onward. The name means “simple” or “common,” but the origin of it is unknown.—*Id.*, p. 157.

Palestinian Syriac: There is yet another version of the New Testament in Syriac, known to us only in fragments, in a different dialect of Syriac from all the other versions. It is believed to have been made in the fifth or sixth century, and to have been used exclusively in Palestine.—“*Our Bible and the Ancient Manuscripts*,” Frederic G. Kenyon, M. A., *Litt. D.*, p. 159. London: Eyre and Spottiswoode, 1903.

Coptic: [Dating probably from the middle of the third century.] The two most important of the Coptic versions are (a) the Memphitic or Bohairic version, current in Lower or Northern Egypt; and (b) the Thebaic or Sahidic version, current in Upper or Southern Egypt [probably neither earlier than the fourth century]. Of these the Bohairic alone is complete, having been ultimately adopted as the standard Bible for all Egypt.—*Id.*, p. 76.

Old Latin or Italic: The importance of the Old Latin version, as it is called, to distinguish it from the later version of St. Jerome, is much greater in the New Testament than in the Old. In the former, it is the earliest translation of the original Greek which we possess, and is an important evidence for the state of the text in the second century. In the latter it is only a version of a version, being made from the Septuagint, not from the original Hebrew.—*Id.*, pp. 77, 78.

Vulgate Versions: The Latin Vulgate [was] made by St. Jerome from the older Latin, Hebrew, and Greek versions about the year 400. This version of St. Jerome, called the Vulgate, was declared by the Council of Trent [1563] to be authentic. It was revised by Pope Sixtus V (1585) and by Pope Clement VIII (1593).—“*Catholic Belief*,” Joseph Faà di Bruno, D. D. (R. C.), p. 16. New York: Benziger Brothers, © 1884.

English Versions: About the year 1320, John Wycliffe, the great Reformer, was born. He was the first to translate the whole Bible into the English language; this translation, which occupied about twenty-two years, was made from the Latin Vulgate, the Hebrew and Greek originals being then practically unknown.—“*All About the Bible*,” Sidney Collett, p. 32, 9th edition. New York: Fleming H. Revell Company.

In 1525, William Tyndale, one of the great Protestant Reformers, and a contemporary of Luther, made another English translation from Erasmus's Greek, . . . and was the first to publish an English New Testament in print. This was done under great difficulties, partly at Cologne and partly at Worms, in exile, poverty, and distress; as he found it impossible to carry out this work in England, owing to Romish opposition.—*Id.*, pp. 33, 34.

In 1535 the whole Bible, Old Testament and New, was for the first time printed in English by Miles Coverdale, who made his translation from the German and Latin. This contained also the apocryphal books.—*Id.*, p. 35.

The first English Bible printed in England was the translation of John Hollybushe, which was issued in 1538 by John Nicholson, in Southwark. The great Cranmer Bible was printed between 1539 and 1541, the funds for its publication being supplied by Cranmer and Cromwell.—“*The Censorship of the Church of Rome*,” George Haven Putnam, *Litt. D.*, Vol. II, p. 31. New York: G. P. Putnam's Sons, 1906.

The English New Testament was translated by the English College at Rheims, France, in 1582; and the Old Testament by the English College, Douay, France, in 1609. Both, as revised in the last century by

Bishop Challoner and others, have been republished, with notes, from time to time, with the approbation of the Catholic bishops. This version is commonly called the Douay Bible.—“*Catholic Belief*,” Joseph Faà di Bruno, D. D. (R. C.), p. 16. New York: Benziger Brothers, © 1884.

Hebrew New Testament: In 1876 Professor Delitzsch completed his translation of the New Testament into Hebrew. It had been his dream to produce such a text as the apostles themselves might have penned, had they written in the “language of Canaan.”—“*A History of the British and Foreign Bible Society*,” William Canton, Vol. III, p. 151. London: John Murray, 1910.

Bible Versions, SAMARITAN PENTATEUCH, DIFFERENCES BETWEEN, AND HEBREW TEXT.—Samaritan Pentateuch, a recension of the commonly received Hebrew text of the Mosaic law, in use among the Samaritans, and written in the ancient Hebrew or so-called Samaritan character. The origin of the Samaritan Pentateuch has given rise to much controversy, into which we cannot here enter. The two most usual opinions are: (1) That it came into the hands of the Samaritans as an inheritance from the ten tribes whom they succeeded; (2) That it was introduced by Manasseh at the time of the foundation of the Samaritan sanctuary on Mt. Gerizim. It differs in several important points from the Hebrew text. Among these may be mentioned:

1. Emendations of passages and words of the Hebrew text which contain something objectionable in the eyes of the Samaritans, on account either of historical improbability or apparent want of dignity in the terms applied to the Creator. Thus in the Samaritan Pentateuch no one in the antediluvian time begets his first son, after he has lived 150 years; but one hundred years are, where necessary, subtracted before, and added after, the birth of the first son. An exceedingly important and often-discussed emendation of this class is the passage in Exodus 12: 40, which in our text reads, “Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years.” The Samaritan has, “The sojourning of the children of Israel [and their fathers who dwelt in the land of Canaan and in the land of Egypt] was four hundred and thirty years;” an interpolation of very late date indeed. Again, in Genesis 2: 2, “And God [?] had finished on the seventh day,” is altered into “the sixth,” lest God’s rest on the Sabbath day might seem incomplete.

2. Alterations made in favor of or on behalf of Samaritan theology, hermeneutics, and domestic worship.—“*A Dictionary of the Bible*,” William Smith, LL. D., p. 585, *Teacher’s edition*. Philadelphia: Porter and Coates, copyright 1884.

Bible Versions, VULGATE.—As numerous corruptions crept into the old Latin version, Jerome in 382 set to work to revise that translation. His first edition of the Psalter was a simple revision of the Itala. The revision is known as the *Psalterium Romanum*, and was used up to the time of Pius V in the Roman Church. Portions of it are yet to be found in the Missal and Breviary. But the work was done too hastily to be satisfactory. Jerome next revised many portions of the Old Testament version after Origen’s Hexaplar text of the Septuagint. Of that revision only the Psalter and the book of Job are extant. The revised translation of the Psalms is known as the *Psalterium Gallicanum*, because it came into common use in Gaul. Jerome then proceeded to translate the Psalms directly from Hebrew, and extended his translation to the other books of the Old Testament, inclusive of some of the Apocryphal books. The work was completed between A. D. 390-405. . . .

Jerome's revised version met with the bitterest opposition, and, although he strove to conciliate opponents, to the serious detriment of the work, by adhering as closely as possible to the older version, it was long ere it won popular favor. Jerome dictated his translation to an amanuensis, and this fact, combined with the common use of the older version and the carelessness of the scribes, led to the serious depravation of the translation. In process of time it was generally received, and termed the common version, or Vulgate. . . . The decree of the Council of Trent (Sess. iv., April 8, 1546) declared the Vulgate "authentic." This authorization of the Vulgate necessitated the publication of a standard text, and an "*editio authentica*" appeared under Sixtus V in 1590. The edition was declared in the Papal Bull to be "*vera, legitima, authentica et indubitata in omnibus publicis privatisque disputationibus* [true, legitimate, authentic, and indubitable in all public and private disputations]." But ere it was issued many readings had to be emended by printed slips pasted over the printed text, and other corrections were made with the pen. A new edition, after considerable controversy both without and within the Roman Church, was issued in 1592 in the Pontificate of Clement VIII. The text of the latter edition is said to differ from the former in about three thousand places. Other editions followed in 1593 and in 1598, each with considerable variations.—"*An Introduction to the Old Testament*," Rev. Charles H. H. Wright, D. D., Ph. D., pp. 65-67. New York: Thomas Whittaker.

Bible, MULTITUDE OF MANUSCRIPTS.—There are in existence today many thousands of Hebrew and Greek manuscripts, which have been copied from earlier manuscripts by Jewish scribes, etc., from time to time. These are the documents generally referred to when the "originals" are now spoken of. . . .

For the sake of simplicity, however, these existing manuscripts may be divided thus:

1. Hebrew manuscripts of the Old Testament; the earliest of these date back to the eighth century of the Christian era.
2. Greek manuscripts of the New Testament; the earliest of these date back to the fourth century.
3. Greek manuscripts of the Old Testament (known as the Septuagint), translated from the Hebrew about 277 B. C.; these also date back to the fourth century.
4. Early translations of the Scriptures, or parts thereof, in Syriac, Latin, German, and other languages, of various dates.—"*All About the Bible*," Sidney Collett, p. 14, 9th edition.

Bible, OLDEST GREEK MANUSCRIPTS.—**N:** Codex Sinaiticus, found by Tischendorf (1844 and 1859) in the Convent of St. Catherine at the foot of Mt. Sinai, now preserved in St. Petersburg. Forty-three leaves of the Old Testament portion of the manuscript, known as the Codex Friderico-Augustanus, are in the library of Leipsic University. Besides twenty-six books of the Old Testament, of which five form the Codex Friderico-Augustanus, the manuscript contains the entire New Testament without the least break, the Epistle of Barnabas, and the first third of the Shepherd of Hermas.—"*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. II, art. "Bible Text," p. 103.

A: Codex Alexandrinus, now in the British Museum, presented in 1628 by Cyril Lucar, patriarch of Constantinople, to Charles I. The New Testament begins with Matt. 25: 6, and contains the whole except John 6: 50 to 8: 52, and 2 Cor. 4: 13 to 12: 6, with the First Epistle of Clement and part of the Second.—*Ibid.*

B₁: Codex Vaticanus, No. 1209, in the Vatican Library. The manuscript contains, besides the Old Testament, the entire New Testament, with the exception of Heb. 9: 14 to end and 2 Timothy, Titus, Philemon, and Revelation.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. II, art. "Bible Text," p. 103.*

B₂: Codex Vaticanus 2066 (eighth century), formerly Basilian Codex 105, contains Revelation.—*Ibid.*

C: Codex Ephraemi (fifth century), now No. 9 in the National Library at Paris; its text was altered in the sixth century and again in the ninth. In the twelfth century the original writing was washed off to make room for the Greek text of several ascetic works of Ephraem Syrus (d. 373). Pierre Allix, at about the close of the seventeenth century, noticed the traces of the old writing under the later characters. Wetstein in 1716 collated the New Testament part so far as it was legible. In 1834 and 1835 the librarian Carl Hase revived the original writing by the application of the Giobertine tincture (prussiate of potash). Tischendorf, after great labor, brought out in 1843 an edition of the New Testament part of the manuscript, and in 1845, of the Old Testament fragments, representing the manuscript line for line, in facsimile. The codex contains portions of the Old Testament on sixty-four leaves, and five eighths of the New Testament.—*Id., pp. 103, 104.*

Bible, MODERN VERNACULAR TRANSLATIONS.—One of the most important phases of the work of the American Bible Society is the work of translating and revising the Scriptures, either in co-operation with other Bible societies and missionary organizations, or acting independently when necessary. This task is fundamental and of the utmost importance. It is estimated that the Scriptures are circulated today in over 500 languages. The Bible or some portion of it has, therefore, been translated into all of the great languages of the world; and it is estimated that "seven out of every ten of the human population have had provided for them the gospel story in their own tongue," but it is probable that there are still 1,000 minor languages or dialects spoken by a limited number of people into which no portion of the Bible has yet been translated. In British India, 147 languages are spoken, and in Africa it is said, according to the census of 1911, there are about 850 languages or dialects in use. Into some of the minor languages it will not be necessary to translate the Scriptures, as many tribal, unwritten dialects will gradually disappear or be combined with others. When these facts are borne in mind, one realizes how great a task still confronts the Bible societies of the world.—"*Story of the American Bible Society,*" pp. 10-12. Published in 1914.

Bible, COMPARED WITH SACRED BOOKS OF THE EAST.—These sacred books are, roughly speaking, five in number, i. e., they are the only ones worth taking into consideration. All others are extremely insignificant and unimportant.

I. The Veda of the Brahmans or Hindus.

II. The Zend-Avesta of the Parsees or Zoroastrians.

III. The King, or Confucian Texts of the Chinese.

IV. The Tripitaka, or three collections of Buddhist writings.

V. The Koran, the code of Islam, or Mohammedanism.

Translations of these were published some few years ago by the University of Oxford in forty stately volumes, but these are, of course, not within reach of the multitude.—"*All About the Bible,*" Sidney Collett, pp. 289, 290, 9th edition. New York: Fleming H. Revell Company.

Veda is a Sanscrit word meaning "knowledge," or "sacred science." The writings consist of four collections of hymns, detached verses, and sacrificial formulæ; viz., (1) the Rigveda, or Veda, of praises or hymns, of which there are 1,028; (2) the Samaveda, or Veda of chants or tunes; (3) the Yajurveda, or Veda of prayers, of which there are only a few preserved; and (4) the Atharvaveda, or Veda of the Atharvians, consisting of about twenty books of hymns to certain divine powers, and incantations against evil powers.—"*All About the Bible*," Sidney Collett, p. 290, 9th edition. New York: Fleming H. Revell Company.

Avesta means "text" or "lore," and represents the original writings; *Zend* means "commentary," and represents the comments which have grown around the original writings, just as the Brahmana commentaries grew around the original Sanhita of the Veda.

Zoroaster, the celebrated sage of ancient Persia, was the supposed founder or reformer of the religion embodied in the Zend-Avesta. He flourished, according to the Parsees (who are about the only representatives of ancient Persia) about 500 B. C. He probably, however, lived—if, indeed, he lived at all—many centuries earlier. For "not only has his date been much debated; but the very fact of his historical existence has been denied." However, some of the oldest writings of the Zend-Avesta are said to date some 700 or 800 B. C.—*Id.*, pp. 294, 295.

In addition to the actual writings of Confucius there are what are called the Confucian Analects, or Extracts, compiled soon after his death from the reminiscences of his disciples.

Confucianism inculcates the worship of no god, and can scarcely, therefore, be called a religion. . . . There is no confession of sin; no seeking of forgiveness; no communion with God. . . . One of his tenets, not often referred to—viz., that it was right to tell lies on certain occasions—has left its terrible mark on the four hundred millions of China.—*Id.*, pp. 297, 298.

Buddha is said to have lived about 500 or 600 B. C., was a prince of one of the ruling military tribes of India, but was of Persian origin. His personal name was Gautama, the title "Buddha" being a Sanscrit word, meaning the "Enlightened One." He early discovered that all that life could offer was vanity and vexation of spirit; that ignorance was the cause of all suffering and misery, as it was the ultimate cause of existence itself.

He therefore separated himself from his family and friends, and gave himself up to years of lonely contemplation. At length, while sitting under a tree near Gaya Town in Bengal, he professed to attain perfect wisdom by the extinction of all desires and passions of every kind, whether good or bad. . . . First, extinction of all desires and passions; and secondly, extinction of individual existence—complete annihilation. This is the highest state it is possible for a Buddhist to reach. . . .

He himself wrote nothing. In course of time, however, his teaching . . . was . . . committed to writing by his disciples, and approved by various councils long after his death. These writings are called the "*Tripitaka*"—triple basket, or three collections.—*Id.*, pp. 298, 299.

Muhammad (the Praised One), commonly called Mohammed, the celebrated false prophet of Arabia, was born at Mecca A. D. 570. He claimed to teach his followers the doctrines of Islam, i. e., resignation or entire submission to the will of God, as a successor to Abraham, Moses, and Christ, of whom he claimed to be the greatest. . . .

At the age of forty he had his first "divine" communication. In this, and later visions at Mecca and Medina, extending over a period of twenty-three years, he received those "revelations" which are contained in the Koran, the sacred book of the Mohammedans, who believe that it has been in existence — like God — from all eternity.—*"All About the Bible," Sidney Collett, pp. 306, 307, 9th edition. New York: Fleming H. Revell Company.*

Bible, NUMBER IN, THE NUMBER SEVEN.—In the sanctuary 7 lamps were kept continually burning on the 7-branched candlestick. Zechariah saw in vision a golden candlestick with 7 lamps, and 7 pipes to the 7 lamps. In the book of Revelation 7 golden candlesticks represent the 7 churches, and 7 stars the angels of those churches.

At the beginning of the months there were offered 7 lambs in sacrifice. On the 7 days of the Passover week 7 lambs were offered daily, 49 in all. On the day of first fruits, or Pentecost, 7 lambs were sacrificed; at the Feast of Trumpets, 7 lambs; on the Day of Atonement, 7 lambs; and during the Feast of Tabernacles, 14 lambs each day for the first 7 days of the feast, and 7 lambs on the eighth, the last great day of the feast. During the Feast of Tabernacles 70 bullocks were offered on the first 7 days in the following order: 1st day, 13; 2d day, 12; 3d day, 11; 4th day, 10; 5th day, 9; 6th day, 8; 7th day, 7; 70 in all, and on the 8th day, 1. Numbers 28, 29.

The leper to be cleansed from his leprosy was sprinkled with blood 7 times (Lev. 14: 7), and the oil was "sprinkled 7 times before the Lord." On the great Day of Atonement, blood was sprinkled before the mercy-seat 7 times; it was also sprinkled on the altar 7 times. Leviticus 16.

Cain was to be avenged 7 fold, and Lamech 70 and 7 fold; Noah took into the ark clean beasts by sevens. Job says: In 7 troubles no evil shall touch thee; Joseph interpreted the dreams of Pharaoh relating to the 7 ears of corn and the 7 kine; Moses says God would chastise Israel in case of disobedience 7 times; and again, they shall go out before their enemies one way and flee 7 ways. Joshua, in the capture of Jericho, compassed the city for 7 days, and on the 7th day 7 times; 7 priests bore before the ark 7 trumpets of rams' horns. Elisha tells Naaman to wash in Jordan 7 times; Samson was bound with 7 green withs, and then shorn of the 7 locks of his head; Hannah says in her song of praise, that the barren woman hath borne 7; Jeremiah says of the desolations of Jerusalem, she that hath borne 7 languisheth; Solomon says the slothful man thinks himself wiser than 7 men that can give a reason; and that wisdom hews out her 7 pillars. The dissembler has 7 abominations in his heart, and 7 things are an abomination to the Lord. David says, 7 times a day do I praise Thee; and, the word of God is like silver purified 7 times. Isaiah says, The light of the sun shall yet be 7 fold, as the light of 7 days; Micah tells us that on the foundation stone of the temple were to be engraved 7 eyes; Peter asks our Lord whether he ought to forgive sins 7 times, and receives the answer that he should forgive 70 times 7; the apostles appointed 7 men of honest report, and full of the Holy Ghost and wisdom, to attend to the daily ministrations in Jerusalem. John was commissioned to convey divine messages to the 7 churches; he saw 7 golden candlesticks before the throne, and 7 spirits. The lamb which he beholds has 7 horns and 7 eyes, and opens the 7-sealed book; 7 angels stand before God, and to them are given 7 trumpets; 7 thunders utter their voices; in the earthquake are slain 7 thousand; a wild beast having 7 heads rises out of the sea; 7 angels with 7 golden vials, having the 7 last plagues, issue from the temple. In harmony with the 7 heads of the wild beast are

7 mountains and 7 kings. The apocalyptic drama includes the opening of 7 seals, the sounding of 7 trumpets, and the pouring out of 7 vials.—“*Creation Centred in Christ*,” H. Grattan Guinness, D. D., pp. 263, 264. London: Hodder and Stoughton, 1896.

Bible, NUMBER IN, THE NUMBER TWELVE.—The number 12 is prominently connected both with the Jewish nation and the Christian church.

The sons of Jacob and the tribes of Israel were 12. At the Elim halting-place, in the wilderness, were 12 wells of water; Moses built 12 pillars according to the 12 tribes of Israel; 12 loaves of showbread were presented in the tabernacle. The high priest bore the names of the 12 tribes of Israel engraved on the 12 stones of the breastplate; the 12 princes of Israel brought 12 oxen, 12 pitchers, 12 silver bowls, etc. Moses took 12 rods, according to the tribes; 12 men representing the tribes searched the Land of Promise, and Joshua commanded 12 men representing the 12 tribes of Israel to take 12 stones from the place where the priests who bore the ark stood on dry ground in the midst of Jordan, and to carry them to the place where the people lodged after the passage of the river, and also to set up 12 stones in the midst of Jordan as a memorial. Elijah took 12 stones “according to the number of the tribes of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name,” and with the stones he built an altar in the name of the Lord. Solomon placed 12 officers over Israel; the sea in the temple stood on 12 oxen. The Ezekiel altar was 12 cubits long and 12 broad. In the miracle of the multiplying of the loaves they took up of the fragments 12 baskets full. The apostle Paul speaks of “our 12 tribes, instantly serving God day and night,” while the apostle James addresses himself to “the 12 tribes scattered abroad.” In founding the Christian church, which was, so to speak, a new Israel, our Lord chose 12 apostles, who are frequently called, in consequence, “the twelve.” “Have not I chosen you twelve?” “Then came the twelve and said unto him;” “the twelve were with him.” “In the evening he cometh with the twelve.” “He sat down and called the twelve.” “He took again the twelve.” Our Lord promised to his apostles that they should sit on 12 thrones judging the 12 tribes of Israel. When betrayed into the hands of his enemies, and about to be forsaken by his apostles, our Lord said to Peter, “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than 12 legions of angels?” The symbolical sun-clothed woman in the Apocalypse has on her head a crown of 12 stars. The New Jerusalem has 12 gates, and at the gates 12 angels, and on the 12 gates are written the names of the 12 tribes of Israel. The city has also 12 foundations, and in them are the names of the 12 apostles of the Lamb. The 12 gates are 12 pearls, while the tree of life in the midst of the city bears 12 manner of fruits. Of each of the 12 tribes of Israel there are sealed 12 thousand. The New Jerusalem is foursquare, each side measuring 12 thousand furlongs. The redeemed on Mount Zion are 12 times 12 thousand in number.—*Id.*, pp. 264, 265.

Bible, THE FRENCH CONFESSION OF FAITH (A. D. 1559) ON.—Art. V. We believe that the Word contained in these books has proceeded from God. . . . It is not lawful for men, nor even for angels, to add to it, to take away from it, or to change it. Whence it follows that no authority, whether of antiquity, or custom, or numbers, or human wisdom, or judgments, or proclamations, or edicts, or decrees, or councils, or visions, or miracles, should be opposed to these Holy Scriptures.—“*The Creeds of the Evangelical Protestant Churches*,” Philip Schaff, p. 362. London: Hodder and Stoughton, 1877.

Bible, CONGREGATIONALISTS ON.—Standing by the rock where the Pilgrims set foot upon these shores, upon the spot where they worshiped God, and among the graves of the early generations, we, elders and messengers of the Congregational churches of the United States in National Council assembled — like them acknowledging no rule of faith but the Word of God — do now declare our adherence to the faith and order of the apostolic and primitive churches.— *Declaration of Faith of the National Council of Congregational Churches, held at Boston, Mass., June 14-24, 1865, par. 1; cited in "The Creeds of the Evangelical Protestant Churches," Philip Schaff, p. 734. London: Hodder and Stoughton, 1877.*

Bible, THE BELGIC CONFESSION (A. D. 1561) ON.—Art. VII. We believe that these Holy Scriptures fully contain the will of God, and that whatsoever man ought to believe unto salvation, is sufficiently taught therein.—“*The Creeds of the Evangelical Protestant Churches,*” Philip Schaff, pp. 387, 388. London: Hodder and Stoughton, 1877.

Bible, THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND ON.—VI. Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.—*Id.*, p. 489.

XX. . . . It is not lawful for the church to ordain anything that is contrary to God’s Word written, neither may it so expound one place of Scripture, that it be repugnant to another.—*Id.*, p. 500.

Bible, THE NEW HAMPSHIRE BAPTIST CONFESSION (A. D. 1833) ON.—We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

[This confession was drawn up by the Rev. John Newton Brown, D. D., of New Hampshire (b. 1803, d. 1868), about 1833, and has been adopted by the New Hampshire Convention and widely accepted by Baptists, especially in the Northern and Western States, as a clear and concise statement of their faith, in harmony with the doctrines of older confessions, but expressed in milder form. The text is taken from the “Baptist Church Manual,” published by the American Baptist Publication Society, Philadelphia.]—*Id.*, p. 742.

Bible, CONFESSION OF THE FREEWILL BAPTISTS (A. D. 1834, 1868) ON THE HOLY SCRIPTURES.—These are the Old and New Testaments; they were written by holy men, inspired by the Holy Spirit, and contain God’s revealed will to man. They are a sufficient and infallible guide in religious faith and practice.

[This confession was adopted and issued by the General Conference of the Freewill Baptists of America in 1834, revised in 1848, and again in 1865, and 1868. The text is taken from the “Treatise on the Faith and Practice of the Freewill Baptists,” written under the direction of the General Conference, Dover, N. H.]—*Id.*, p. 749.

Bible, METHODIST ARTICLES OF RELIGION (A. D. 1784) ON.—V. The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of

any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. . . .

VI. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.—“*The Creeds of the Evangelical Protestant Churches*,” Philip Schaff, p. 808. London: Hodder and Stoughton, 1877.

Bible, SUPPRESSION OF.—It was in regard of translations for the laity, and when, as the result of reading them, the laity came to see something different in religion from the doctrines of the priests and Papacy, that the trial of principle arose. And what then? Says Sismondi, in his “*Albigensian Crusade*,” p. 226: “Forasmuch as the heretics supported their doctrine by the authority of Holy Scripture, the first indication of heresy at that time [soon after 1200 A. D.] was considered to be the citation of either the epistles or Gospels.”

In 1229 the Council of Thoulouse prohibited the laity from possessing the Scriptures. So again, about 1270, James I, king of Arragon, passed a law that whoever possessed any of the books of the Old or New Testament in the Romance or vulgar tongue, and did not bring them to the bishop to be burned, should be considered suspected of heresy. (Townley.)

About 1400 the Decree of Pope Alexander V, which condemned all translations into the vulgar tongues, caused the suppression to be more decided and universal through Western Christendom. In England, for example, Arundel, archbishop of Canterbury, decreed in convocation that neither Wycliffe’s translation, nor any other in the English tongue, should be read till approved by the bishop; and several persons were burned, as appears from bishops’ registers, for refusing compliance, and reading Wycliffe’s translation. (See Gray’s Key; also Townshend’s “*Preliminary Essay to Foxe*,” p. 255, etc.) Soon after, in 1413, a law was passed by Henry V, decreeing that all Lollards, or those who possessed or read Wycliffe’s books (especially his New Testament) should forfeit lands, cattle, goods, body, life, and be condemned for heretics to God, enemies to the crown, and arrant traitors to the land. (Townley; and also LeBas’ Wicliff, 241.)

Once more, at the Council of Constance in 1415, Gerson complained of “many laymen among the heretics having a version of the Bible in the vulgar tongue, to the great prejudice of the Catholic faith;” adding, “It has been proposed to reprove this scandal in the Committee of Reform.” (Waddington, p. 692.)—“*Horæ Apocalypticæ*,” Rev. E. B. Elliott, A. M., Vol. II, p. 21, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Buddhism, CREED OF.—Buddhism has cherished from the beginning a strong didactic instinct which impelled it to formulate its ethical and religious truths in picturesque groups which lend themselves to ready memorizing both by monk and by lay brother and even by young children, and constitute an obvious catechetical basis of instruction. It proclaims a set of four noble truths, a cluster of three gems, the twelve sentences, the eightfold path, the five or eight or ten vows,

over against the ten fetters,— formulæ which are models of vivid teaching, and move our admiration. It has, indeed, an explicit creed or profession in universal use at the admission of catechumens to the order or to lay association, the refuge formula or “the three guiding stars.”

“I take my refuge in the Buddha (the enlightened one); I take my refuge in the Dhamma (law or doctrine); I take my refuge in the Sangha (brotherhood of the elect, or order).”

This confession of the Buddhist trinity—Saviour, gospel-law, and church—appears in slightly varied forms throughout the liturgies and sacred books, e. g. in the chant, “In close heart-communion we adore the eternal Buddha, the eternal law, the eternal order,” which is incorporated in a pious Chinese emperor’s service book of the fifteenth century A. D. It is noteworthy that King Asoka, the Buddhist Constantine, in the edicts which he carved in stone in the third century B. C., combined a zeal for confession, “Confess and believe in God, who is the worthy object of obedience,” with a passion for tolerance, “A man should honor his personal creed, but not blame his neighbor’s. . . . He who acteth otherwise impaireth his own creed and injureth that of others. The man, whoever he be, who possesseth his own creed, and blameth that of others, saith, ‘Let us set up our own religion in full light,’—that man, I say, doeth much injury to his own creed. Wherefore religious harmony alone is good. . . . I pray with every manner of prayer for those who differ from me in creed, that they, following my right example, may with me attain unto eternal salvation.”—*“A History of Creeds and Confessions of Faith,” William A. Curtis, B. D., D. Litt., pp. 14, 15. New York: Charles Scribner’s Sons, 1912.*

Buddhism, PHILOSOPHY OF.—If this pessimism is to be understood in its basis and in its essence, it ought to be studied in and through the conditions which created what we have termed its most perfect expression—the philosophy of Buddhism.

Let us distinctly conceive the conditions under which the system arose. It stood in a twofold antithesis to the speculative tendencies it found in India, even though it was a dialectical evolution from them. The philosophy that made it was that of the ascetic communities, or the forest schools, where men cultivated the meditation by which they hoped to escape from the conditions of their mortal being. In these schools there was a kind of aristocracy both of blood and of idea. The scholars sprang from the castes of the twice born, i. e., they were men of Aryan descent; and the ideas on which they meditated had been born of the Aryan mind, and were rooted in its experience and history. They conceived man as an emanation from the great abstract Being whom they had evolved from their old and simple theistic beliefs.

This Being was not personal and masculine, but abstract and neuter, a substance or essence rather than a God. They called him now Brahma, now Atman or Paramatman, Soul or Supreme Soul, now the One or the That, which breathed breathless, within whom had somehow arisen a sort of dim desire to realize himself, whence had come creation and all the souls of men. These souls were like so many atoms singly and collectively imperishable, each capable of conversion, but incapable of destruction; all issued from Brahma, all were destined to absorption in Brahma; but from the moment of origin to the moment of absorption—points infinitely remote from each other—there ceaselessly revolved the wheel of existence, and they with it.

And this wheel, to which all being was bound and with which all moved, carried the individualized soul, or the separated atom, round and round in cycles and epicycles of incalculable change till the su-

preme moment arrived when he could escape from it back into the undifferentiated and undistributed Brahma. In one age he might be born a man, in another a wild beast ravening in the forest; in his human cycle he might move downward from king to beggar, or upward from low-born fool and sinner to high-born sage and saint, or he might fall from the seraphic to the demoniac state; in one existence he might live like a god, in another he might be humiliated to the lowest ranks of the brute creation. But rest, the end he was bound ever to seek and to crave, was of all things the hardest to attain; and here the cruel and inexorable partiality of the conditions which regulated these changes appeared. [pp. 118, 119] . . .

With the Hindu schools, Buddha said: "If we live today, it is because we have in some past existence accumulated the merit that calls for reward, or the demerit that cries for punishment. Merit is only a less evil than demerit, for it maintains in being, and by means of this continuance perpetuates the eternal possibility of some downward change through some act of conscious or unconscious sin." And then he added: "In order to escape from being we must escape equally from merit and demerit; but to do this we cannot live among men, where we must do the things which entitle to penalty or reward. We must retire from the world, and cultivate the suppression of the very desire to live, the surrender of the capability to act, the quenching of the thirst that by goading us into action binds by merit or demerit to the wheel of life. When we have ceased to desire, we shall cease to will, cease to act, to acquire, or to lose merit. The law that maintains being and enforces change will then cease to operate, and released from the ever-revolving wheel, we shall attain Nirvana and return no more."—*"The Philosophy of the Christian Religion," Andrew Martin Fairbairn, M. A., D. D., LL. D., pp. 117-121. New York: George H. Doran Company, copyright 1902.*

Bullarium.—Bullarium is a term commonly applied to a collection of bulls and other analogous papal documents, whether the scope of the collection be quite general in character, or whether it be limited to the bulls connected with any particular order, or institution, or locality.—*The Catholic Encyclopedia, Vol. III, art. "Bullarium," p. 48.*

Bulls and Briefs.—A bulla was originally a circular plate or boss of metal, so called from its resemblance in form to a bubble floating upon water (Lat. *bullire*, to boil). In course of time the term came to be applied to the leaden seals with which papal and royal documents were authenticated in the early Middle Ages, and by a further development the name, from designating the seal, was eventually attached to the document itself. This did not happen before the thirteenth century and the name "bull" was at first only a popular term used almost promiscuously for all kinds of instruments which issued from the papal chancery. A much more precise acceptation has prevailed since the fifteenth century, and a bull has long stood in sharp contrast with certain other forms of papal documents. For practical purposes a bull may be conveniently defined to be "an apostolic letter with a leaden seal," to which one may add that in its superscription the Pope invariably takes the title of *episcopus, servus servorum Dei* [bishop, servant of the servants of God].

In official language papal documents have at all times been called by various names, more or less descriptive of their character. For example, there are "constitutions," i. e., decisions addressed to all the faithful and determining some matter of faith or discipline; "encyclicals," which are letters sent to all the bishops of Christendom, or at

least to all those of one particular country, and intended to guide them in their relations with their flocks; "decrees," pronouncements on points affecting the general welfare of the church; "decretals" (*epistolæ decretales*), which are papal replies to some particular difficulty submitted to the holy see, but having the force of precedents to rule all analogous cases. "Rescript," again, is a term applicable to almost any form of apostolic letter which has been elicited by some previous appeal, while the nature of a "privilege" speaks for itself. But all these, down to the fifteenth century, seem to have been expedited by the papal chancery in the shape of bulls authenticated with leaden seals, and it is common enough to apply the term "bull" even to those very early papal letters of which we know little more than the substance, independently of the forms under which they were issued.—*The Catholic Encyclopedia*, Vol. III, art. "Bulls and Briefs," pp. 52, 53.

Bulls, IN CÆNA DOMINI.—In Cæna Domini: A papal bull issued annually on Holy Thursday for several centuries, famous in European history as formulating the condemnation of numerous heresies. . . . In its latest form the bull begins with an excommunication of various heretics and schismatics individually, and condemns also those who appeal from papal decrees to a general council, pirates, wreckers, etc. It is not to be wondered at that this bull was regarded by secular powers as an infringement of their rights and its proclamation prohibited. Clement XIV discontinued its publication at Rome in 1770, and Pius IX finally abolished it by the constitution *Apostolicæ sedis* of Oct. 12, 1869, though this constitution is in certain points, especially as concerns heretics, practically a repetition of the *Bulla Cænæ*.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. V, art. "In Cæna Domini," pp. 471, 472.

Calendar, Day, METHODS OF RECKONING HOURS OF.—The time when this [the trial of Jesus] occurred, is fixed by John, "about the sixth hour." This is the only note of time for the trial before Pilate with the exception of that of its commencement. It is therefore of great value to us. And yet it appears directly to contradict Mark 15: 25, which even places our Lord's crucifixion at the third hour. [pp. 372, 373] . . . Now since the reading ἕκτην [*hektē*, sixth] stands critically unassailable, we are driven to assume that John has here reckoned his hours from another initial point from that adopted by the Synoptists. [p. 374] . . . The chronologer Ideler, whose opinion on such subjects demands the utmost respect, remarks, bringing a crowd of passages in proof:

"The case was entirely different as regards the hours with ourselves and the ancients. However much the Babylonians, Egyptians, Greeks, and Romans differed from one another in the commencement of the civil day, they all reckoned their hours in the same manner. They divided the natural day¹ as well as the night into twelve hours all through the year, reckoned from the rising of the sun to its setting, and again from its setting to its rising, so that midday corresponded with the beginning of the seventh hour of the day, and midnight with that of the seventh hour of the night." [pp. 376, 377]

¹ By the expression "*natural day*," as opposed to the *artificial*, or as Censorinus says, the *civil day*, including both day and night, we understand the time from the rising to the setting of the sun; or, in Pliny's words, "*vulgus omne a luce ad tenebras*." Since the length of the day and night are constantly varying, it is plain that the twelve parts or hours into which both are divided were continually varying also. The length of the variable hours of the day and night must therefore have been separately calculated for every degree of latitude, and every day of the year. At the time of the equinoxes, and therefore at the time of the Passover, the sixth hour would correspond nearly to our 12 noon. It is the natural day that is intended in John 11:9, for the artificial day had always twenty-four hours.

There is no doubt that the fact that even those nations who commenced their civil day at midnight reckoned their hours by the rising and setting of the sun, is connected with the imperfection of the measures of time then in use, which for a long period could only have been employed for the determination of the variable hours, . . . which were fixed by the length of the natural day, or the time from sunrise to sunset, and also by the circumstance that various expedients were adopted to supply the deficiencies of those measures, the whole of which, however, were calculated by the length of the natural day.

The use of hours of variable length was not generally laid aside until the invention of clockwork in the twelfth century. Some time, however, before the birth of our Lord, hours corresponding to one twenty-fourth part of the civil day became generally known. It was only at the time of the equinoxes (and therefore at the 15th of Nisan), that those hours exactly corresponded with the variable hours. And therefore at that time the hours of the civil day could be counted from midnight, without interfering with the methods usually adopted for measuring time.

This is what John must have done in the passage in question. And he did so all the more readily as the feast he was about to speak of, viz., the 15th of Nisan, as distinguished from the Passover of the preceding evening, began in obedience to Ex. 12: 29, exactly at midnight. . . . That the hours are reckoned in this way by John will be plain to every reader of his Gospel, if not from his acquaintance with the evangelical narrative, yet from the relation the fact therein stated bears to the celebration of the festival then kept, the 15th of Nisan.—*"A Chronological Synopsis of the Four Gospels," Karl Wieseler, translated by the Rev. Edmund Venables, M. A., pp. 372-377. Cambridge: Deighton, Bell & Co., 1864.*

Calendar, JEWISH.—The Romans had two different computations of their days, and two denominations for them. The one they called the *civil*, the other the *natural* day; the civil day was from midnight to midnight; and the natural day was from the rising to the setting sun. The natural day of the Jews varied in length according to the seasons of the year: the longest day in the Holy Land is only fourteen hours and twelve minutes of our time; and the shortest day, nine hours and forty-eight minutes. This portion of time was at first divided into four parts (Nehemiah 9: 3); which, though varying in length according to the seasons, could nevertheless be easily discerned from the position or appearance of the sun in the horizon. Afterward the natural day was divided into twelve hours, which were measured from dials constructed for that purpose. . . . The Jews computed their hours of the civil day from six in the morning till six in the evening; thus their first hour corresponded with our seven o'clock; their second to our eight; their third to our nine, etc.

The knowledge of this circumstance will illustrate several passages of Scripture, particularly Matthew 20, where the third, sixth, ninth, and eleventh hours (verses 3, 5, 6, 9) respectively denote nine o'clock in the morning, twelve at noon, three and five in the afternoon. (See also Acts 2: 15; 3: 1; 10: 9, 30.) The first three hours (from six to nine) were their morning: during the third hour, from eight to nine, their morning sacrifice was prepared, offered up, and laid on the altar precisely at nine o'clock; this interval they termed the preparation (*παρασκευη* [*paraskēuā*]). Josephus confirms the narrative of the evangelists. As the Israelites went out of Egypt at the vernal equinox, the morning watch would answer to our four o'clock in the morning.

Before the captivity the night was divided into three parts, or watches. Ps. 63: 6; 90: 4. The first or beginning of watches is mentioned in Lamentations 2: 19; the middle watch in Judges 7: 19; and the morning watch, or watch of daybreak, in Exodus 14: 24. It is probable that these watches varied in length according to the seasons of the year; consequently those who had a long and inclement winter watch to encounter, would ardently desire the approach of morning light to terminate their watch. This circumstance would beautifully illustrate the fervor of the psalmist's devotion (Ps. 130: 6), as well as serve to explain other passages of the Old Testament. These three watches are also mentioned by various profane writers.

During the time of our Saviour, the night was divided into four watches, a fourth watch having been introduced among the Jews from the Romans, who derived it from the Greeks. The second and third watches are mentioned in Luke 12: 38; the fourth in Matthew 14: 25; and the four are all distinctly mentioned in Mark 13: 35. "Watch, therefore, for ye know not when the master of the house cometh; at even (*ὄψε* [*opse*], or the late watch), or at midnight (*μεσονύκτιον* [*mesonuktion*]), or at the cockcrowing (*ἀλεκτοροφωνίας* [*alektorophōnias*]), or in the morning (*πρωί* [*prōi*], the early watch). Here, the first watch was at even, and continued from six till nine; the second commenced at nine and ended at twelve, or midnight; the third watch, called by the Romans *gallicinium*, lasted from twelve to three; and the morning watch closed at six. A double cockcrowing, indeed, is noticed by St. Mark (14: 30), where the other evangelists mention only one. Matt. 26: 34; Luke 22: 34; John 13: 38. But this may be easily reconciled. The Jewish doctors divided the cockcrowing into the first, second, and third; the heathen nations in general observed only two. As the cock crew the second time after Peter's third denial, it was this second or principal cockcrowing (for the Jews seem in many respects to have accommodated themselves to the Roman computation of time) to which the evangelists Matthew, Luke, and John refer. Or, perhaps, the second cockcrowing of the Jews might coincide with the second of the Romans.

It may be proper to remark that the word "hour" is frequently used with great latitude in the Scriptures, and sometimes implies the space of time occupied by a whole watch. Matt. 25: 13; 26: 40; Mark 14: 37; Luke 22: 59; Rev. 3: 3. Perhaps the third hour mentioned in Acts 23: 23 was a military watch of the night.

The Jews reckoned two evenings: the former began at the ninth hour of the natural day, or three o'clock in the afternoon; and the latter at the eleventh hour. Thus the paschal lamb was required to be sacrificed "between the evenings" (Ex. 12: 6; Lev. 23: 4); which, Josephus tells us, the Jews in his time did, from the ninth hour until the eleventh. Hence the law, requiring the paschal lamb to be sacrificed "at even, at the going down of the sun" (Deut. 16: 6), expressed both evenings. It is truly remarkable that "Christ our passover," the anti-type of the paschal lamb, "expired at the ninth hour, and was taken down from the cross at the eleventh hour, or sunset."

Seven nights and days constituted a week; six of these were appropriated to labor and the ordinary purposes of life, and the seventh day, or Sabbath, was appointed by God to be observed as a day of rest, "because that on it he had rested from all his work which God had created and made." Gen. 2: 3. This division of time was universally observed by the descendants of Noah. . . .

The Hebrews had their months, which, like those of all other ancient nations, were lunar ones, being measured by the revolutions of the moon, and consisting alternately of twenty-nine and thirty days. . . .

Originally, the Jews had no particular names for their months, but called them the first, second, etc. Thus the deluge began in the second month, and came to its height in the seventh month, at the end of 150 days (Gen. 7: 11-24; 8: 4); and decreased until the tenth month, when the tops of the mountains were seen. Gen. 8: 5. Afterward they acquired distinct names; thus Moses named the first month of the year "Abib" (Ex. 12: 2; 13: 4), signifying green, from the green ears of corn at that season; for it began about the vernal equinox. The second month was named "Zif," signifying in Chaldee glory or splendor; in which the foundation of Solomon's temple was laid. 1 Kings 6: 1. The seventh month was styled "Ethanim," which is interpreted *harvests* by the Syriac version. 1 Kings 8: 2. The eighth month "Bul," from the fall of the leaf. 1 Kings 6: 38. But concerning the origin of these appellations critics are by no means agreed: on their return from the Babylonish captivity, they introduced the names which they had found among the Chaldeans and Persians. Thus, the first month was also called "Nisan," signifying *flight*, because in that month the Israelites were thrust out of Egypt (Ex. 12: 39); the third month, "Sivan," signifying *a bramble* (Esther 3: 7; Neh. 2: 1); and the sixth month "Elul," signifying *mourning*, probably because it was the time of preparation for the great day of atonement on the tenth day of the seventh month. Neh. 6: 15. The ninth month was called "Chisleu," signifying *chilled*, when the cold weather sets in, and fires are lighted. Zech. 7: 1; Jer. 36: 22. The tenth month was called "Tebeth," signifying *miry*. Esther 2: 16. The eleventh, "Shebet," signifying a *staff* or a *scepter*. Zech. 1: 7. And the twelfth "Adar," signifying a *magnificent mantle*, probably from the profusion of flowers and plants with which the earth then begins to be clothed in warm climates. Ezra 6: 15; Esther 3: 7. It is said to be a Syriac term. 2 Mac. 16: 36.

The Jews had four sorts of years,—one for plants, another for beasts, a third for sacred purposes, and the fourth was civil and common to all the inhabitants of Palestine.

1. The year of plants was reckoned from the month corresponding with our January; because they paid tithe-fruits of the trees which budded at that time.

2. The second year was that of beasts; for when they tithed their lambs, the owner drove all the flock under a rod, and they marked the tenth, which was given to the Levites. They could, however, only take those which fell in the year, and this year began at the month Elul, or the beginning of our August.

But the two years which are the most known are the civil and ecclesiastical years.

3. The civil year commenced on the fifteenth of our September, because it was an old tradition that the world was created at that time. From this year the Jews computed their jubilees, dated all contracts, and noted the birth of children and the reign of kings. It is said also that this month was appointed for making war; because, the great heats being passed, they then went into the field. In 2 Samuel 11:1 we read that "David sent Joab and his servants with him, and all Israel, to destroy the Ammonites, at the return of the year [marginal rendering], at the time when kings go forth to battle," that is, in the month of September.

The annexed table exhibits the months of the Jewish civil year with the corresponding months of our computation:

- | | |
|---|-----------------------|
| 1. Tisri corresponds with part of | September and October |
| 2. Marchesvan | October and November |
| 3. Chisleu, or Kisleu | November and December |
| 4. Thebet | December and January |

- | | |
|-------------------------|----------------------|
| 5. Sebat | January and February |
| 6. Adar | February and March |
| 7. Nisan, or Abib | March and April |
| 8. Jyar, or Zif | April and May |
| 9. Sivan | May and June |
| 10. Thammuz | June and July |
| 11. Ab | July and August |
| 12. Elul | August and September |

Some of the preceding names are still in use in Persia.

4. The ecclesiastical or sacred year began in March, or on the first day of the month Nisan, because at that time they departed out of Egypt. From that month they computed their feasts, and the prophets also occasionally dated their oracles and visions. Thus Zechariah (7:1) says that "the word of the Lord came unto him in the fourth" day "of the ninth month," even in Chisleu; which answers to our November, whence it is evident that he adopted the ecclesiastical year, which commenced in March. The month Nisan is noted in the Old Testament for the "overflowings of Jordan" (Joshua 3:15; 1 Chron. 12:15), which were common at that season, the river being swollen by the melted snows that poured in torrents from Mt. Lebanon.

The following table presents the months of the Jewish ecclesiastical year, compared with our months:

- | | |
|---|-----------------------|
| 1. Nisan, or Abib, (Neh. 2: 1; Esther 3: 7) | |
| answers to part of | March and April |
| 2. Jyar, or Zif | April and May |
| 3. Sivan (Esther 8: 9) | May and June |
| 4. Thammuz | June and July |
| 5. Ab | July and August |
| 6. Elul (Neh. 6: 15) | August and September |
| 7. Tisri | September and October |
| 8. Marchesvan | October and November |
| 9. Kisleu, or Chisleu (Zech. 7: 1; Neh. 1: 1) | |
| ..... | November and December |
| 10. Thebet | December and January |
| 11. Sebat (Zech. 1: 7) | January and February |
| 12. Adar (Ezra 6: 15; Esther 3: 7) | February and March |

The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 354 days and 8 hours; but as the Jewish festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating. The spring month sometimes falling in the middle of winter, it became necessary to accommodate the lunar to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year as often as it was necessary, which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar, or the second Adar: but no vestiges of such intercalation are to be found in the Scriptures.—*"An Introduction to the Critical Study and Knowledge of the Holy Scriptures,"* Thomas Hartwell Horne, B. D., Vol. III, pp. 168-174. London: T. Cadell, 1839.

Calendar, HOURS OF DAY AND NIGHT.—Each month [in Egyptian chronology] was divided into three decades (the Egyptians do not seem to have ever used, or even known, the week of seven days); each day into twenty-four hours, twelve hours of actual day time and twelve

hours of actual night time. The hours of day and night, consequently, were not always of the same length. The sixth hour of night corresponded to midnight, and the sixth hour of day to noon.—*The Catholic Encyclopedia*, Vol. V, art. "Egypt," p. 333.

Calendar, JEWISH WEEK.—The week consists of seven days, distinguished from one another by their place in the week. They are called the first day, the second day, the third day, and so on to the seventh day, which is besides called "*Shabbat*" (rest) or "*Yom ha-Shabbat*" (day of rest). As the Sabbath is the most important day of the week, the term "*Shabbat*" denotes also "week"—that is, the period from one Sabbath to the next; and a year of rest is also called "*Shabbat*" (or "*Shabu'a*"). Friday, as the forerunner of Shabbat, is called "*'Ereb Shabbat*" (the eve of Sabbath). The term "*'ereb*" admits of two meanings: "evening" and "admixture" (Ex. 12: 38); and "*'Ereb Shabbat*" accordingly denotes the day on the evening of which Sabbath begins, or the day on which food is prepared for both the current and the following days, which latter is Sabbath.

The idea of preparation is expressed by the Greek name *παρασκευή* [*paraskeuē*], given by Josephus ("Ant." xvi. chap. 6, par. 2) to that day (compare Mark 15: 42; Luke 23: 54; Matt. 27: 62; John 19: 42). In Yer. Pesahim iv. 1 the day is called "*Yoma da-'Arubta*" (day of preparation). Another term frequently employed in describing the day is the Aramaic "*me'ale*" (bringing in, that is, the Sabbath). Saturday evening, i. e., the evening after the termination of Sabbath, is correspondingly called "*Moza'e Shabbat*" in Hebrew and "*Appuke Yoma*" in Aramaic ("leading the day out"). The name originally given to Saturday evening is also applied to denote the whole of "Sunday."—*The Jewish Encyclopedia*, Vol. III, art. "Calendar, The Week," p. 502.

Calendar, WEEK, ADOPTED AT ROME IN THE TIME OF HADRIAN, 117-138, A. D.—Attention has recently been called, in connection with our subject, to a circumstance which is important,—the adoption by the Roman world of the Egyptian week almost contemporaneously with the founding of the Christian church. Dion Cassius speaks of that adoption as recent, and we are therefore warranted in conjecturing the time of Hadrian as about that wherein it must have established itself.—"*A Dictionary of the Bible*," William Smith, LL. D., Vol. III, p. 1072. Boston: Little, Brown & Co., 1863.

Calendar, WEEK, DION CASSIUS ON.—Most of the city [Jerusalem], to be sure, he [Pompey] took without any trouble, as he was received by the party of Hyrcanus; but the temple itself, which the other party [that of Aristobulus] had occupied, he captured only with difficulty. For it was on high ground and was fortified by a wall of its own; and if they had continued defending it on all days alike, he could not have got possession of it. As it was, they made an exception of what are called the days of Saturn, and by doing no work at all on those days afforded the Romans an opportunity in this interval to batter down the wall. The latter, on learning of this superstitious awe of theirs, made no serious attempts the rest of the time, but on those days, when they came round in succession, assaulted most vigorously. Thus the defenders were captured on the day of Saturn, without making any defense, and all the wealth was plundered. The kingdom was given to Hyrcanus, and Aristobulus was carried away.

This was the course of events at that time in Palestine; for this is the name that has been given from of old to the whole country extend-

ing from Phœnicia to Egypt along the inner sea. They have another name that they have acquired: the country has been named Judea, and the people themselves Jews. I do not know how this title came to be applied to them, but it applies also to all the rest of mankind, although of alien race, who affect their customs. This class exists even among the Romans, and though often repressed, has increased to a very great extent, and has won its way to the right of freedom in its observances. They are distinguished from the rest of mankind in practically every detail of life, and especially by the fact that they do not honor any of the usual gods, but show extreme reverence for one particular Divinity. They never had any statue of him even in Jerusalem itself, but believing him to be unnamable and invisible, they worship him in the most extravagant fashion on earth. They built to him a temple that is extremely large and beautiful, except in so far as it was open and roofless,¹ and likewise dedicate to him the day called the day of Saturn, on which, among many other most peculiar observances, they undertake no serious occupation.

Now as for him, who he is and why he has been so honored, and how they got their superstitious awe of him, accounts have been given by many, and moreover these matters have naught to do with this history. The custom, however, of referring the days to the seven stars called planets was instituted by the Egyptians, but is now found among all mankind, though its adoption has been comparatively recent; at any rate, the ancient Greeks never understood it, so far as I am aware. But since it is now quite the fashion with mankind generally, and even with the Romans themselves, and is to them already an ancestral tradition, I wish to write briefly of it, telling how and in what way it has been arranged.—“*History of Rome*,” *Dion Cassius*, Vol. III, book 37, pp. 125-131. London: William Heineman, 1914.

Calendar, SEVEN-DAY PERIOD INTRODUCED INTO ROMAN CHRONOLOGY.—In the Roman chronological system of the Augustan age the week as a division of time was practically unknown, though the twelve calendar months existed as we have them now. In the course of the first and second century after Christ, the hebdomadal, or seven-day, period became universally familiar, though not immediately through Jewish or Christian influence. The arrangement seems to have been astrological in origin and to have come to Rome from Egypt.—*The Catholic Encyclopedia*, Vol. III, art. “*Calendar*,” p. 158.

Calendar, ROMAN PERIOD OF EIGHT DAYS.—The Romans were accustomed to divide the year into *nundinæ*, periods of eight days; and in their marble *fasti*, or calendars, of which numerous specimens remain, they used the first eight letters of the alphabet to mark the days of which each period was composed. When the Oriental seven-day period, or week, was introduced, in the time of Augustus, the first seven letters of the alphabet were employed in the same way to indicate the days of this new division of time. In fact, fragmentary calendars on marble still survive in which both a cycle of eight letters—A to H—indicating *nundinæ*, and a cycle of seven letters—A to G—indicating weeks, are used side by side (see “*Corpus Inscriptionum Latinarum*,” 2d ed., I, 220. The same peculiarity occurs in the Philocalian Calendar of A. D. 356, *ibid.*, p. 256). This device was imitated by the Christians, and in their calendars the days of the year from 1 January to 31 December were marked with a continuous recurring cycle of seven letters: A, B,

¹ This statement would seem to rest upon a confusion of the court with the temple itself. — EDS.

C, D, E, F, G. A was always set against 1 January, B against 2 January, C against 3 January, and so on.—*The Catholic Encyclopedia*, Vol. V, art. "Dominical Letter," p. 109.

Calendar, MONTHS, JEWISH AND ENGLISH.—

N. B.—The civil months are six months later than the sacred months.

Sacred Month	Name of Month	Corresponding English Month	Festival of Month
I	Abib, or Nisan	April	14th day. The Passover 16th day. Firstfruits of barley harvest presented
II	Zif	May	14th day. Second Passover, for those who could not keep the first
III	Sivan	June	6th day. Pentecost, or Feast of Weeks Firstfruits of wheat
IV	Thammuz	July	harvest, and firstfruits of all the ground
V	Ab	August	
VI	Elul	September	
VII	Tisri, or Ethanim	October	1st day. Feast of Trumpets 10th day. Day of Atonement 15th day. Feast of Tabernacles Firstfruits of wine and oil
VIII	Bul	November	
IX	Chisleu	December	25th day. Feast of Dedication
X	Tebeth	January	
XI	Shebat	February	
XII	Adar	March	14th and 15th days. Feast of Purim

—*The Companion Bible*, part I, "The Pentateuch," Appendix, p. 74. London: Oxford University Press.

Calendar, THE FESTIVE.—The symbolical character which is to be traced in all the institutions of the Old Testament, appears also in the arrangement of its festive calendar. Whatever classification of the festivals may be proposed, one general characteristic pervades the whole.

Unquestionably, the number *seven* marks in Scripture the sacred measurement of time. The Sabbath is the seventh of days; seven weeks after the commencement of the ecclesiastical year is the Feast of Pentecost; the seventh month is more sacred than the rest, its "first-born," or New Moon, being not only devoted to the Lord like those of the other months, but specially celebrated as the Feast of Trumpets, while three other festivals occur within its course,—the Day of Atonement, the Feast of Tabernacles, and its octave. Similarly, each seventh year is sabbatical, and after seven times seven years comes that of

jubilee. Nor is this all. Seven days in the year may be designated as the most festive, since in them alone "no servile work" was to be done, while on the so-called minor festivals (*Moed Katon*), that is, on the days following the first of the Passover week and of that of Tabernacles, the diminution of festive observances and of restrictions on labor marks their less sacred character.—"*The Temple, Its Ministry and Services, as They Were at the Time of Jesus Christ*," Rev. Dr. Eder-sheim, pp. 165, 166. Boston: Ira Bradley & Co., copyright 1881.

Calendar, NEW YEAR.—No definite and fast assertion is made in the Old Testament of the month with which the New Year began. While the autumn festival is designated as "the end of the year" (Ex. 23: 16), the "return of the year" is marked as "the time when kings go forth to battle." Probably the autumn marks simply the end of the season, the beginning of which is the sowing of the crops, coincident with the time when the operations of war can be carried on; while the season of the winter rains marked a pause when the staple business life was interrupted. [p. 473] . . .

The reckoning of the regnal years of the kings is based upon the year which began in the spring, and is parallel to the Babylonian method in which this prevailed. . . .

After the exile the Babylonian names for the months gradually came into use, this being determined by Persian control of Hither Asia and the official use by the Persians of these names. In Zechariah 1: 7; 7: 1, the names of the months may be interpolations; but in the books of Nehemiah and Ezra the names are used as customary, while in Esther the numbers are added for the sake of clearness. The Chronicler adheres to the usage in the law. The names used by the Jews are as follows: *Nisan*, Assyr. *Nisanu* (Neh. 2: 1, etc.); *Iyyar*, Assyr. *Airu* (Targum on 2 Chron. 30: 2); *Siwan*, Assyr. *Simanu* (Esther 8: 9); *Tammuz*, Assyr. *Duzu* (Targum Jerusalem, Gen. 8: 5); *Ab*, Assyr. *Abu* (Targum Jerusalem, Num. 20: 29, etc.); *Elul*, Assyr. *Ululu* (Neh. 6: 15); *Tishri*, Assyr. *Tishritu* (Targum Jerusalem, Lev. 23: 24); *Mar-heshwan*, Assyr. *Arah-shamnu* (Targum Jerusalem, Deut. 11: 14); *Kish-lew*, Assyr. *Kislimu* (Neh. 1: 1, etc.); *Tebeth*, Assyr. *Tebetu* (Esther 2: 16); *Shebat*, Assyr. *Shabatu* (Zech. 1: 7); *Adar*, Assyr. *Adam* (Esther 3: 7 etc.). The beginning of the month was doubtless in both early and later times determined by actual observation of the new moon. The intercalation of a month was in late times determined by the Sanhedrin, but whether that month was called Adar or (with the Babylonians) Elul is not determined. Reckoning by cycles belongs to times in the Christian era.

From Nehemiah 2: 1 compared with Nehemiah 1: 1 it appears that the regnal years of Persian kings were reckoned from the first of Tishri.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. XII, art. "Year, The Hebrew," pp. 473, 474.

Calendar, JEWISH AND MOHAMMEDAN.—In the construction of the Jewish calendar numerous details require attention. The calendar is dated from the creation, which is considered to have taken place 3,760 years and three months before the commencement of the Christian era. The year is luni-solar, and, according as it is ordinary or embolismic, consists of twelve or thirteen lunar months, each of which has twenty-nine or thirty days. Thus the duration of the ordinary year is 354 days, and that of the embolismic is 384 days. In either case, it is sometimes made a day more, and sometimes a day less, in order that certain festivals may fall on proper days of the week for their due observance. [p. 1000] . . .

The Mohammedan era, or era of the Hegira, used in Turkey, Persia, Arabia, etc., is dated from the first day of the month preceding the flight of Mahomet from Mecca to Medina, i. e., Thursday, the 15th of July, A. D. 622, and it commenced on the day following. The years of the Hegira are purely lunar, and always consist of twelve lunar months, commencing with the approximate new moon, without any intercalation to keep them to the same season with respect to the sun, so that they retrograde through all the seasons in about thirty-two and one-half years. They are also partitioned into cycles of thirty years, nineteen of which are common years of 354 days each, and the other eleven are intercalary years having an additional day appended to the last month.—*The Encyclopedia Britannica, Vol. IV, art "Calendar," pp. 1000, 1001.*

Calendar, PLANETARY NAMES OF DAYS FROM EGYPT.—The weekly calendar of seven days was unknown to the early Greeks. Their week consisted of ten days. The early Romans divided the year into months and the months into three unequal and varying parts,—the Kalends, of thirteen to fifteen days; the Ides, of seven to nine days; and the Nones, of nine days. The Egyptians, like the Assyrians and Babylonians, were advanced astronomers, and in very remote time, but how early is not known, had their weeks of seven days each. How they came to have weeks of seven days like the Akkadians, the Assyrians, and the Babylonians, is not known. Nor is it known why they also called their days for the sun, the moon, and five of the planets. This Egyptian division of time was introduced into Rome and supplanted the Roman calendar, but the time of the innovation is not certainly known, some authorities placing it in the second and others in the fourth century of the Christian era.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. XI, art. "Sunday," p. 147.*

Canaan.—Canaan signifies "the lowlands," and was primarily the name of the coast on which the great cities of Phœnicia were built. As, however, the inland parts of the country were inhabited by a kindred population, the name came to be extended to designate the whole of Palestine, just as Palestine itself meant originally only the small territory of the Philistines. In Isaiah's prophecy upon Tyre (23: 11) the word is used in its primitive sense, though here again the Authorized Version has misled the English reader by mistranslating "the merchant city" instead of "Canaan." Sidon, "the fishers' town," was the oldest of the Canaanite or Phœnician cities; like Tyre, it was divided into two quarters, known respectively as Greater and Lesser Sidon. Heth or the Hethites adjoined the Phœnicians on the north. . . . The Amorite was the inhabitant of the mountains of Palestine, in contrast to the Canaanite, or lowlander, and the name is met with on the Egyptian monuments. The towns of Arka and Simirra (or Zemar) are both mentioned by Tiglath-Pileser II, while the city of Arvad or Arados (now Ruâd) is repeatedly named in the Assyrian inscriptions. So also is Hamath (now Hamah), which was conquered by Sargon, and made by him the seat of an Assyrian governor.—"*Fresh Light from the Ancient Monuments,*" A. H. Sayce, M. A., p. 40. London: *The Religious Tract Society, 1890.*

Canon, DEFINITION OF.—The term "canon" properly signifies a measuring reed or rule; and is sometimes applied to the tongue of a balance, which indicates by its position whether the scales are in equilibrium. Hence, canonical books are those which form the divine rule, by which men ascertain whether they are walking orderly in the

straight path of God's law, and by which they examine themselves, whether they are in the faith, and weigh their lives, as it were, in the balance of the sanctuary. In a word, the canon of Scripture is the divinely inspired code of belief and practice.—“*On the Inspiration of Holy Scripture*,” *Chr. Wordsworth, D. D., pp. 5, 6. London: Francis & John Rivington, 1851.*

Canon, OLD TESTAMENT, HOW ANCIENTLY CLASSIFIED.—The Old Testament, according to our Bibles, comprises thirty-nine books. . . . But, among the ancient Jews, they formed only twenty-two books, according to the letters of their alphabet, which were twenty-two in number; reckoning Judges and Ruth, Ezra and Nehemiah, Jeremiah and his Lamentations, and the twelve minor prophets (so called from the comparative brevity of their compositions), respectively as one book.—“*An Introduction to the Critical Study and Knowledge of the Holy Scriptures*,” *Thomas Hartwell Horne, B. D., Vol. I, p. 39. London: T. Cadell, 1839.*

Canon, OLD TESTAMENT, HOW PRESERVED AND AUTHENTICATED.—Our present concern is with the Old Testament; and I would now proceed to show that its books, as soon as they were written, were delivered by Almighty God to the keeping of his own people, the Jews; that by them they were received as inspired, and preserved pure and entire till the coming of Christ; that they, and they alone, were acknowledged by him as the sincere word of God; that, being so authenticated by Christ, they passed into the hands of the Christian church; and have been preserved unadulterated and unmutilated, and conveyed by an uninterrupted succession even to ourselves at this day.—“*On the Inspiration of Holy Scripture*,” *Chr. Wordsworth, D. D., p. 29. London: Francis & John Rivington, 1851.*

Canon, OLD TESTAMENT, CHRIST'S RELATION TO.—Our blessed Lord was a constant attendant at the worship of the synagogue, and he took part in the public reading and exposition of the sacred books of the Jews: thus he gave a practical testimony and a personal sanction to the tenets of the Jews concerning those books. He, the Son of God, received as divinely inspired Scripture what the Jews received and delivered to him as such. He affirmed those books to be written by the Holy Ghost; and claimed to be received as the Messiah on the authority of their prophecies. He frequently called those books, “The Scriptures;” he commanded the Jews to search their Scriptures; he said, “It is easier for heaven and earth to pass, than one tittle of the law to fail;” and again, “Verily I say unto you, Till heaven and earth pass, one jot or one tittle [that is, one *yod*, the smallest letter, and one point of a letter] shall in no wise pass from the law, till all be fulfilled;” and again, “The Scripture cannot be broken.”

He declared that the Sadducees erred by not understanding the Scriptures. “They have Moses and the prophets: let them hear them.” He defined the prophetic age between the limits of Abel and Zacharias. In his walk with the two disciples to Emmaus, after his resurrection, “beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.” He said to his apostles, “These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.” So spake the Lord of life. And, therefore, the writings of Moses and all the prophets, and the Psalms,—that is, all the books received by the Jews under these names,—were “all the Scriptures” to Christ.

It is therefore clear that our blessed Lord joined with the Jews in receiving what they received as Scripture. And therefore he joined with them also in not receiving what they did not receive as such. He therefore did not receive the Apocrypha as inspired.—“*On the Inspiration of Holy Scripture*,” *Chr. Wordsworth, D. D., pp. 51, 52. London: Francis and John Rivington, 1851.*

Canon, ROMAN CATHOLIC VIEW OF MANNER OF DETERMINING.—Tradition we have hitherto described as the consciousness of the church, as the living word of faith, according to which the Scriptures are to be interpreted and to be understood. The doctrine of tradition contains, in this sense, nothing else than the doctrine of Scripture; both, as to their contents, are one and the same. But, moreover, it is asserted by the Catholic Church that many things have been delivered to her by the apostles, which Holy Writ either doth not at all comprise, or at most, but alludes to. This assertion of the church is of the greatest moment, and partially indeed, includes the foundations of the whole system. Among these oral traditions must be included the doctrine of the canonicity and the inspiration of the Sacred Scriptures; for in no part of the Bible do we find the books belonging to it designated; and were such a catalogue contained in it, its authority must first be made matter of inquiry. In like manner, the testimony as to the inspiration of the Biblical writings is obtained only through the church. It is from this point we first discern, in all its magnitude, the vast importance of the doctrine of church authority, and can form a notion of the infinite multitude of things involved in that doctrine.—“*Symbolism*,” *John Adam Moehler, D. D. (R. C.), 5th edition, pp. 292, 293. London: Thomas Baker, 1906.*

NOTE.—This book was first printed in 1832.—EDS.

Canon, OLD TESTAMENT, ADDITIONS TO, BY THE CHURCH OF ROME.—The Church of Rome at the Council of Trent placed other books [the Apocrypha] on an equal footing with those thus delivered to the church of the Jews by God, and which alone were treated as divine by Christ and his apostles; and the Church of Rome anathematized, and still anathematizes, all who do not and cannot receive these other books as of equal authority with those whose inspiration is guaranteed by Christ. What is this but with profane irreverence to dictate to the Supreme Being himself? Must we not say to you, “*Apud vos de humano arbitratu Deus pensatur; nisi homini Deus placuerit, Deus non erit?*” [With you is God considered according to human judgment; unless God be acceptable to man, will he not be God?] What is it but to elevate human authors into divine, and, after the manner of ancient Rome, as St. Chrysostom says, χειροτονεῖν θεοὺς [*cheirotonein theous* (choose gods by vote — hand raising)] to create gods by a show of hands?—“*Letters to M. Gondon*,” *Chr. Wordsworth, D. D., pp. 120, 121. London: Francis & John Rivington, 1848.*

Canon, OLD TESTAMENT, THE ROMAN CATHOLIC.—The most explicit definition of the Catholic canon is that given by the Council of Trent, Session IV, 1546. For the Old Testament its catalogue reads as follows: “The five books of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), Josue, Judges, Ruth, the four books of Kings, two of Paralipomenon, the first and second of Esdras (which latter is called Nehemias), Tobias, Judith, Esther, Job, the Davidic Psalter (in number one hundred and fifty psalms), Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, Ecclesiasticus, Isaias, Jeremias, with Baruch, Ezechiel, Daniel, the twelve minor prophets (Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias),

two books of Machabees, the first and second." The order of books copies that of the Council of Florence, 1442, and in its general plan is that of the Septuagint.—*The Catholic Encyclopedia*, Vol. III, art. "Canon," p. 270.

Canon, OLD TESTAMENT, ACCORDING TO JOSEPHUS.—We have not a multitude of books among us, disagreeing and contradicting one another, as the Greeks have, but are confined to twenty-two, that we are bound to believe, and those twenty-two books comprise the history of the world from the beginning to this day. Five of them treat of the creation of the world, and the generation of mankind, and so to the death of Moses, in a series of little less than three thousand years.

From the death of Moses to the reign of Artaxerxes, the son of Xerxes, and king of Persia, every one of our prophets wrote the history of the times in which he lived, comprehending the whole in thirteen books; the other four books containing divine poems and moral precepts. There has, indeed, been a continuation of our history from Artaxerxes to this instant; but it is not esteemed, in point of authenticity, comparable to that of our forefathers, as there has not been an exact succession of prophets since that time. The former writings are the objects of our implicit belief; for, during many ages of the world, no attempt has been made either to add to or diminish from them, or even so much as to transform or disguise them. As we hold these writings divine, we call them so; and are trained, from earliest infancy, to meditate upon, observe, and maintain them as such: nay, we are enjoined rather to suffer death than give them up.—*The Works of Flavius Josephus*, Whiston's translation, "In Answer to Apion," book 1, par. 11.

In this enumeration of Josephus, it will be seen that the Jewish sacred books—thirty-nine in our Bible—are reckoned as twenty-two (after the number of letters in the Hebrew alphabet), viz., five of the law, thirteen of the prophets, and four remaining books. These last are Psalms, Proverbs, Canticles, and Ecclesiastes. The middle class includes all the historical and prophetic books, likewise Job, and the reduction in the number from thirty to thirteen is explained by Judges-Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra-Nehe-miah, Jeremiah-Lamentations, and the twelve minor prophets, each being counted as one book. In his twenty-two books, therefore, Josephus includes all those in the present Hebrew canon, and none besides—not the books known as the Apocrypha, though he was acquainted with and used some of these.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. I, art. "Bible, The," p. 461.

Canon, MURATORIAN FRAGMENT.—The document thus designated is a very ancient list of sacred writings of the New Testament, first published in 1740 by Muratori (Ant. Ital. Med. Aev. iii. 851). He had found it in a seventh or eighth century manuscript in the Ambrosian Library at Milan, of which he had formerly been librarian. . . . This is, as far as we know, the earliest attempt to make an enumeration of the New Testament writings recognized by the church. The document is approximately dated by means of a reference in it to the episcopate of Pius at Rome, which it speaks of as "*nuperrime temporibus nostris* [very lately, in our times]." The latest date assigned for the death of Pius is A. D. 157, and it is contended that no one would speak of an event as having occurred "very lately and in his own time," if it was then more than twenty years ago. So we get about A. D. 180 as the latest admissible date for this document. [p. 1000] . . .

The first line of the fragment is evidently the conclusion of its notice of St. Mark's Gospel; for it goes on to speak of St. Luke's as in the third place, St. John's as in the fourth. It is clear that a notice of St. Matthew's Gospel and of St. Mark's must have come before; but we have no means of testing the conjecture that the document had previously given a list of Old Testament books. The document would appear to have undertaken to throw light on the choice of topics in the Gospels and on the point where each began (compare Irenæus, iii. 11). It is stated that St. Luke (and apparently St. Mark also) had not seen our Lord in the flesh, and had based his narrative on such information as he could obtain, beginning from the birth of John. . . . The document goes on to say that the variety in the Gospels makes no difference to the faith of believers, since by one and the same sovereign Spirit the same fundamental doctrines are fully taught in all concerning our Lord's birth, life, passion, resurrection, and future coming. At the date of this document, therefore, belief was fully established not only in the pre-eminence of four Gospels, but in their divine inspiration.

Next comes a notice of the Acts of the Apostles, in which St. Luke's choice of topics is accounted for by his having only designed to record what fell under his own notice, and having therefore left unmentioned the martyrdom of Peter and the journey of Paul to Spain.

Thirteen epistles of St. Paul are then mentioned: (a) Epistles to churches, in the following order: 1 and 2 Corinthians, Ephesians, Philippians, Colossians, Galatians, 1 and 2 Thessalonians, Romans. It is observed that though Paul, for their correction, wrote twice to the Corinthians and the Thessalonians, he only addressed seven churches by name, in this following the example of "his predecessor," St. John, who, in writing to seven churches, showed that he was addressing the universal church. (b) Epistles to individuals: Philemon, Titus, and two to Timothy, written from personal affection, but hallowed by the honor of the catholic church for the ordering of ecclesiastical discipline. — *"A Dictionary of Christian Biography," Smith and Wace, Vol III, art. "Muratorian Fragment," pp. 1000, 1001. London: John Murray, 1882.*

Canon, NEW TESTAMENT, WHEN DETERMINED.—What now are the facts concerning the books of the New Testament as they emerge to historical recognition about the close of the second and the beginning of the third century?

a. A translation of the writings upon which the faith of the church was founded, was made into the Syriac language some time during the second century, and was in authoritative circulation in the valley of the Euphrates. This translation contains all of our present New Testament except Jude, 2 Peter, 2 and 3 John, and the Revelation, and no other books.

b. About the same time translations appear in the Latin, and are in circulation in Northern Africa and Italy. A catalogue of New Testament books known as the Muratorian Canon, prepared about the year 170, has been preserved, and well represents the limits assigned to the Sacred Writings by the churches in Northern Africa and Italy. This catalogue includes the four Gospels, Acts, the thirteen epistles of Paul, 1 and 2 John, Jude, and Revelation. Combining these two catalogues, we have distinct documentary evidence of the canonical recognition by the churches of the second century of every book of the New Testament except 2 Peter.—*"The Divine Authority of the Bible," G. Frederick Wright, pp. 73, 74. Boston: Congregational Sunday-School and Publishing Society, copyright 1884.*

Canon, NEW TESTAMENT, THE SECOND EPISTLE OF PETER.—The amount of direct evidence to substantiate the canonical authority of this epistle is less than that of any other portion of Scripture. There is no distinct evidence of its having “been referred to by any author earlier than Origen” (about 220); though Clement of Alexandria is reported by the church historians Eusebius and Photius to have written a “commentary upon all the disputed epistles, in which this was certainly included.” In the fourth century Didymus, a celebrated writer of Alexandria, refers frequently to the epistle. We may safely adopt the words of Canon Cook concerning it: “The historical evidence is certainly inconclusive, but not such as to require or to warrant the rejection of the epistle. The silence of the Fathers is accounted for more easily than its admission into the canon after the question as to its genuineness had been raised. It is not conceivable that it should have been received without positive attestation from the churches to which it was first addressed.”—*“The Divine Authority of the Bible,”* G. Frederick Wright, p. 78. Boston: Congregational Sunday-School and Publishing Society, copyright 1884.

Canon, FORMATION OF NEW TESTAMENT.—Modern advocates of infidelity, with their accustomed disregard of truth, have asserted that the Scriptures of the New Testament were never accounted canonical until the meeting of the Council of Laodicea, A. D. 364. The simple fact is, that the canons of this council are the earliest extant, which give a formal catalogue of the books of the New Testament. There is, indeed, every reason to believe that the bishops who were present at Laodicea did not mean to settle the canon, but simply to mention those books which were to be publicly read. Another reason why the canonical books were not mentioned before the Council of Laodicea, is presented in the persecutions, to which the professors of Christianity were constantly exposed, and in the want of a national establishment of Christianity for several centuries, which prevented any general councils of Christians for the purpose of settling their canon of Scripture. But though the number of the books thus received as sacred and canonical was not in the first instance determined by the authority of councils, we are not left in uncertainty concerning their genuineness and authenticity, for which we have infinitely more decisive and satisfactory evidence than we have for the productions of any ancient classic authors, concerning whose genuineness and authenticity no doubt was ever entertained.

We receive the books of the New Testament as the genuine works of Matthew, Mark, Luke, John, Paul, James, Peter, and Jude, for the same reason that we receive the writings of Xenophon, of Polybius, of Cæsar, Tacitus, and Quintus Curtius; namely, because we have the uninterrupted testimony of ages to their genuineness, and we have no reason to suspect imposition.—*“An Introduction to the Critical Study and Knowledge of the Holy Scriptures,”* Thomas Hartwell Horne, B. D., Vol. I, pp. 64, 65. London: T. Cadell, 1839.

Canon, AUTHORITY OF BOOKS NOT ESTABLISHED BY.—The gathering of all the separate books is called canonization, and as some one has truly said, “Canonization created a book, not a revelation.” The collection into a volume was inevitable, especially in view of the example of the Old Testament, but it must never be forgotten that the gathering together into one volume did not for the first time constitute the books authoritative. The heart of this whole question has been well put in words that deserve special emphasis and careful consideration: “*The New Testament is not an authorized collection of books, but a collection of authorized books.*” The authority lies in the books, not in the collec-

tion. For this reason, when heretics collected their books, the church naturally bore testimony to what it believed to be the inspired and authoritative Scripture.—*From an Address by W. H. Griffith Thomas, D. D., printed in "God Hath Spoken," pp. 102, 103. Philadelphia: Bible Conference Committee, copyright 1919.*

Canon, EARLY RECOGNITION OF THE GOSPELS.—There can be no doubt that by the close of the first century and the early part of the second, opinion was practically unanimous in recognition of the authority of the four Gospels of the canonical Scriptures. Irenæus, bishop of Lyons (180 A. D.), recognizes four, and only four Gospels, as "pillars" of the church. The Harmonies of Theophilus, bishop of Antioch (168-180 A. D.), and of Tatian, and the Apology of Justin Martyr carry back the tradition to a much earlier period of the century, and, as Liddon proves at considerable length (Bampton Lectures, 2d ed., 210-219), "it is scarcely too much to assert that every decade of the second century furnishes its share of proof that the four Gospels as a whole, and St. John's in particular, were to the church of that age what they are to the church of the present."—*The International Standard Bible Encyclopedia, edited by James Orr, M. A., D. D., Vol. I, art. "Apocryphal Gospels," p. 195.*

Canon, NEW TESTAMENT ACCORDING TO EUSEBIUS.—This appears also to be the proper place to give a summary statement of the books of the New Testament already mentioned. And here, among the first, must be placed the holy quaternity of the Gospels; these are followed by "The Book of the Acts of the Apostles;" after this must be mentioned the epistles of Paul, which are followed by the acknowledged first epistle of John, as also the first of Peter, to be admitted in like manner. After these, are to be placed, if proper, the Revelation of John, concerning which we shall offer the different opinions in due time. These, then, are acknowledged as genuine.

Among the disputed books, although they are well known and approved by many, is reputed, that called the epistle of James and Jude. Also the "Second Epistle of Peter," and those called "The Second and Third of John," whether they are of the evangelist or of some other of the same name. Among the spurious must be numbered both the books called "The Acts of Paul," and that called "Pastor," and "The Revelation of Peter." Besides these, the books called "The Epistle of Barnabas," and what are called "The Institutions of the Apostles." Moreover, as I said before, if it should appear right, "The Revelation of John," which some, as before said, reject, but others rank among the genuine.—*"An Ecclesiastical History," Eusebius, translated by Rev. C. F. Cruse, D. D., p. 128. London: Samuel Bagster & Sons, 1847.*

Canon, NOT DETERMINED BY ANY COUNCIL.—I need not tell you that the Council of Nicæa did not meddle with the subject of the canon, and so we need not trouble ourselves to discuss the proofs that the members of that venerable synod were frail and fallible men like ourselves. The fact is, that, as I have already told you, authority did not meddle with the question of the canon until that question had pretty well settled itself; and, instead of this abstention weakening the authority of our sacred books, the result has been that the great majority have far higher authority than if their claims rested on the decision of any council, however venerable. They rest on the spontaneous consent of the whole Christian world, churches the most remote agreeing independently to do honor to the same books.—*"A Historical Introduction to the Study of the Books of the New Testament," George Salmon, D. D., p. 227. London: John Murray, 1885.*

Canon, NEW TESTAMENT, WHEN ESTABLISHED.—The voice of the universal church, ever unanimous, from apostolic times, on the first canon,¹ and unanimous, from the date of the Council of Nice, on the second, finally became, in the course of the fourth century, unanimous on the second-first² likewise. The temporary and late hesitations of the churches of the West regarding the epistle to the Hebrews had already almost entirely disappeared; and the temporary and late hesitations of the churches of the East regarding the Apocalypse, had, from the early part of the fourth century, disappeared likewise. The canon was thus, universally and forever, recognized in all the churches of Christendom.—“*The Canon of the Holy Scriptures*,” L. Gaussen, D. D., p. 82. London: James Nisbet & Co., 1862.

Many persons speak of the list of Sacred Scriptures as if it had furnished nothing but uncertainty to Christians for three centuries, and as if the divine authority of the books of the New Testament had never been distinctly recognized till the end of the fourth. It is, however, on the contrary, an incontestable fact, that the first canon¹ was, at no time, anywhere an object of any uncertainty to the churches of God, and that all the writings of which it consists, that is, eight ninths of the New Testament, were, from the moment of their appearance, and through all succeeding ages have been, universally recognized by all the churches of Christendom.—*Id.*, p. 84.

Canon, NEW TESTAMENT, HOW MADE.—The books of the New Testament were given by the Holy Spirit into the hands of the church, they were forthwith publicly read: this was their canonization.

Let us apply the essayist’s principle to profane authors. The works of Horace and Martial were not published at once, by their respective authors, but at intervals of several years. Now that they are collected together in one volume, we have what may be called a Canon of Horace and Martial. But how was this formed? Did a junta of grammarians sit down at a table and decide what books were to be received as making it? No: the Canon of Horace and Martial made itself, by the general reception of their books, as the works of their respective authors, as soon as they were written. So, much more the canon of the New Testament made itself by the public usage of the church in all parts of the world.—“*Letters to M. Gondon*,” Chr. Wordsworth, D. D., p. 91. London: Francis & John Rivington, 1848.

Canon, NEW TESTAMENT, WHEN COMMENCED AND COMPLETED.—The whole canon of the Scriptures of the New Testament was commenced and completed during the latter half of the first century. . . .

The primitive church . . . saw her New Testament canon forming in her hand, as a nosegay is gradually formed in the hand of a lady walking through plots of flowers with the proprietor of the garden by her side. As she advances, the latter presents to her flower after flower, till she finds herself in possession of an entire bunch. And, just as the nosegay attracts admiring attention before it is filled up, and as soon as the few first flowers have been put together, so the New Testament

¹ By this term the author means, as expressed in his own words, “the four Gospels, the Acts of the Apostles, the first thirteen epistles of Paul, the first epistle of Peter, and the first epistle of John.”—Page 14. “This first canon, consisting of books never controverted, forms, by itself, eight ninths of the New Testament, if we reckon by the number of verses.”—Page 18. EDITORS.

² By the second-first canon, Dr. Gaussen means, as expressed by himself, “the epistle to the Hebrews and the Apocalypse,” and this for the reason that “after being generally received, they were subsequently controverted by certain churches for some time; the one book chiefly in the West, the other chiefly in the East.”—Page 19. EDITORS.

canon began to exist for the Christian church from the moment the earliest portions of inspired Scriptures had been put into her hands.—“*The Canon of the Holy Scriptures*,” L. Gaussen, D. D., pp. 14, 15. London: James Nisbet & Co., 1862.

Canon, NEW TESTAMENT, NOT SETTLED BY COUNCILS.—We allow that no catalogue of the books of the New Testament is found in the extant decrees of any council of the church more ancient than those of Laodicea and Carthage, toward the close of the fourth century. But, waiving the argument that the decrees of many earlier councils have been lost, and that such catalogues may have existed in them, we affirm, and shall proceed to prove, that the books of the New Testament had been received as inspired not only long before that age, but in and from the time in which they were written; and that those two councils, in publishing these lists, did not imagine that they were making, or could make, any book to be canonical which was not canonical before. They did not intend to enact anything new, but only to declare what was old; just as the Church of England, in the sixteenth century, when she published a list of the canonical books of the Old Testament in her Sixth Article, did not pretend to give any new authority to those books, but only affirmed what the church had believed concerning them from the beginning.—“*On the Inspiration of Holy Scripture*,” Chr. Wordsworth, D. D., pp. 134, 135. London: Francis & John Rivington, 1851.

Not one author, either of the fourth, or fifth, or sixth century, appeals, on the subject of the canon, to the decisions of any council. Thus, when Cyril, patriarch of Jerusalem, who was born (it is believed) twenty years after Athanasius, gives us his catalogue of inspired books, he refers to no council, and only appeals to “the apostles, and the ancient bishops who presided over the churches, and transmitted to us those books as inspired.”

Likewise, when Augustin, about the end of the same century, or rather the beginning of the fifth, wrote an answer to certain persons who had inquired of him “which books were truly canonical,” he simply referred to the testimony of the various churches of Christendom, and not to any council whatever.

Likewise, when Rufinus, a presbyter of Aquileia, about the year 340, gives his catalogue (also identical with ours), he simply professes to present “the tradition of their ancestors, who had transmitted these books to the churches of Christ, as divinely inspired,” and he declares that he gives it just as he had copied it from the records of the Fathers.

Lastly, when Cassiodorus, a Roman consul in the sixth century, gives us three catalogues of the books of the New Testament (one from Jerome, another from Augustin, and another from an ancient version), he, too, makes no reference to any decree or to any council.

Let it, then, be no longer said that the authority of councils fixed the canon of Scripture. It was, indeed, fixed; but the authority of councils had nothing to do with it. It was the will of God that Christians individually, and Christian congregations, enlightened by the testimony of successive generations of believers, should form their opinions on the subject of the canon with entire liberty of judgment, that the authenticity of the sacred books might be rendered more manifest.—“*The Canon of the Holy Scriptures*,” L. Gaussen, D. D., pp. 88, 89. London: James Nisbet & Co., 1862.

Canon, NEW TESTAMENT, RELATION OF CHURCH TO.—It is said that the church is more ancient than Scripture; that there was a church of God on earth before the Old Testament; and that the Christian church

existed before any of the New Testament was written; and therefore, it is said, Scripture depends upon the church. But this proceeds on the false assumption that the authority of Scripture is grounded on the fact of its being written; whereas it is wholly derived from its being the word of God. Scripture is God's word written; the writing of the word is no necessary condition of its existence, though it is a quality very useful for the preservation and diffusion of the word. [pp. 16, 17] . . .

The church, then, is a divinely instituted society of believers, who are born by water and the word; the church is cleansed and sanctified by the word, for "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." She therefore owes all her being and her beauty to the word; and she is, therefore, posterior to the word, though not to the writing of the word. This word proceeds from Christ, the Alpha and Omega of all God's revelations; and by God's will, for our salvation, it was consigned to writing, and it has been committed by God to the custody of the church, who is commanded to preach the same; but it is as preposterous to affirm that it owes its authority to the church, as it would be to say that a royal writ depends for its validity on the Keeper of the Great Seal; or that the power of the monarch is derived from the herald who proclaims his accession to the throne.

It is to be observed, also, that, by resolving our belief in the canon of Scripture into the tradition of the church, as the sufficient and final cause of our assent to the same, we should, in fact, be undermining the foundations of the church herself, and leave ourselves without any ground for belief in her teaching; for this belief rests on the word of God. But if the word of God is to depend entirely for its authority on the witness of the church, then we shall have, in fine, the church bearing testimony to herself,—a kind of evidence which no one can be bound to receive. And this objection is much stronger against the Romish theory, when we remember that it would require us to resolve our faith in the canon of Scripture, not into the tradition of the primitive universal church, but into that of the existing Roman branch of it, which is at variance with that of the catholic church; so that, in fact, it would leave us without any sure ground for belief, either in Scripture or the church.—"*On the Inspiration of Holy Scripture*," *Chr. Wordsworth, D. D., pp. 16-19. London: Francis & John Rivington, 1851.*

Canon, NEW TESTAMENT, ACCEPTED AT NICE.—The discussions which took place at Nice were in accordance with the principle thus laid down, if the history of Gelasius be trustworthy. Scripture was the source from which the champions and assailants of the orthodox faith derived their premises; and among other books, the epistle to the Hebrews was quoted as written by St. Paul, and the catholic epistles were recognized as a definite collection. But neither in this nor in the following councils were the Scriptures themselves ever the subjects of discussion. They underlie all controversy, as a sure foundation, known and immovable.—"*A General Survey of the History of the Canon of the New Testament*," *Brooke Foss Westcott, M. A., p. 495. Cambridge: Macmillan & Co., 1855.*

Canon, NEW TESTAMENT, HOW GUARANTEED.—Thus we perceive that the reception of the New Testament, by the primitive church, as the unerring word of God, is guaranteed by irrefragable proofs. It is evinced by catalogues; it is proclaimed by councils; it is shown by the fury of persecutors, and by the fraud of heretics; by the courage of martyrs, and by the zeal of the church. It is declared by a continued

succession of writers, from the age of the apostles to our own.—“*On the Inspiration of Holy Scripture*,” Chr. Wordsworth, D. D., p. 153. London: Francis & John Rivington, 1851.

Canon, NEW TESTAMENT, FROM APOSTOLIC TIMES.—We, therefore, proceed to observe that we possess an uninterrupted series of writings from the apostolic times to the present day; and that these contain quotations from the books of the New Testament; and that we have commentaries upon it, reaching downward to us, in unbroken succession, from the third and fourth centuries; and that many of these commentaries exhibit the text of these books; and that we have hundreds of ancient manuscripts of these books from all parts of the world; that we have ancient versions of them in numerous languages; and that these various and independent witnesses coincide with each other, and concur in testifying the fact that the Scriptures of the New Testament existed in primitive times as they exist now, and have been transmitted, pure and entire, from the hands of the apostles to our own.—*Id.*, pp. 141, 142.

Canon, ROMAN CATHOLIC VIEW OF.—Pope Gregory VII, in the eleventh century, said very boldly, “Not a single book or chapter of Scripture shall be held canonical without the Pope’s authority.”—“*Letters to M. Gondon*,” Chr. Wordsworth, D. D., p. 108. London: Francis & John Rivington, 1848.

Canon Law (CORPUS JURIS).—Various collections of church law were made from an early period in her history, but those which are contained in the *Corpus Juris* are the most celebrated. The *Corpus Juris* is usually divided into two volumes. The first contains the *Decretum* of Gratian, a Benedictine monk, who composed his work about the middle of the twelfth century. It is a private collection, and so the documents of which it is composed have only the authority derived from their origin, unless custom or subsequent approbation has given special canons greater weight. The second volume, on the contrary, contains several official collections, made by the authority of the Holy See. These are the *Decretals* of Gregory IX, the Sext, and the Clementines. Any papal constitution contained in these collections has authority from the very fact of its insertion in the *Corpus Juris*. The second volume also contains the *Extravagants* of John XXII, and the *Common Extravagants*, both of which are private collections, although inserted in the *Corpus Juris*.

The *Corpus Juris* contains the ancient law of the Catholic Church, which has been modified and accommodated to the times by more recent councils and constitutions of the Holy See. The Council of Trent especially made many changes demanded by the altered circumstances of the times, and the popes have at different times issued a great number of constitutions and laws to meet the constantly changing wants of the church. These constitutions are usually quoted by giving the Pope’s name and the initial words, together with the date of the document.—“*A Manual of Moral Theology*,” Rev. Thomas Slater, S. J. (R. C.), Vol. I, p. 120. New York: Benziger Brothers, 1918.

Canon Law, CONTENTS OF.—The first great collection of canons and decretals which the world was privileged to see was made by Gratian, a monk of Bologna, who about 1150 published his work entitled *Decretum Gratiani*. Pope Eugenius III approved his work, which immediately became the highest authority in the Western Church. The rapid growth of the papal tyranny soon superseded the *Decretum Gra-*

tiani. Succeeding popes flung their decretals upon the world with a prodigality with which the diligence of compilers who gathered them up and formed them into new codes, toiled to keep pace. Innocent III and Honorius III issued numerous rescripts and decrees, which Gregory IX commissioned Raymond of Pennafort to collect and publish. This the Dominican did in 1234; and Gregory, in order to perfect this collection of infallible decisions, supplemented it with a goodly addition of his own. This is the more essential part of the canon law, and contains a copious system of jurisprudence, as well as rules for the government of the church.

But infallibility had not exhausted itself with these labors. Boniface VIII in 1298 added a sixth part, which he named the *Sext*. A fresh batch of decretals was issued by Clement V in 1313, under the title of *Clementines*. John XXII in 1340 added the *Extravagantes*, so called because they extragate, or straddle, outside the others. Succeeding pontiffs, down to Sixtus IV, added their extravagating articles, which came under the name of *Extravagantes Communes*. The government of the world was in some danger of being stopped by the very abundance of infallible law; and since the end of the fifteenth century nothing has been formally added to this already enormous code.—“*The Papacy*,” *Rev. J. A. Wylie, LL. D., pp. 130, 131. Edinburgh: Johnstone and Hunter, 1851.*

Canon Law.—*Corpus Juris Canonici* [Collection of Canon Law].—**I. Definition:** The term *corpus* here denotes a collection of documents; *corpus juris*, a collection of laws, especially if they are placed in systematic order. It may signify also an official and complete collection of a legislation made by the legislative power, comprising all the laws which are in force in a country or society. The term, although it never received legal sanction in either Roman or canon law, being merely the phraseology of the learned, is used in the above sense when the *Corpus Juris Civilis* of the Roman Christian emperors is meant. The expression *corpus juris* may also mean, not the collection of laws itself, but the legislation of a society considered as a whole. Hence Benedict XIV could rightly say that the collection of his bulls formed part of the *Corpus Juris* (*Jam fere sextus*, 1746).

We cannot better explain the signification of the term *Corpus Juris Canonici* than by showing the successive meanings which were assigned to it in the past and which it usually bears at the present day. Under the name of *Corpus Canonum* were designated the collection of Dionysius Exiguus and the *Collectio Anselmo Dedicata*. The Decree of Gratian is already called *Corpus Juris Canonici* by a glossator of the twelfth century, and Innocent IV calls by this name the Decretals of Gregory IX (*Ad Expediendos*, 9 Sept., 1253).

Since the second half of the thirteenth century, *Corpus Juris Canonici*, in contradistinction to *Corpus Juris Civilis*, or Roman law, generally denoted the following collections: (1) the Decretals of Gregory IX; (2) those of Boniface VIII (Sixth Book of the Decretals); (3) those of Clement V (*Clementinæ*), i. e., the collections which at that time, with the Decree of Gratian, were taught and explained at the universities. At the present day, under the above title are commonly understood these three collections with the addition of the Decree of Gratian, the *Extravagantes* of John XXII, and the *Extravagantes Communes*.—*The Catholic Encyclopedia, Vol. IV, art. "Corpus Juris Canonici," p. 391.*

Canon Law, CONTENTS OF.—The *Corpus Juris Canonici* is the collection of ecclesiastical laws in five parts. The first part contains the *Decretum* of Gratian divided into three parts. The second contains the

Decretals divided into five books. The third contains the sixth book of the Decretals, which is also divided into five books. The fourth contains the Clementines, also in five books. The fifth contains the *Extravagantes* of John XXII, and the *Communes*, or the Decretals of John XXII, and of other pontiffs from Urban IV to Sixtus IV. The *Decretum* of Gratian has no force of law except that which the decretals contained in it have of themselves. But the other parts of the canon law have the force of law, and are universally binding, for they contain the pious utterances of the pontiffs and the decrees of the councils.—“*Theologia Moralis*,” *Ligorio (R. C.)*, Vol. I, p. 32, 3d edition. Venice, 1885.

Canon Law, DECREE OF GRATIAN.—It was about 1150 that the Camaldolese monk, Gratian, professor of theology at the University of Bologna, to obviate the difficulties which beset the study of practical, external theology (*theologia practica externa*), i. e., canon law, composed the work entitled by himself *Concordia Discordantium Canonum*, but called by others *Nova Collectio*, *Decreta*, *Corpus Juris Canonici*, also *Decretum Gratiani*, the latter being now the commonly accepted name. In spite of its great reputation, the *Decretum* has never been recognized by the church as an official collection. . . .

Considered as collections, the Decree of Gratian, the *Extravagantes Joannis XXII*, and the *Extravagantes Communes* have not, and never had, a legal value, but the documents which they contain may possess, and as a matter of fact, often do possess, very great authority. Moreover, custom has even given to several apocryphal canons of the Decree of Gratian the force of law. The other collections are official, and consist of legislative decisions still binding, unless abrogated by subsequent legislation.—*The Catholic Encyclopedia*, Vol. IV, art. “*Corpus Juris Canonici*,” pp. 392, 393.

Caste, POWER OF.—Brahmanism is so intensely racial that it may well be described as the apotheosis of blood, or as the pride of race deified. There is no law so inexorable or so pitiless as the law of caste; it binds the Hindu peoples, even though split into a multitude of states, into a unity more absolute than the most imperious despotism has ever, or could ever anywhere have, achieved.—“*The Philosophy of the Christian Religion*,” *Andrew Martin Fairbairn*, M. A., D. D., LL. D., p. 232. New York: George H. Doran Company, copyright 1902.

Catechism of Trent.—The “Profession of the Tridentine Faith” was followed in 1566 by the elaborate Roman Catechism, the preparation of which the council had at first essayed, but finally handed over to the Pope. In 1564, Pius IV, advised by Cardinal Borromeo of Milan, intrusted the work to a learned and distinguished commission of four prelates under Borromeo’s supervision,—Marini, Foscarari, Calini, and the Portuguese Fureiro, who were assisted in matters of style and rendering by eminent Latin scholars. The teaching is Dominican (three of the four commissioners belonging, as did the Pope, to that order) and Thomist—a feature which insured for it the opposition of the Jesuit order. It is not meant for the young or for popular reading, but for the equipment of the teaching clergy. It is exceedingly long and comprehensive, but admirably arranged and lucidly expressed. It contains four parts which follow a lengthy introductory treatment of preliminary topics, and treats successively of (1) the Apostles’ Creed, (2) the Sacraments, (3) the Ten Commandments, and (4) the Lord’s Prayer. It is noteworthy that, while it adds to the Tridentine teaching sections which deal with the *limbus patrum*, the authority of the

church, and the doctrine of the church, it omits all reference to indulgences and the rosary. Apart from its franker Augustinianism, the catechism reproduces very faithfully the substance of the Decrees of Trent, whose circumspection and whose massiveness it reflects.—“*A History of Creeds and Confessions of Faith*,” William A. Curtis, B. D., D. Litt., p. 119. New York: Charles Scribner's Sons, 1912.

Catechisms, ROMAN CATHOLIC.—Although the Vatican Council refused by a large majority to accept the catechism submitted to it, numerous authorized local catechisms are in circulation for popular use throughout the Roman Catholic world, more or less completely revised to bring them into harmony with the new decrees. Of the older catechisms, besides that of Trent, which was for clerical rather than popular use, those of the learned Jesuit, Peter Canisius (A. D. 1554 and 1566), and Cardinal Bellarmine (A. D. 1603), may be mentioned as having commended themselves especially to papal as well as to clerical and popular acceptance. Among the most influential and authoritative expositions of Roman Catholic doctrine with an apologetic or polemic purpose are the *Disputationes de Controversiis Christianæ fidei adversus huius Temporis hereticos* of Robert Bellarmine (A. D. 1587-1590), the *Exposition de la Doctrine de l'Église Catholique sur les matières de Controverse* of Bossuet (A. D. 1671), the *Symbolik* of J. A. Möhler (A. D. 1832), and the *Praelectiones Theologicæ* of the Jesuit Perrone (A. D. 1835 ff.).—*Id.*, p. 123.

Celibacy.—Celibacy, in the Roman Catholic Church, means the permanently unmarried state to which men and women bind themselves either by a vow or by the reception of the major orders which implies personal purity in thought and deed. . . . Very early in the history of the church the idea grew up that the unmarried state was preferable (Hermas, I. ii. 3; Ignatius to Polycarp, v), and grew into a positive contempt of marriage (Origen, Hom. vi. in Num.; Jerome, *Ad Jovinianum*, i. 4). As early as the second century examples of voluntary vows of virginity are found, and the requirement of continence before the performance of sacred functions. By the fourth century canons began to be passed in that sense (Synod of Neocæsarea, 314 A. D., canon i; Synod of Ancyra, 314 A. D., canon x). Unmarried men were preferred for ecclesiastical offices, though marriage was still not forbidden; in fact, the clergy were expressly prohibited from deserting a lawfully married wife on religious grounds (Apostolic Canons, v). . . .

Within its own boundaries the Latin Church has held more and more strictly to the requirement of celibacy, though not without continual opposition on the part of the clergy. The large number of canons on this subject enacted from the eighth century on, shows that their enforcement was not easy. After the middle of the eleventh century the new ascetic tendency whose champion was Gregory VII had a strong influence in this matter. Even before Hildebrand's accession to the Papacy, the legislation of Leo IX (1054), Stephen IX (1058), Nicholas II (1059), and Alexander II (1063), had laid down the principles which as Pope he was to carry out. In the synod of 1074 he renewed the definite enactment of 1059 and 1063, according to which both the married priest who said mass and the layman who received communion at his hands were excommunicate. . . .

After the Reformation had done its work, Charles V endeavored by the Interim of 1548 to bring about the abolition of these rules, and with several other princes requested the discussion of the question at the Council of Trent. The council, however, maintained the system as a whole, and the following rules are now in force: (1) Through the

reception of major orders or the taking of monastic or other solemn vows, celibacy becomes so binding a duty that any subsequent marriage is null and void. (2) Any one in minor orders who marries loses his office and the right to go on to major orders, but the marriage is valid. (3) Persons already married may receive the minor orders if they have the intention of proceeding to the major, and show this by taking a vow of perpetual abstinence; but the promotion to the higher orders can only take place when the wife expresses her willingness to go into a convent and take the veil. The Council of Trent further lays down that the functions of the minor orders may be performed by married men in default of unmarried — though not by those who are living with a second wife.

In the nineteenth century attempts were not lacking, even within the Roman Catholic Church, to bring about the abolition of celibacy. They were rather hindered than helped by temporal governments, and always firmly rejected by Rome. Celibacy has been abolished among the Old Catholics; and modern legislation in Germany, France, Belgium, Italy, and Switzerland authorizes the marriage both of priests and of those who have taken a solemn vow of chastity. Austria, Spain, and Portugal still forbid it. The evangelical churches at the very outset released their clergy from the obligation of celibacy, professing to find no validity in the arguments adduced in its favor on the Roman side. — *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. II, art. "Celibacy," pp. 465, 466.*

Celibacy, CANON ON.— Canon X. If any one saith that the marriage state is to be placed above the state of virginity or of celibacy, and that it is not better and more blessed to remain in virginity or in celibacy than to be united in matrimony; let him be anathema.—“*Dogmatic Canons and Decrees,*” p. 164. *New York: The Devin-Adair Company, 1912.*

Celibacy, EVILS OF.— To tell the truth, the parish clergy were not in a temper to think of their own moral elevation, being in sad straits owing to the oppression practised by the monasteries and cathedral chapters, which, after having appropriated most of the parishes, refused to give their secular vicars more than the merest pittance. So widespread was concubinage that a French council complained (Paris, or Sens, c. 23, 1429) of the general impression being prevalent that fornication was merely venial. At Constance and Basel the abrogation of clerical celibacy was proposed by no less a person than the emperor Sigismund. Even small towns in this age owned their public brothels.

Faced by all these evils, the heads of the church made proof of astounding forbearance, preferring to leave things alone, so long as their own right, and claims, and revenues were left untouched. The period was deeply conscious of its own irregularities. Throughout it we have to listen to complaints, and demands for reform. Though this is, of course, a pleasing feature, yet the fact that, in spite of countless desires and efforts, two centuries did not suffice to purge the church, is a sad witness to the deeply rooted character of the evils.—“*Manual of Church History,*” Dr. F. X. Funk, *Roman Catholic Professor of Theology in the University of Tübingen, Vol. II, p. 77. London: Kegan Paul, Trench, Trübner & Co., 1910.*

NOTE.— This work was published in London in 1910, having the imprimatur of Archbishop Bourne’s vicar-general, dated May 16, 1910. — Eds.

Censorship of Books.— After the printing press was invented and used to advance the cause of the Reformation, measures for its regu-

lation were introduced by the church, which first established a formal censorship of books. In a letter addressed to the archbishops of Cologne, Mainz, Treves, and Magdeburg, Alexander VI ordered (1501) that no book should be printed without special authorization. The Lateran Council of 1515 sanctioned the constitution of Leo X. which provided that no book should be printed without having been examined in Rome by the papal vicar and the master of the sacred palace, in other countries by the bishop of the diocese or his deputy and the inquisitor of heresies.

Further and more detailed legislation followed, and the Council of Trent decreed (Session IV): "It shall not be lawful to print, or cause to be printed, any books relating to religion without the name of the author; neither shall any one hereafter sell any such books, or even retain them in his possession, unless they have been first examined and approved by the ordinary, on pain of anathema and the pecuniary fine imposed by the canon of the recent Lateran Council." On these regulations are based a number of enactments in different dioceses which are still in force. The council decreed also that no theological book should be printed without first receiving the approbation of the bishop of the diocese; and this rule is extended in the monastic orders so far as to require the permission of superiors for the publication of a book on any subject.

The Council of Trent left the further provision concerning the whole subject to a special commission, which was to report to the Pope. In accordance with its findings, Pius IV promulgated the rule submitted to him and a list of prohibited books in the constitution *Dominici gregis custodia* of March 24, 1564. Extensions and expositions of this ruling were issued by Clement VIII, Sixtus V, Alexander VII, and other popes. The present practice is based upon the constitution *Solicita ac provida* of Benedict XIV (July 10, 1753). The maintenance and extension of the *Index Librorum Prohibitorum* was intrusted to a special standing committee of cardinals, the Congregation of the Index, which from time to time publishes new editions (the latest, Turin, 1895). There is also an *Index Librorum Expurgatorum*, containing books which are tolerated after the excision of certain passages, and another *Librorum Expurgandorum*, of those which are still in need of such partial expurgation. The prohibition to read or possess books thus forbidden is binding upon all Roman Catholics, though in special cases dispensations from it may be obtained. The most recent regulation of the whole matter was made by the bull *Officiorum ac Munerum* of Leo XIII, Jan. 25, 1897.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. II, art. "Censorship and Prohibition of Books," p. 493.

Censorship of Books, INDEX DEFINED.—Index of Prohibited Books, or simply Index, is used in a restricted sense to signify the exact list or catalogue of books, the reading of which is forbidden to Catholics by the highest ecclesiastical authority. This list forms the second and larger part of the codex entitled *Index Librorum Prohibitorum*, which contains the entire ecclesiastical legislation relating to books. . . .

A book is prohibited or put on the Index by decree of the Sacred Congregation of the Roman Inquisition, of the Sacred Office, or of the Index, which decree, though approved by the Pope (*in formâ communi*), always remains a purely congregational decree. It need scarcely be mentioned that the Pope alone, without having recourse to any of the congregations, may put a book on the Index, either by issuing a bull or a brief, or in any other way he chooses. . . . With regard to the Congregation of the Index, however, Pius X, when reorganizing the Roman Curia by the Constitution "*Sapienti consilio*" (29 June, 1908), decreed

as follows: "Henceforth it will be the task of this Sacred Congregation not only to examine carefully the books denounced to it, to prohibit them if necessary, and to grant permission for reading forbidden books, but also to supervise, *ex officio*, books that are being published, and to pass sentence on such as deserve to be prohibited." . . .

The last and best edition of the Index, published by Leo XIII (Rome, 1900) and now in force, was reprinted in 1901, and again under Pius X in 1904 and 1907.—*The Catholic Encyclopedia*, Vol. VII, art. "*Index of Prohibited Books*," pp. 721, 722.

Censorship of Books.—Numerous editions of the Index [*Librorum Prohibitorum*] have appeared from time to time. That issued under Benedict XIV (Rome, 1744) contains between nine and ten thousand entries of books and authors, alphabetically arranged; of these about one third are cross references. Prefixed to it are the ten rules sanctioned by the Council of Trent, of which the tenor is as follows: The first rule orders that all books condemned by popes or general councils before 1515, which were not contained in that Index, should be reputed to be condemned in such sort as they were formerly condemned. The second rule prohibits all the works of heresiarchs, such as Luther and Calvin, and those works by heretical authors which treat of religion; their other works to be allowed after examination. The third and fourth rules relate to versions of the Scripture, and define the classes of persons to whom the reading of the Bible in the vulgar tongue may be permitted. The fifth allows the circulation, after expurgation, of lexicons and other works of reference compiled by heretics. The sixth relates to books of controversy. The seventh orders that all obscene books be absolutely prohibited, except ancient books written by heathens, which were tolerated "*propter sermonis elegantiam et proprietatem*," but were not to be used in teaching boys. The eighth rule is upon methods of expurgation. The ninth prohibits books of magic and judicial astrology; but "theories and natural observations published for the sake of furthering navigation, agriculture, or the medical art are permitted." The tenth relates to printing, introducing, having, and circulating books. Persons reading prohibited books incur excommunication forthwith (*statim*).—"*A Catholic Dictionary*," Addis and Arnold (R. C.), art. "*Index of Prohibited Books*," p. 481. New York: Benziger Brothers, 1893.

Censorship of Books, CLASSIFICATIONS OF THE INDEX.—The first list of forbidden books was drawn up by the Theological Faculty of Paris, in 1554, and the first list of this kind which had the sanction of law was the one promulgated in Spain in 1558 by Philip II. Subsequent to this decree, a much larger Index was authorized in 1559 by Paul IV, and possessed a threefold classification: (1) The works of authors whose complete writings, also on secular subjects, were forbidden; (2) certain particular writings of authors whose remaining productions were not prohibited; and (3) anonymous writings, religious and otherwise, including every publication of that kind subsequent to the year 1519. Among these productions were many which did not touch upon the subject of religion and had been in the hands of the learned for hundreds of years, and there were some books among them which had been commended by former popes, as, for example, the "*Commentary on the New Testament*," by Erasmus, which was approved on Sept. 10, 1518, in a brief by Pope Leo X. The Bishop of Badajoz suggested a fivefold classification of the Index: (1) Heretical books, which were to be burned; (2) anonymous books, which were to be allowed when unobjectionable; (3) books of mixed content, which were to be expurgated; (4) translations of the Holy Scriptures into the vernacular, and prayer books,

which were to be forbidden or allowed, according to their character; (5) books on magic, black art, and fortune telling.—“*Modernism and the Reformatton*,” John Benjamin Rust, Ph. D., D. D., p. 175. New York: Fleming H. Revell Company.

Census IN LUKE'S GOSPEL.—It should in all candor be noted just what archeology has proved concerning this matter, and what points are still, from the archeological side, outstanding. It has proved that the census was a periodic occurrence once in fourteen years, that this system was in operation as early as 20 A. D., and that it was customary for people to go to their ancestral abodes for enrolment. It has made it probable that the census system was established by Augustus, and that Quirinius was governor of Syria twice, though these last two points are not yet fully established by archeological evidence. So far as the new material goes, however, it confirms the narrative of Luke.—“*Archeology and the Bible*,” George A. Barton, Ph. D., LL. D., p. 437. Philadelphia: American Sunday-School Union, copyright 1916.

Chittim.—Chittim was one of the sons of Javan, who was one of the sons of Japheth, by whose posterity “the isles of the Gentiles were divided” (Gen. 10: 5), and peopled, that is Europe, and the countries to which the Asiatics passed by sea, for such the Hebrews called islands. Chittim is used for the descendants of Chittim, as Asshur is put for the descendants of Asshur, that is, the Assyrians: but what people were the descendants of Chittim, or what country was meant by “the coasts of Chittim,” it is not so easy to determine. The critics and commentators are generally divided into two opinions, the one asserting that Macedonia, and the other that Italy, was the country here intended; and each opinion is recommended and authorized by some of the first and greatest names in learning; as not to mention any others, Grotius and Le Clerc contend for the former, Bochart and Vitringa are strenuous for the latter. But there is no reason why we may not adopt both opinions; and especially as it is very well known and agreed on all hands, that colonies came from Greece to Italy; and, as Josephus saith, “that all islands and most maritime places are called Chethim by the Hebrews;” and as manifest traces of the name are to be found in both countries, the ancient name of Macedonia having been Macettia, and the Latins having before been called Cetii. What appears most probably is, that the sons of Chittim settled first in Asia Minor, where were a people called Cetēi, and a river called Cetium, according to Homer and Strabo. From Asia they might pass over into the island Cyprus, which Josephus saith was possessed by Chethim, and called Chethima; and where was also the city of Cittium, famous for being the birthplace of Zeno, the founder of the sect of the Stoics, who was therefore called the Cittiean. And from thence they might send forth colonies into Greece and Italy. This plainly appears, that wherever the “land of Chittim” or the “isles of Chittim” are mentioned in Scripture, there are evidently meant some countries or islands in the Mediterranean.—“*Dissertations on the Prophecies*,” Thomas Newton, D. D., pp. 76, 77. London: B. Blake, 1840.

Christmas, ORIGIN OF.—It is admitted by the most learned and candid writers of all parties that the day of our Lord's birth cannot be determined, and that within the Christian church no such festival as Christmas was ever heard of till the third century, and that not till the fourth century was far advanced did it gain much observance. How, then, did the Romish Church fix on December the 25th as Christmas Day? Why, thus: Long before the fourth century, and long before the

Christian era itself, a festival was celebrated among the heathen at that precise time of the year, in honor of the birth of the son of the Babylonian queen of heaven; and it may fairly be presumed that, in order to conciliate the heathen, and to swell the number of the nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ.

This tendency on the part of Christians to meet paganism halfway was very early developed; and we find Tertullian, even in his day, about the year 230, bitterly lamenting the inconsistency of the disciples of Christ in this respect, and contrasting it with the strict fidelity of the pagans to their own superstition. . . . Upright men strove to stem the tide, but in spite of all their efforts, the apostasy went on, till the church, with the exception of a small remnant, was submerged under pagan superstition.

That Christmas was originally a pagan festival, is beyond all doubt. The time of the year, and the ceremonies with which it is still celebrated, prove its origin. In Egypt, the son of Isis, the Egyptian title for the queen of heaven, was born at this very time, "about the time of the winter solstice." The very name by which Christmas is popularly known among ourselves — Yule day — proves at once its pagan and Babylonian origin. "Yule" is the Chaldee name for an "infant" or "little child;" and as the 25th of December was called by our pagan Anglo-Saxon ancestors, "Yule day," or the "Child's day," and the night that preceded it, "Mother night," long before they came in contact with Christianity, that sufficiently proves its real character. Far and wide, in the realms of paganism, was this birthday observed.

This festival has been commonly believed to have had only an astronomical character, referring simply to the completion of the sun's yearly course and the commencement of a new cycle. But there is indubitable evidence that the festival in question had a much higher reference than this — that it commemorated not merely the figurative birthday of the sun in the renewal of its course, but the birthday of the grand Deliverer.

Among the Sabeans of Arabia, who regarded the moon, and not the sun, as the visible symbol of the favorite object of their idolatry, the same period was observed as the birth festival. Thus we read in Stanley's "Sabean Philosophy:" "On the 24th of the tenth month," that is December, according to our reckoning, "the Arabians celebrated the birthday of the Lord — that is, the moon." The Lord Moon was the great object of Arabian worship, and that Lord Moon, according to them, was born on the 24th of December, which clearly shows that the birth which they celebrated had no necessary connection with the course of the sun.

It is worthy of special note, too, that if Christmas day among the ancient Saxons of this island was observed to celebrate the birth of any lord of the host of heaven, the case must have been precisely the same here as it was in Arabia. The Saxons, as is well known, regarded the sun as a female divinity, and the moon as a male. It must have been the birthday of the Lord Moon, therefore, and not of the sun, that was celebrated by them on the 25th of December, even as the birthday of the same Lord Moon was observed by the Arabians on the 24th of December. — *The Two Babylons*, Rev. Alexander Hislop, pp. 92-94, 7th edition. London: S. W. Partridge & Co.

CHRISTMAS, NOT OBSERVED IN EARLY CHURCH. — It is now generally granted that the day of the nativity was not observed as a feast in any part of the church, east or west, till some time in the fourth century. If any day had been earlier fixed upon as the Lord's birthday, it was

not commemorated by any religious rites, nor is it mentioned by any writers.—“*The Life of Our Lord upon the Earth,*” Samuel J. Andrews, p. 17. New York: Charles Scribner’s Sons, 1891.

Chronology, EPONYM CANON.—The “Eponym Canon” . . . has been of great service in connection with Assyrian chronology. The eponym was an official of high rank who held office for one year. A careful record of each name was kept, the name of the reigning king was also inscribed in another column, and any great event might be mentioned. In one list we are told that during the year of office of an eponym named “Pur-Sagali in the month Sivan (i. e., May-June), an eclipse of the sun took place; and recent astronomical calculations prove that an eclipse of the sun, visible at Nineveh, took place on June 15, 763 B. C. With this year as a fixed point we can accurately assign correct dates to all the important events.”—“*The Bible and the British Museum,*” Ada R. Habershon, p. 47. London: Morgan and Scott, 1909.

Chronology, DIFFERENCES IN ANCIENT.—The chronology of ancient nations—China, Babylon, Egypt—has been considered as subversive of the Scriptural view as to the age of the human race. But it is a well-known fact that experts differ very seriously upon the point. Their calculations range, for Egypt—starting from the reign of King Menes—from 5,867 (Champollion) to 4,455 (Brugsch), and from 3,892 (Lepsius) to 2,320 (Wilkinson). As to Babylon, Bunsen places the starting-point for the historic period in 3,784, Brandis in 2,458, Oppert in 3,540—a difference of thousands of years (cf. Bavinck, “Geref. Dogmatik,” II, 557). Perhaps here, too, future research will bring the scientific and the Biblical view into fuller harmony.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. I, art. “Anthropology,” p. 151.

Chronology, DATA FOR OLD TESTAMENT.—External data are now much more abundant than they were in the times of Ussher and the other great Biblical chronologists. To the Jewish and Greek and Latin sources which they possessed, have now been added an immense body of facts accumulated in the explorations of the past sixty years.

5. *Jewish Sources.*—Certain extra-Biblical Jewish sources of chronological information have long been known to scholars.

a. In the Septuagint and in the Samaritan copies of the Pentateuch are some numerals and other chronological data that differ from those in our Hebrew Bibles. The differences are especially important for the pre-Abrahamic times, but are not limited to these.

b. Josephus abounds in chronological data, in addition to those which he has copied from the Bible. His numerals have been carelessly copied, and it is evident that he had only very confused ideas of such matters as, for example, the succession of the kings of Persia. But he is generally reliable as a witness transmitting tradition, and in certain conditions his testimony to a number as traditional is of great importance.

c. The *Seder Olam* is a Jewish chronological work written early in the Christian era. The *Seder Olam Zutta* is an appendix to it, written many centuries later.

6. *Greek and Roman Sources.*—Herodotus, about B. C. 445, Diodorus Siculus, B. C. 44 nearly, Strabo, who died 25 A. D., with other classical writers, abound in chronological materials, more or less trustworthy, for the peoples with whom the Israelites came into contact.

7. *Other Ancient Sources.*—Certain ancient writers, Babylonian, Egyptian, Tyrian, etc., are cited by Josephus and the classical historians and their successors. Prominent among these are Berosus for the Babylonian history, and Manetho for the Egyptian. Accounts of them may be found in books of reference. Manetho wrote in Greek, at Alexandria, probably in the third century B. C. Fragments of his history of Egypt are preserved in Josephus (*Cont. Ap.*, i, 14, 26, and contexts) and in Julius Africanus (see 8*b*). The fragments are often confused and contradictory, but they are still an important source for Egyptian chronology.

8. *Compendiums of Chronology.*—There were ancient attempts to arrange history in chronological schemes, some of which have relations with the chronology of the Bible.

a. The introduction of eras began early. We are familiar with the Roman methods of dating by consulships, or from the founding of the city; and with the Greek methods by Olympiads, or by the terms of the Archons. Among usages of this sort the so-called Seleucid era is especially connected with the Biblical chronology, being that so often mentioned in the books of the Maccabees and in Josephus as "the year of the Greeks." It was initiated by the Seleucid Greek dynasty at Antioch, its first year corresponding to B. C. 312.

b. Lists of dated historical events have been known from ancient times. To say nothing of the work of Manetho and Berosus and others (mentioned in 7), a famous book of this kind is the "*Chronographia*" of Julius Africanus, written about 220 A. D., and now extant only in the fragments quoted by Eusebius in his "*Chronicon*," written about 325 A. D., and in the citations made, in part from the "*Chronicon*" and in part from a copy of Africanus, by the monk Georgius Syncellus of the ninth century.

c. On the whole the most important of these compendiums is the one which is commonly described as the Canon of Ptolemy, made by Claudius Ptolemæus, an Alexandrian geographer and astronomer and mathematician, in the second century after Christ. In the form in which it is available for our use it is a list of sovereigns, Babylonian, Persian, Greek, Egyptian, and Roman, beginning B. C. 747, and extending to the time of the author. By its aid the date of any astronomical or other occurrence of that period can be stated as in such and such a year of such and such a king. In the Ussher chronology this canon is undervalued, but it is now regarded as accurate. At certain points Ptolemy may have been mistaken as to his political facts, but not so as to affect his presentation of the succession of the years.

9. *Additional Sources Uncovered by Modern Explorations.*—These are numerous and valuable, both for enabling us to understand the data that were previously known, and as furnishing additional data. We can here look only at some of the more important.

10. *Assyrian Data.*—a. The most important single document is the one which, following Mr. George Smith, we will call the Assyrian Eponym Canon. Other Assyriologists give various other designations to it. For certain purposes the Assyrians named the year after a certain public official; and the canon is a list of these officers, one for each year. No complete copy is known, but by piecing together what remains of several different copies there is a continuous list of about 265 names, up to B. C. 647, with a broken list for the decades later than that. So the list covers the time from soon after the close of Solomon's reign to the reign of Josiah. Some copies have historical notes appended, and these are generally, though not always, confirmed by the other Assyrian data. It is possible that some of the existing copies

were made as early as the seventh century before Christ, before the downfall of Assyria. There are some slight discrepancies, but the list is in a high degree trustworthy.

b. There are also now available many records of Assyrian kings. For example, we have annals of Shalmanezar II, Tiglath-pilezer III, Sargon, Sennacherib, Esarhaddon, Assurbanipal, giving dated accounts of their exploits, year by year, besides other accounts which mention occasional dates. Long numbers are also given. For example, Sennacherib says that he brought back certain gods which had been taken to Babylon 418 years previously, in the time of Tiglath-pilezer. In some of these records a king mentions another as his son, or mentions his father or grandfather, thus marking the reigns as continuous. These records variously supplement and interpret the canon.

c. In addition there have been discovered records of temples, votive tablets, laws, records of business transactions, including dated events that serve to fill out those in the important documents.

d. The Assyrian chronology has two methods of designating any given year. The year which we designate B. C. 678 is in the Canon of Ptolemy the third year of Esarhaddon, king of Babylon (and Assyria). The Assyrians would sometimes designate it in the same way, the third year of Esarhaddon. But they would also designate it as the year of the eponym of Nergal-sar-utsur, and the following year as that of Abram, and so forth.

11. *Babylonian Data.*—No Babylonian eponym list is known. But there are Babylonian documents, especially what may in a general way be called the Babylonian chronicles, written in the Persian period or earlier, including lists of dynasties, lists of kings with the number of years they reigned, and other lists with dated records of exploits in the reign of each king. The data also include long numbers, especially summaries of the duration of the successive dynasties. Add to these the same kinds of private documents as are found among the Assyrian sources.

12. *Assyrio-Babylonian Data.*—From very early times the history of Assyria and that of Babylonia were interwoven, and there are some chronological materials that are common to the two.

a. There are fragments of writings that gave a synchronous history of the two countries. They describe the relations and the exploits of Babylonian and Assyrian kings who were contemporaries, frequently dating events by year, month, and day. Some of them carry the chronology far back, but they exist in so mutilated a form that they do not give us a continuous chronology.

b. Some of the long numbers compare Babylonian events with Assyrian.

13. *Egyptian Data.*—These are abundant and various, but they give us no continuous scheme of dates. All alleged continuous schemes are inferential. That none of them are final may be inferred from the fact that they are numerous, and increasing in number. The older sources give us three different and disagreeing recensions of the numbers of Manetho. The newer sources include tables giving lists of kings, and superabundant materials for some parts of the history, including portraits of kings and distinguished men, their authentic mummies, memoranda of their exploits and their business transactions and their religious worship and their home life and their ideas. In these materials are immense numbers of dates. At points in the history we are able to date minutely fragmentary successions of events. But anything like a complete Egyptian chronology is still out of reach.

14. *Astronomical data.*—Ancient records sometimes mention astronomical phenomena that are capable of being identified, and of being verified by calculation. A particularly important instance of this kind is an eclipse of the sun mentioned in the Assyrian records as occurring in the tenth year of Asshur-daan III, the calculated date of which is June 15, B. C. 763.

Correct astronomical calculations are in themselves decisive, but the identification of the phenomena on which they are based is often merely conjectural. Most attempts to connect them with Biblical dates are insufficiently grounded. Men connect them with many Egyptian facts of different kinds, but no consensus has been reached.

15. *Connecting Links between the Biblical and the Ethnical Chronologies.*—With Assyria and Babylonia these are numerous and exact, and the continuity with modern chronology is complete. For instance, the first year of Nebuchadrezzar of Babylon was the year that began in March, B. C. 604. This was the fourth year of Jehoiakim, king of Judah (Jer. 25: 1, etc.). From such coincidences one may derive a complete scheme of dates. The Egyptian connections are less certain and less exact.—“*The Dated Events of the Old Testament,*” Willis Judson Beecher, D. D., pp. 7-10. Philadelphia: The Sunday School Times Company, copyright 1907.

Chronology, PROMINENCE OF THE NUMBER SEVEN IN.—A prominent feature in the Hebrew calendar of worship is the dominance of seven. Every seventh day was set apart from labor as a time of rest and holy convocation. Every seventh year the land rested from tillage; at the end of seven of these periods of seven years, the land rested a second year, and was restored to the family to which it originally belonged, whatever changes of tenure might have taken place during the cycle. There were seven days of rest and holy convocation during the year, in addition to those which occurred weekly. The seventh month of the year was ushered in with the sound of trumpets, proceeding first from the sanctuary, and immediately propagated through the land; and its first day was one of the seven annually recurring sabbaths. It was also signalized by the assignment to it of those festivals which were not bound to some other time of the year by historical association or natural fitness; the day of atonement, the festival of tabernacles, and the day of rest and convocation, which closed not only this particular festival, but all the annually recurring solemnities of the year, being included in the seventh or sabbatical month. The Passover, and the festival of tabernacles, occupied each seven days; and this was the limit of all solemnities which lasted more than one day.

The observance of the seventh day of the week is expressly connected in the decalogue with the work of God in creating the world; and the number seven, whenever it determined the length of festivals or the time of their occurrence, as in the instances cited above, conveyed, to one versed in Hebrew symbolism, thoughts of the union of the infinite with the finite, of the divine with the human, of Jehovah with his people.—“*History and Significance of the Sacred Tabernacle of the Hebrews,*” Edward E. Atwater, pp. 371, 372. New York: Dodd and Mead, 1875.

Chronology, UNCERTAINTY OF THE JEWISH CALENDAR.—Amid the uncertainty of the Jewish calendar of that time, an astronomical reckoning of the year of his [Christ's] death can scarcely be established.—“*A Compendium of Ecclesiastical History,*” Dr. John C. L. Gieseler, Vol. I, p. 55. Edinburgh: T. & T. Clark, 1846.

Chronology, SOME ANCIENT DATES.—

B. C.	B. C.
1276, <i>circ.</i> , Exodus of Israel	673, Esarh. against Egypt
1120-1090, Tiglath-pileser I	670, Esarh. against Egypt
1080-50 XXth Eg. dynasty	668-26, Assurbanipal king of Assyria
1050-945, XXIst Eg. dynasty	662, Destruction of Thebes
931, <i>circ.</i> , Division of the kingdom	650, <i>circ.</i> , Destruction of Susa
930-728, XXII-XXVth Eg. dynasties	648, Assurb. king of Babylon
884-60, Assurnatsirpal king of Assyria	626, Death of Assurbanipal
860-25, Shalmaneser II king of Assyria	625, Nabopolassar's appointment
854, Shal.'s battle at Karkar	607-6, Fall of Nineveh
851, Probable date of death of Ahab	605, Neb.'s battle with Necho
850, <i>circ.</i> , Moabite Stone set up	604-561, Nebuchadrezzar king of Babylon
842, Jehu paid tribute to Shal. II	561-559, Evil-Merodach king of Babylon
812-783, Adad-nirari III king of Assyria	559-555, Nergalsharezer king of Babylon
804-797, Adad-nirari's western campaigns	555-538, Nabonidus king of Babylon
745-27, Tiglath-pileser III king of Assyria	559, Rise of Cyrus
740, Capture of Arpad	549, Cyrus absorbed Media
739, Syria reduced	538, Fall of Babylon
732, Damascus captured	529, Death of Cyrus
727-22, Shal. IV king of Assyria	529-2, Cambyses king of Persia
722-05, Sargon II king of Assyria	522, Suicide of Cambyses
722, Fall of Samaria	521-485, Darius (I) Hystaspes
720, Hamath reduced	516, Capture of Babylon by Darius
720, Eg. army defeated	516, Completion of second temple
717, Fall of Carchemish	515, Behistun inscription inscribed
715, Importations into Samaria	508, Scythia invaded
711 (or 713), Ashdod reduced	490, Battle of Marathon
710 Merodach-Baladan's alliance against Sargon	485-64, Xerxes I (Ahasuerus) king of Persia
705, Death of Sargon	485, Egypt subdued
705-681, Sennacherib king of Assyria	483, Feast of Xerxes
701, Campaign against Judah	480, Battle of Salamis
681, Death of Sennacherib	479, Battle of Plataea
681-668, Esarhaddon king of Assyria	464-24, Artaxerxes (1) Longimanus king of Persia
678, Esarh. in West-land	458, Ezra's return from Babylon
675-4, Esarh. in the desert	445, Nehemiah's return from Susa
	436, Nehemiah's return to Susa.

—“*The Monuments and the Old Testament*,” Ira Maurice Price, Ph. D., pp. 321-323. Philadelphia: American Baptist Publication Society, copyright 1907.

Chronology, SYNCHRONISMS OF SACRED AND PROFANE.—We have, then, . . . the following synchronisms:

1. The 1st of Nebuchadnezzar coincides wholly or in part with the 4th of Jehoiakim. Jer. 25: 1.
2. The 10th of Zedekiah, which we have found = 589 B. C. (1 Nisan), coincides wholly or in part with the 18th of Nebuchadnezzar. Jer. 32: 1.
3. The epoch of Jeconiah's captivity, and therefore of the reign of Zedekiah, lies in the 8th of Nebuchadnezzar. 2 Kings 24: 12.

4. The 10th day of the 5th month of the 11th of Zedekiah falls in the 19th of Nebuchadnezzar. 2 Kings 25: 8.—“*Chronology of the Holy Scriptures*,” Henry Browne, M. A., p. 168. London: John W. Parker.

Chronology, LIFE OF PAUL.—The chronology of the life of Paul cannot be fully determined from the Bible itself. Such chronological data as the New Testament affords help us only to a relative chronology. Could the year of one of the dates given by the New Testament be determined by a date of the Roman Empire, it would enable scholars to fix with approximate certainty the other dates. Hitherto the endeavor to do this has centered about the recall of Felix from Palestine and the coming of Festus (Acts 24: 27), but there has been so much uncertainty about the date of this recall, that systems of chronology, differing from one another by from four to five years, have been constructed. A fragmentary inscription has come to light from Delphi, which seems to give us the desired aid for our Pauline chronology in that it fixes the date of the coming of Gallio to Corinth (Acts 18: 12). This inscription, as its lacunæ are supplied by Deissmann, is as follows:

“Tiberius Claudius Cæsar Augustus Germanicus, Pontifex Maximus, of tribunician authority for the twelfth time, imperator the twenty-sixth time, father of the country, consul for the fifth time, honorable, greets the city of the Delphians. Having long been well disposed to the city of the Delphians. . . I have had success. I have observed the religious ceremonies of the Pythian Apollo . . . now it is said also of the citizens . . . as Lucius Junius Gallio, my friend, and the proconsul of Achaia, wrote . . . on this account I accede to you still to have the first. . . .”

At this point the inscription is too broken for translation, although the beginnings of several lines can be made out. The importance of the inscription lies (1) in the fact that it mentions Gallio as proconsul of Achaia, and (2) in the reference to the twelfth tribunician year and the twenty-sixth imperatorship of Claudius. It can be deduced from these, in comparison with other inscriptions of his, that this letter was written between January and August of the year 52 A. D. If Gallio was then in office, and had been in office long enough to give information to Claudius of material importance to the purpose of the emperor's letter to the Delphians, Gallio must have arrived in Corinth not later than the year 51. According to Dio Cassius, Claudius had decreed that new officials should start for their provinces not later than the new moon of the month of June. Gallio must, therefore, have arrived in Corinth not later than July.

Paul's stay in Corinth extended over eighteen months (Acts 18: 11), and the narrative in Acts implies that a large part of it had passed before Gallio went there. Paul must, then, have arrived in Corinth not later than the end of the summer of the year 50. As the journey described in Acts 16 must have occupied some months, the council at Jerusalem, described in Acts 15, cannot have taken place later than the year 49 A. D. In Galatians 2: 1 Paul says that this visit occurred fourteen years after the visit which followed his return from Damascus. As the Jews in counting time usually reckoned the two extremes as a part of the number, even if a part of them only should really have been included, the visit of Paul to Jerusalem, mentioned in Galatians 1: 18, must have occurred not later than 36 A. D. nor earlier than 35 A. D. As this visit occurred “three” years after his conversion, we find, if we make similar allowance for the possibilities of Jewish reckoning, that his conversion occurred not later than 34 A. D., and possibly as early as 31 A. D.—“*Archeology and the Bible*,” George A. Barton, Ph. D., LL. D., pp. 439, 440. Philadelphia: American Sunday-School Union.

CHRONOLOGICAL TABLES.

OLD TESTAMENT HISTORY. TABLE I.—PATRIARCHAL PERIOD.

COMMON CHRONOLOGY.		According to Brugsch and others.	EVENT.	PLACE.
Year of the World.	Years before Christ.			
A.M.	B.C.	B.C.		
1	4004		Adam and Eve created.....	Eden.
1	4004		The Fall.....	"
129	3875		Murder of Abel.....	"
930	3074		Death of Adam.....	
987	3017		Translation of Enoch.....	
1056	2948		Birth of Noah.....	
1656 ✓	2348		THE FLOOD.....	
			Founding of the kingdom of Egypt.	Egypt.
1718	2286		Founding of the Chaldean empire...	Chaldea.
1757	2247		Confusion of tongues.....	Babylonia.
2006	1998		Death of Noah.....	Arabia.
			Job.....	
2008	1996		Birth of Abraham at Ur.....	Chaldea.
2083	1921		The call of Abraham.....	"
2086	1918		Abraham and Lot move to Canaan...	Canaan.
2092	1912		The covenant with Abraham.....	Hebron.
2107	1897		The destruction of Sodom.....	Sodom.
2108	1896		The birth of Isaac.....	Moab.
2133	1871		The sacrifice of Isaac.....	Jerusalem.
2144	1860		The death of Sarah.....	Hebron.
2147	1857		Marriage of Isaac and Rebekah.....	Lahal-rol.
2166	1838		Birth of Jacob and Esau.....	Beersheba.
2183	1821		Death of Abraham.....	"
2199	1805		Selling of the birthright.....	"
2244	1760		Jacob obtains the blessing of Isaac...	"
2265	1739		Jacob wrestles with the angel.....	Peniel.
			Joseph sold into Egypt.....	Dothan, near Shechem.
2275	1729		Death of Isaac.....	Hebron.
2287	1717		Joseph in prison in Egypt.....	Egypt.
2285-8	1719-16		Joseph made ruler of Egypt.....	"
2288	1716		Seven years of plenty.....	"
2288-95	1716-1709		Seven years of famine.....	"
2295-2302	1709-1702		Jacob comes into Egypt.....	"
2298	1706		Death of Jacob.....	Goshen.
2315	1689		Death of Joseph.....	"
2369	1635		Birth of Moses.....	Egypt.
2433	1571	1380	The choice of Moses.....	"
2473	1531	1340	Call of Moses.....	Arabia.
2512	1492	1300	The plagues of Egypt.....	Egypt.
2512-13	1492-91	1300	The exodus.....	"
2513	April, 1491	1300	The coming of the manna.....	Arabia.
2513	May, 1491	1300	The giving of the law.....	Mt. Sinai.
2513	July, 1491	1300	The golden calf.....	"
2514	March, 1490		The tabernacle set up.....	"
2514	April, May, 1490		The ceremonial law given.....	"
2513-2553	1491-1451		The wanderings in the wilderness...	Desert of Paran.
2552	April, 1452		New start for Canaan.....	Kadesh.
2552	April, 1452		Waters from the rock.....	Meribah.
2552	Summer, 1452		Death of Aaron.....	Mt. Hor.
2552	September, 1452		The fiery serpents.....	The Arabah.
2552	Autumn, 1452		Balaam's blessing.....	Moab.
			Death of Moses.....	Mt. Nebo or Pisgah.
2553	February, 1451		Passing over Jordan.....	Near Jericho.
	April, 1451		Reading of the law.....	Ebal and Ger- izim.
	Early summer, 1451		Appointment of cities of refuge.....	
	1444		Death of Joshua.....	Mt. Ephraim.
	1426			

Credit for tables on pages 97-124 will be found on page 124.

CHRONOLOGICAL TABLES.

TABLE II.—PERIOD OF THE JUDGES.

- 1435-1427. The oppression of Chushan-rishathaim during the last years of Joshua, 8 years.
 1427-1387. First judge, Othniel. Rest for 40 years.
 1387-1369. Oppression by the Moabites. 18 years.
 1369-1289. Second judge, Ehud, delivers them. Rest for 80 years.
 Third judge, Shamgar.
 1289-1269. Oppression by Jabin, king of Canaan, under his general, Sisera, 20 years.
 1269-1229. Deliverance by Deborah and Barak. Rest for 40 years.
 1229-1222. Oppression by the Midianites, 7 years.
 1222. Deliverance by the fifth judge, Gideon.
 1222-1182. Rest under Gideon, 40 years.
 1222-1182. Ruth.
 1182-1179. Rule of Abimelech, 3 years.
 1179-1156. Judgeship of Tola, 23 years.
 1156-1134. Judgeship of Jair, 22 years. (Of which the last 20 years synchronised with the first 20 of Eli's judgeship.)

EAST ISRAEL.

- 1134-1116. Oppression of the Ammonites, 18 years.
 1116-1110. Jephthah's judgeship, 6 years.
 1110-1103. Ibzan's judgeship, 7 years.
 1103-1094. Elon's judgeship (in part), 9 years.

WEST ISRAEL.

- 1134-1094. Oppression of Philistines, 40 yrs.
 1134-1114. This period includes the last 20 years of Eli.
 1114-1094. It also includes the first 20 years of Samuel.
 1116-1096. And the judgeship of Samson.

- 1222-1182. Ruth and Naomi.
 1146. Birth of Samuel.
 1134. Samuel in the temple.
 1114. The death of Eli.
 1116-1075. Samuel judge; or from the victory of Ebenezer, 1094-1075. (*Ussher*, 1116-1095.)
 1085. David born.

TABLE III.—THE UNDIVIDED MONARCHY.*

The dates are those of the Received Chronology.

B.C.	SCRIPTURE HISTORY.	YRS. OF REIGN.	SYNCHRONISMS.
1095	SAUL chosen king.....	40	
[1075?]	<i>Samuel</i> dies during his reign.		
1056	Death of Saul and Jonathan.		
	DAVID king at Hebron.....	7½	
	The Ten Tribes resist under Abner.		
1050?	Ish-bosheth king at Mahanaim.	2	
1048	DAVID king over all Israel.....	32½	TYRE flourishes under HIRAM. Syrian kingdoms of ZOBAB and HAMATH.
	He takes Jebus (Jerusalem).	40	
1042	Removal of the ark.	in all.	
1040	Victories over the Philistines, Moabites and Syrians.		
1023	Revolt of Absalom.		The 21st (Tanite) dynasty in Egypt.
1015	Death of David.		
1015	Accession of Solomon.....	40	
1012	<i>Foundation of the temple.</i>		
1006	Dedication of the temple.		The 22d (Bubastite) dynasty in Egypt. Syrian kingdom of DAMASCUS founded by Rezon.
975	Death of Solomon. Revolt of Jeroboam.		

* Kings' names in small capitals. Prophets' names in italics; which also denote some important events.

CHRONOLOGICAL TABLES.

TABLE IV.—THE DIVIDED KINGDOMS.

B.C.	JUDAH.	YRS	B.C.	ISRAEL.	YRS	SYNCHRONISMS.
	<i>(Only one Dynasty.)</i>			<i>(First Dynasty.)</i>		
975	i. REHOBOAM.....	17	975	i. JEROBOAM I.....	22	SHISHAK (Sheshonk I.), king of Egypt.
970	<i>Shemaiah</i> forbids war. Invasion of Shishak.			Idolatry of the calves.		
957	ii. ABIJAH.....	3		<i>Ahijah</i> prophesies. 18th year.		TABRIMMON, king of Damascus.
955	Defeats Jeroboam.			War with Judah.		
954	iii. ASA.....	41	955	20th year.		
	2d year.		954	ii. NADAB.....	2	
	Reformation.			<i>(Second Dynasty.)</i>		
953	3d year.		953	iii. BAASHA.....	24	ZERAH = Osorkon I., son of Shishak?
941?	Defeats Zerah the Cushite.			Removes from Shechem to Tirzah.		BEN-HADAD I., king of Damascus.
	<i>Azariah</i> prophesies.			Fortifies Ramah.		
	Alliance with Syria.			War with Judah.		
	<i>Hanani</i> prophesies.			<i>Jehu</i> , son of Hanani.		
930	26th year.		930	iv. ELAH.....	2	
929	27th year.		929	v. ZIMRI.....	[7 d's.]	
				Civil war.		
				Omri and Tibni...		
				<i>(Third Dynasty.)</i>		
925	31st year.		925	vi. OMRI.....	6	
				Builds Samaria.....	or 12 f'm 930	
918	38th year.		918	vii. AHAB.....	22	ETH-BAAL (Ithobal), king of Tyre and Sidon.
	Consults magicians.			Marries Jezebel, dau. of Eth-baal.		
914	iv. JEHOSEPHAT.....	25	914	4th year.		
	Reformation.			Baal-worship.		
	Cities of Judah fortified.		910?	Mission of <i>Elijah</i> .		BEN-HADAD II., king of Damascus.
	Judges appointed.			Three-years famine.		
	Moab and Philistines tributary.		901-900	Successful war with Syria.		
897	Alliance with Ahab.		897	New war with Syria.		
	Jehoshaphat-at Ramoth-gilead.			<i>Micaiah</i> , son of Imla.		
	The prophet <i>Jehu</i> .			Death of Ahab.		
	17th year.			viii. AHAZIAH.....	2	
	Naval enterprise.			Consults Baal-zebub.		
	<i>Eliezer</i> , son of Dodavah.		896	Ascent of <i>Elijah</i> .	12	
	18th year.			ix. JEHORAM.....		
	Defeat of Ammon and Moab.			Mission of <i>Elisha</i> .		
892	Associates JEHORAM.	8		Naaman the Syrian.		
889	v. JEHORAM alone.		889	8th year.		
886	“ with Ahaziah.		886	11th year.		
885	vi. AHAZIAH alone.	1	885	12th year.		HAZAEI murders and succeeds Ben-hadad.
	Alliance with Israel.			War with Syria.		
884	Slain by Jehu.		884	Slain by Jehu.		
	<i>Extinction of Ahab's house in both kingdoms.</i>					
	vii. ATHALIAH (usurper).....	6		<i>(Fourth Dynasty.)</i>		
	Murders all the royal house except Joash.			x. JEHU.....	23	SHALMANESER. Jehu's name on the "black obelisk," as tributary to Assyria.
	viii. JOASH.....	40	878	7th year.		
878	Jehoiada regent.....			Worships the golden calves.		PYGMALION at Tyre.
	Great reformation.					

CHRONOLOGICAL TABLES.

TABLE IV.—THE DIVIDED KINGDOMS—*continued.*

B.C.	JUDAH.	YRS	B.C.	ISRAEL.	YRS	SYNCHRONISMS.
856	Repairs of temple finished.			Hazael gains the country east of Jordan.		Carthage founded 143 years after the temple of Solomon; about B.C. 870 (Josephus).
850?	23d year. Death of Jehoiada. Worship of Baal. <i>Zechariah</i> stoned. Hazael threatens Jerusalem.		856	xi. JEHOAHAZ..... Hard pressed by Syria.	17	
841	37th year.		841	[The last two years of his reign are the first two of his son's.] xii. JEHOASH.....	16	
839	Death of Joash. ix. AMAZIAH..... Victory over Edom. Worships gods of Edom.	29	839	Death of Jehoahaz. 2d year of Jehoash.		BEN-HADAD III., king of Damascus.
			838	Death of Elisha. Victories over Ben-hadad.		
826	Defeated by Jehoash.		826	Takes Jerusalem.		
825	15th year. Declension and misfortune during the rest of his reign. Slain by his servants.		825	xiii. JEROBOAM II..... Victories over Syria, Ammon and Moab. Acme of kingdom of Israel. <i>Jonah</i> prophesies.	41	
810	x. UZZIAH..... <i>Zechariah</i> (as tutor). <i>Joel</i> .	52	810	27th year. <i>Amos</i> and <i>Hosea</i> . [Interregnum?]	11	776. Era of the Olympiads. <i>Greek History begins.</i>
800?			808?			
			784			
773	38th year. Great prosperity of Judah.		773	xiv. ZACHARIAH..... <i>(End of Jehu's Dynasty)</i>	[6 ms.]	
772	39th year.		772	xv. SHALLUM..... <i>(Fifth Dynasty.)</i>	[1 m.]	PUL (Vul-lush, or Ivalush?), the first Assyrian king named in Scripture.
765?	His sacrilege and leprosy.			xvi. MENAHEM..... Tributary to Assyria.	10	
761	50th year.		761	xvii. PEKAHIAH..... <i>(Sixth Dynasty.)</i>	2	He takes Damascus.
759	52d year.		759	xviii. PEKAH.....	20	
758	xi. JOTHAM.....	16	758	2d year.		753. Era of the foundation of Rome.
747	10th year. <i>Micah</i> prophesies.		747	12th year.		747. LATER ASSYRIAN EMPIRE, founded by TIGLATH - PILESER; and kingdom of BABYLON by NABONASSAR.
742	xii. AHAZ..... Worst king of Judah. <i>Isaiah</i> , chap. vii.	16	742	17th year. Alliance with Rezin. Invasion of Judah.		
741	Defeat of Ahaz. 200,000 captives carried to Samaria, and many to Damascus.		741	Second invasion. Jewish captives released through the prophet <i>Obed</i> .		Era of <i>Nabonassar</i> . REZIN, king of Damascus, <i>cir.</i> 742.
740	Calls in Tiglath-pileser. Syrian altar in temple. Sacred vessels sent to Assyria.		740	Tributary to Assyria. Captivity of the 2½ tribes east of Jordan, and partly of the northern Israelites.		Syrian kingdom of Damascus destroyed by Tiglath-pileser, 740.
			739	Pekah slain by Hoshea. [Second interregnum?] <i>(Seventh Dynasty.)</i>	9	
730	12th year.		730	xix. HOSHEA.....	9	SHALMANESER, king of Assyria.
726	xiii. HEZEKIAH..... Religious reformation. Great Passover.	29		3d year. Hezekiah's messengers influence Israel.		He attacks ELULÆUS, king of Tyre.

CHRONOLOGICAL TABLES.

TABLE IV.—THE DIVIDED KINGDOMS—*continued.*

B.C.	JUDAH.	YRS	B.C.	ISRAEL.	YRS	SYNCHRONISMS.
725	Revolts from Assyria. Defeats the Philistines. <i>Micah</i> and <i>Isaiah</i> continue to prophesy under Hezekiah.		725	League with Egypt, and revolt from Assyria.		725. SABACO I. (the So of SS.), of the 25th dynasty, king of Egypt.
			723	Imprisoned by Shalmaneser.		
			721	Samaria besieged. Samaria taken; its people carried captive. End of the kingdom of Israel.		721. SARGON, king of Assyria. MERODACH-BALADAN, king of Babylon. War of Sargon with Egypt.
			[678	Colonization of Samaria by Esar-haddon.]		

TABLE V.—LATER KINGDOM OF JUDAH.

B.C.	JUDAH.	YRS	ASSYRIA AND BABYLON.	EGYPT.	OTHER NATIONS.
720	7th year of HEZEKIAH.		Sargon besieges Tyre.		
715	.....	...	.....	Sabaco II.?	Date assigned to NUMA POMPILIUS.
713	Illness of Hezekiah.		Embassy of Merodach-baladan.		
710	.....	...	Sargon takes Ashdod.		
709	.....	...	Expels Merodach-baladan.		
702	.....	...	SENNACHERIB		
700	Invasion of Judah—submission of Hezekiah.		again expels Merodach and sets up Belibus at Babylon. Flight from Judah to Nineveh.		
do. or 698?	Second attack and destruction of the Assyrian army.				
698	xiv. MANASSEH. Anti-religious reaction and idolatries.	55	Assyrian viceroys and much confusion at Babylon till	690. TIRHAKAH.	
680	Carried prisoner to Esar-haddon at Babylon.		680. ESAR-HADDON, becoming king of Assyria, reigns in person at <i>Babylon</i> till about 667.	671? DODECHARCHY.	
678	Colonization of Samaria. Manasseh's repentance.		660. ASSHUR-BANIPAL (Sardanapalus).	664. PSAMMETICHUS I.	Scythian invasion of W. Asia.
642	xv. AMON.	2			
639	xvi. JOSIAH. Great reformation.	31	SARACUS, last king of Assyria.		633. Median empire founded by CYAXARES (the Ahasuerus of Dan. 9:1).
629	<i>Jeremiah</i> prophecies.				
625	15th year. <i>Nahum</i> , <i>Habakkuk</i> and <i>Zephaniah</i> .		NABO-POLASSAR founds the Babylonian empire, and with Cyaxares takes Nineveh.	ALYATTES, king of Lydia.
616	TARQUINIUS PRISCUS.

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TABLE V.—LATER KINGDOM OF JUDAH—*continued.*

B.C.	JUDAH.	YRS	ASSYRIA AND BABYLON.	EGYPT.	OTHER NATIONS.
615	.....	...	.....	.....	Media and Lydia. War of Cyaxares and Alyattes: ended by the me- diation of Nabo- polassar.
610	.....	...	.....	NEKO (OR PHARAOH- NECHO) marches against Babylo- nia. Takes Car- chemish. Deposits Jehoahaz. De- feated by Neb- uchadnezzar at Carchemish.	Eclipse of Thales: probably in B.C. 610.
608	Killed in battle with Necho.	3 m.	BABYLON.		
605	xvii. JEHOAHAZ..... xviii. JEHOIAKIM. <i>Jeremiah's</i> prophecy of the 70 years captivity. <i>First Captivity.</i>	11	Nebuchadnezzar sent against Ne- cho. Takes Je- rusalem. Sacred vessels carried to Babylon.		
604	Jeremiah's roll read.		Jan. 21. NEBUCHAD- NEZZAR.		
603	.....	...	603. <i>Daniel</i> , etc., at Babylon.		
602	Revolts from Bab- ylon.				
597	Jerusalem taken. xix. JEHOIACHIN. Rebels and is de- posed. <i>Great Captivity.</i>	3 m.	598. Nebuchadnezzar besieges Tyre and marches against Jerusa- lem. Resumes siege of Tyre, and thence returns to Jeru- salem. <i>Ezekiel</i> carried to Babylon with Je- hoiachin.		Cyaxares aids Neb- uchadnezzar
593	xx. ZEDEKIAH. <i>Jeremiah's</i> prophe- cy against Bab- ylon.	11	Ezekiel's vision of the temple.	593. PSAMMETI- CHUS II.	594. Solon, legislator at Athens. 593. ASTYAGES, king of Media.
588	Jerusalem besieged.		Marches against Jerusalem and Egypt.	PHARAOH-HOPHRA (Apries) takes Gaza, but retreats before Nebuchad- nezzar.	
587	Hope of relief from Egypt.				
586	Jerusalem taken and destroyed. <i>End of Kingdom of Judah.</i>		Zedekiah carried to Babylon, where he dies.		
	GEDALIAH, govern- or of the remnant. Murdered by Ish- mael. Johanan carries Jer- emiah and others into Egypt.		585. Nebuchadnezzar takes Tyre,		The "Seven Wise Men" flourish in Greece.
582	Further captivity by Nebuzar-adan.		581. and overruns Egypt. 570. Second inva- sion of Egypt. 569. Madness of Nebuchadnezzar?	Apries defeated by Nebuchadnezzar.	Epoch of the settle- ment of the Hel- lenic states.
561	[Jehoiachin, at Bab- ylon, released.]		EVIL-MERODACH. 559. NERIGLISSAR.	569. AMASIS.	568. CROCUSUS, king of Lydia. 560. Epoch of the Greek tyrants. Pisistratus at Athens.

CHRONOLOGICAL TABLES.

TABLE V.—LATER KINGDOM OF JUDAH—*continued.*

B.C.	JUDAH.	YRS	BABYLON.	EGYPT.	OTHER NATIONS.
556	.....		LABORC SOARCHOD.		558. CYRUS deposes
555	.....		NABONEDUS.	Alliance of Babylon.	Astyages.
554	.....		.....	.....	Egypt and Lydia.
539	[Daniel's dream of the four beasts.]		[539. Associates Belshazzar.] Surrenders to Cyrus. Babylon taken, and Belshazzar slain.		554. Cyrus conquers Lydia. Cyrus defeats Nabonedus.
538	[Daniel's vision, at Shushan, of the ram and he-goat.] [Prophecy of the 70 weeks.]		538. DARIUS, the MEDIAN (probably Astyages). Daniel governor.		
536	Return of the Jews.		CYRUS alone.		

TABLE VI.—THE RESTORED COMMONWEALTH.

B.C.	JUDEA.	PERSIA AND EGYPT.	GREECE.	ROME.
536	Return of the first caravan under Zerubabel and Jeshua.	1st year of CYRUS. Edict for the return of the Jews.		
535	Rebuilding of the temple.		Thespis first exhibits tragedy.	
534	Opposition of Samaritans.	<i>Daniel</i> 10-12.		TARQUINIUS SUPERBUS.
529	Letter to the Persian king from the adversaries.	CAMBYSES (the Ahasuerus of Ezra 4:6. Artaxerxes in Ezra 4:7).	527. Death of Pisistratus.	
525	.....	Conquest of Egypt.		
522	The building stopped by a royal decree.	The PSEUDO-SMERDIS (the Magian Gomates).	Death of Polycrates of Samos.	
521	<i>Haggai</i> and <i>Zechariah</i> .	DARIUS I., son of Hystaspes, confirms the edict of Cyrus.		
520	Building resumed.	Attacks India and European Scythia.	514. Hipparchus slain.	
515	Temple dedicated.	499. Ionian revolt.	510. Hippias expelled. <i>Republic of Athens.</i>	510. Kings expelled. <i>Republic of Rome.</i> 495. Patricians oppress Plebeians. 494. Secession to the Sacred Mt. Tribunes and Ædiles of Plebs. Wars with Italians.
486	.....	XERXES (the Ahasuerus of Esther).	490. Marathon. 480. Salamis. 479. Plataea and Mycale. 476. Cimon.	
474	.....	Esther and Mordecai.	466. Battles of the Eurymedon.	
465	.....	ARTAXERXES I. LONGIMANUS.		

CHRONOLOGICAL TABLES.

TABLE VI.—THE RESTORED COMMONWEALTH—*continued.*

B.C.	JUDEA.	PERSIA AND EGYPT.	GREECE.	ROME.
458 457	Commission of <i>Ezra</i> . Great reformation.	460. Revolt of Inaros in Egypt.	460. Athenians in Egypt.	
		454. Egypt conquered.	454. Pericles.	454. Patricians yield to Plebs. 451. Laws of the XII. Tables. 449. Decemvirs deposed. 445. Tribuni Militum.
444 to 433	Commission of <i>Nehemiah</i> . The walls rebuilt. Reading of the law. Opposition of Sanballat.		444. Herodotus.	
428 or 423	Second commission of Nehemiah		431. Peloponnesian war.	426. War with Veii.
424		425. XERXES II. SOGDIANUS. DARIUS II.: Nothus.		
		405. ARTAXERXES II.: Mnemon.	404. End of ditto.	
400 about	<i>Malachi</i> . <i>O. T. Canon fixed.</i>	401. Expedition of Cyrus the younger.	400. Xenophon. Retreat of the Ten Thousand. 399. Death of Socrates.	396. Camillus takes Veii. 390. <i>Gauls take Rome.</i>

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TABLE VII.—CONNECTION BETWEEN THE OLD AND NEW TESTAMENTS.

[S signifies a sabbatic year.]

B.C.	JUDEA.	PERSIA AND EGYPT.	GREECE, MACEDONIA AND SYRIA.	ROME.	A.U.C.
444 to 433 or 428	Commission of <i>Nehemiah</i> . The walls rebuilt. Second commission of <i>Nehemiah</i>.	.....22	444. Herodotus.....	.....	310
405	.....	425. XERXES II. 424. DARIUS II. 1 Nothus.	431 to 404. Peloponnesian war.	War with Veii.	329
401	.....	ARTAXERXES II. 1 (Mnemon).	.....	.....	349
400 about 399	<i>Malachi</i> , prophet. O. T. Canon fixed.	Expedition of Cyrus the Younger.	Xenophon.....	.....	353
383	.....	.....6	Retreat of the 10,000.	.....	354
S 359	.....	.....7	Death of Socrates. <i>Demosthenes</i> born.	.....	355
336	.....	Artaxerxes dies.47	Accession of PHILIP II., king of Macedonia.	.....	395
330	.....	DARIUS III. (Codomanus).	Murder of Philip... ALEXANDER THE 1 GREAT.	.....	418
323.	.....	Murder of Darius..	<i>Demosthenes</i> de 7 Corona?	.....	424
320	Ptolemy takes Jerusalem.	Death of Alexander	at Babylon.....14	.....	431
312	[Era of the Seleucidæ.]	PTOLEMY I. Soter.	Contests of the Diadochi.	.....	442
285	.....	.....	1. SELEUCUS I. Nicator.	Appius Claudius censor. [Greece. Ætolian and Achæan Leagues.]	469
283	<i>Version of the Septuagint</i> .	2. PTOLEMY II. Philadelphus (with his father). Ptolemy II. alone..	.....	Gauls and Etruscans defeated.	471
280	.....	.....	2. ANTIOCHUS I. Soter.	War with Pyrrhus.	474
264	.....	.....	.....	First Punic war.	490
S 261	.....	The historian Manetho, fl.	3. ANTIOCHUS II. Theos.	[Greece. Growth of Achæan League.]	493
S 247	.....	3. PTOLEMY III. Euergetes. War with Syria.	Berosus, historian of Babylon, fl.	Hamilcar Barca.	507
246	.....	.....	4. SELEUCUS II.	.....	508
S 226	SIMON II, H. P.	.....	5. SELEUCUS III. Ceraunus.	.....	538
223	.....	.....	6. ANTIOCHUS III. the Great.	.....	531
222	.....	4. PTOLEMY IV. Philopator.	Quells revolt in Media.	.....	532
S 219	Antiochus overruns Palestine.	.....	Makes war in Egypt.	Second Punic war.	535
217	Ptolemy recovers Palestine, profanes the temple, but is driven out supernaturally.	Victory over Antiochus. Persecutes the Jews of Alexandria.	Defeat at Raphia...	Battle of Trasimene.	537
S 205	The Jews submit to Antiochus the Great.	.....	The Jews incline toward Syria.	.....	549
197	Palestine and Cœle-Syria conquered by Antiochus, and confirmed to him by the peace with Rome.	5. PTOLEMY V. Epiphanes (5 years old).	Renews the war against Egypt.	.....	557
		.....	.....	War with Philip V. ended by the battle of Cynoscephalæ.	

CHRONOLOGICAL TABLES.

TABLE VII.—CONNECTION BETWEEN THE OLD AND NEW TESTA-
MENTS—*continued.*

B.C.	JUDEA.	EGYPT.	SYRIA.	ROME.	A.U.C.
S 191	.....	Ptolemy marries Cleopatra, the daughter of Antiochus.	Defeated at Thermopylæ.	War with Antiochus.	563
181	.....	6. PTOLEMY VI. Philometor (a minor), under his mother and tutors.	Demetrius sent to Rome.	War in Spain.	573
175	Onias III. deposed.	.....	8. ANTIOCHUS IV. Epiphanes.	.....	579
166	1. JUDAS MACCABÆUS.	.....	Antiochus in Babylonia. Dies (164).	Terence exhibits the <i>Andria</i> .	588
Dec.	Rededication of the temple.	.....	Battle of Bethsura.	.....	.....
138	Prosperity of Judea.	.....	Demetrius prisoner to the Parthians.	Numantine war.	616
137	Recognized by Rome.	.....	13. ANTIOCHUS VII. Sidetes.	.....	617
64	Arbitration of Pompey.	.....	Pompey at Damascus.	Pompey returns to Syria.	690
63	He takes Jerusalem on the Day of Atonement (Sept. 22) and enters the holy of holies. <i>Judea subject to Rome from this time.</i>	.....	Receives Jewish ambassadors. <i>Roman governors of Syria.</i>	Cicero consul. Conspiracy of Catiline. Birth of Augustus.	691
59	.....	.....	61. L. Marcus Philippus, <i>proprætor</i> .	61. Triumph of Pompey.	.....
58	.....	Ptolemy Auletes expelled by his subjects.	.....	60. Cæsar in Spain. <i>First Triumvirate.</i> Cæsar consul. Cæsar in Gaul. Cicero banished.	693 696
54	Crassus at Jerusalem; plunders the temple.	.....	Crassus, <i>proconsul</i> ...	Cæsar in Britain. the second time.	700
52	Cassius enslaves 30,000 Jews, the partisans of Aristobulus.	.....	.....	Clodius slain by Milo.	702
S 51	.....	CLEOPATRA, with PTOLEMY XII. and PTOLEMY XIII.	Bibulus, <i>proconsul</i> ...	Cæsar finishes the conquest of Gaul.	703
47	Immunities granted to the Jews.	.....	Julius Cæsar. Cæsar in Syria.	War with Pharnaces, Cæsar dictator.	707
46	Appoints his sons, Phasaël and Herod, captains of Judea and Galilee.	.....	Q. Cæcilius Bassus, <i>prætor</i> .	African war. <i>The Calendar reformed.</i>	708
S 44	Decree of Cæsar for refortifying Jerusalem.	.....	.....	DEATH OF CÆSAR.	710
43	Cassius plunders Jerusalem. Herod visits Jerusalem.	.....	C. Cassius Longinus, <i>proconsul</i> , arrives in Syria. [NOTE. All the subsequent governors are <i>legati</i> .]	War of Mutina. <i>Second Triumvirate.</i>	711
42	Herod defeats Antigonus and enters Jerusalem in triumph.	Antony in Asia. Meets Cleopatra at Tarsus and goes to Egypt.	.....	Battles of Philippi.	712

CHRONOLOGICAL TABLES.

TABLE VII.—CONNECTION BETWEEN THE OLD AND NEW TESTA-
MENTS—*continued.*

B.C.	JUDEA.	EGYPT, ARABIA, ETC.	SYRIA.	ROME.	A.U.C.
§ 37	Herod marches against Jerusalem in the spring. Marries Mariamne. Is joined by Sossius, and takes Jerusalem on the Day of Atonement (Oct. 5), and on a Sabbath. Death of Antigonus. <i>End of the Asmonean line.</i> HEROD THE GREAT.....1	Antony in Italy. Returns by way of Greece, parting from Octavia at Corcyra.	Antony at Antioch at the close of the year, where he condemns Antigonus to death by scourging and beheading.	Renewal of the triumvirate for five years.	717
	His actual reign dates by consular years from Jan. 1, or by Jewish sacred years from the 1st of Nisan.				717
31	Herod.....7 Dreadful earthquake in Judea.	Flight of Cleopatra and Antony from Actium to Egypt.	L. CALPURNIUS BIBULUS, <i>legatus.</i>	BATTLE OF ACTIUM (Sept. 2).	723
§ 30	Herod.....8	<i>Egypt reduced to a Roman province.</i>	Q. DIDIUS, <i>legatus.</i>	Death of Antony and Cleopatra.	724
27	Herod.....11	Egypt is among the imperial provinces.	Syria an imperial province, governed by a <i>prefect</i> , as <i>legatus Cæsaris.</i>	The name of AUGUSTUS conferred on Octavian, with supreme power for ten years.	727
18	Herod.....20 <i>Rebuilding of the temple (the ναός or holy place) begun about Passover.</i>			Supreme power renewed to Augustus for five years; and tribunitian power to Agrippa for five years.	736
11	The outer temple (<i>ιερόν</i>) finished.				743
8	Herod.....30			Augustus receives the supreme power for ten years more. Census of Roman citizens.	746
7	Herod.....31 In disgrace with Augustus about the Arabian war; henceforth to rank as a subject.	Herod razes the Trachonite stronghold and makes war on the Arabians. ARETAS succeeds Obodas as king of Arabia Petraea.	<i>Census of Palestine</i> , under Saturninus, perhaps connected with the threat of Augustus to treat Herod as a subject. The census was ordered in this year and carried out in the next.	Tiberius goes to Germany. Augustus at Rome. Preparations for absorbing Judea into the empire.	747
5	Herod writes to Augustus. Falls ill and alters his will, making Herod Antipas his successor.				749
		5 end, or 4 beginning, NATIVITY OF JESUS CHRIST, according to Sulpicius and most modern authorities.			

CHRONOLOGICAL TABLES.

TABLE VII.—CONNECTION BETWEEN THE OLD AND NEW TESTA-
MENTS—*continued.*

B.C.	JUDEA.	EGYPT, ARABIA, ETC.	SYRIA.	ROME.	A.U.C.
4	Herod.....34 Goes to Jericho. Pulling down of the eagle, the symbol of Roman power.	.....	The census, still in progress (if begun in B.C. 6), was probably one cause of the dis- turbance at Jeru- salem.	.....	750
Apr. 1	HEROD DIES AT JERICO, <i>five days</i> <i>after the execution</i> <i>of Antipater</i> , in his 70th year.				

CHRONOLOGICAL TABLES.

TABLE VIII.—THE GOSPEL HISTORY.

The leading events only of our Saviour's life are inserted here, the full details having been given in the Table of the Harmony of the Gospels.

B.C.	PALESTINE AND THE CONNECTED LANDS.			EGYPT AND ARABIA.	SYRIA AND THE EAST.	ROME.	A.U.C.
	JUDEA.	GALILEE.	OTHER PARTS.				
4	Date of the NATIVITY, as now generally received. Death of Herod. (See Table VII.) Archelaus, Herod Antipas and Herod Philip go to Rome. Varus visits Jerusalem, and leaves there a Roman legion. The procurator SARINUS besieged in the Pretorium. Order restored by Varus.	JESUS at Nazareth. Insurrection of JUDAS put down by Varus.	Insurrections in Peræa and Idumæa, put down by Varus.	Aretas sends aid to Varus.	Varus advances to relieve Sabinus.	Caius Cæsar present at the first audience of Archelaus, about midsummer. Embassy of 50 Jews arrives to ask for the annexation of Judea to Syria. Augustus gives his decision, about August.	750
May 31 Pentecost.	ARCHELAUS.....1 <i>Elhnarch</i> (not king) of Judea, Samaria and Idumæa. JOAZAR deposed and ELEAZAR made H. P. Archelaus.....2 Subdues the revolt of Athronges. The <i>Nativity</i> , according to Cassiodorus and Clemens Alexandrinus.	HEROD ANTIPAS.....1 Tetrarch of Peræa and Galilee. Antipas.....2 Builds Julia (Bethsaida). to Cassiodorus and Clemens Alexandrinus.	HEROD PHILIP.....1 Tetrarch of Batanæa, Trachonitis, Ituræa, etc. Philip.....2 Builds Cæsarea Philippi.		P. SULPICIUS QUIRINUS (Cyrenius) probably succeeds Varus.		
3						GALBA born (Suet.), but rather in B.C. 5.	751
S 2	Archelaus.....3	Antipas.....3	Philip.....3		CENSORINUS, <i>legatus</i> . CAIUS CÆSAR appointed to the command in the East.	Lucius Cæsar assumes the <i> toga virilis</i> . Julia banished. Augustus saluted as <i>Pater Patriæ</i> .	752
1	The <i>Nativity</i> , according to Eusebius, etc. Archelaus.....4 Antipas.....4 The <i>Nativity</i> , according to Tertullian.	Antipas.....4	Philip.....4				753

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A.D. 1	Archelaus.....5	Antipas.....5	Philip.....5	754	Peace with Parthia, between Caius Cæsar and Phrates.	Censorinus, ob. No new prefect while Caius Cæsar was in the East.
2	The <i>Nativity</i> ; Dionysius Exiguus. Archelaus.....6	Antipas.....6	Philip.....6	755	Tiberius returns to Rome. War in Germany. Caius Cæsar victorious in Armenia. Lucius Cæsar dies at Marseilles, Aug. 20. Supreme power to Augustus for 10 years more.	Tiberius returns to Rome. War in Germany. Caius Cæsar victorious in Armenia. Lucius Cæsar dies at Marseilles, Aug. 20. Supreme power to Augustus for 10 years more.
3	Archelaus.....7	Antipas.....7	Philip.....7	756		Caius Cæsar wounded and recalled.
4	Archelaus.....8	Antipas.....8	Philip.....8	757		Dies in Lycia. L. VOLUSTUS SATURNINUS, <i>legatus</i> .
5	Archelaus.....9 Birth of St. Paul (Conyb. and Howson).	Antipas.....9	Philip.....9	758		
S 6	Archelaus.....10 Banished by Augustus. JUDEA ANNEXED TO THE PROVINCE OF SYRIA. Governed by councils under the procurator.	Antipas.....10	Philip.....10	759		QUIRINUS, <i>legatus</i> (2d time).
7	2. COPONIUS, 2d procurator (Sabinius is reckoned as the first). JESUS (H. P. after Eleazar) deposed by Quirinus. ANANUS made H. P. Coponius (age 12) at Jerusalem, according to Lewin's date.	Antipas.....11	Philip.....11	760		Makes a census of Judea.
8	April 9 Pass-over.	Antipas.....12	Philip.....12	761		
9	Coponius.....3 M. AMBIVIVUS (<i>proc.</i>) Birth of Paul (Lewin).	Antipas.....13	Philip.....13	762		

TABLE VIII.—THE GOSPEL HISTORY—continued.

A.D.	PALESTINE AND THE CONNECTED LANDS.			EGYPT AND ARABIA.	SYRIA AND THE EAST.	ROME.	A.U.C.
	JUDEA.	GALILEE.	OTHER PARTS.				
9 Mar. 29 Pass- over. 10	Jesus (age 12) at Jeru- salem, according to the received date. 2 Salome (sister of Herod the Great) dies.3 Ambivivus4	Antipas14	Philip14	.....	.....	Varus and his legions destroyed in Ger- many. Birth of VESPASIAN. Tiberius in Germany.	763
11	Ambivivus3	Antipas15	Philip15	.....	Apollonius of Ty- ana at Tarsus.	Successful campaign of Tiberius and Germanicus in Ger- many.	764
12	Ambivivus4 4. ANNIUS RUFUS (<i>procurator</i>)1 The received chronol- ogy dates from this year to the ministry of John in the 15th of Tiberius, A.D. 26. This is the date used in the Tables. Annius Rufus2	Antipas16	Philip16	Q. METELLUS CRE- TICUS SILANUS, <i>legatus</i>.	.....	War in Germany fin- ished. Tiberius triumphs, and is associated with Augustus in the command of the <i>army</i> and <i>provinces</i> (not yet of Rome and Italy). Birth of CALIGULA. Empire renewed to Augustus for 10 years.	765
S 13	Antipas17	Philip17	Philip17	.....	.....	.....	Aug. 31 766
14	Annius Rufus3 [Mr. Lewin dates from this year to the min- istry of John in the 15th year of Tiberius, A.D. 28.]	Antipas18	Philip18	.....	.....	Third census of the empire under Au- gustus. <i>Augustus dies at Nola</i> . TIBERIUS, IMP1 Murder of Agrippa Postumus. Tiberius2	767 Aug. 19
15	5. VALERIUS GRATUS (<i>procurator</i>)1 Removes ANANUS, and makes ISHMAEL H. P.; soon after makes ELEAZAR H. P.	Antipas19	Philip19	Germanicus in Ger- many. Birth of VITELLIUS.	768

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16	Valerius Gratus.....2 Removes Eleazar, and makes SIMON H. P.	Antipas.....20	Philip.....20	Disturbances in Parthia, Armenia and Media. Revolt of the Jews Asinaeus and An-tilaeus from the Parthians at Babylon, composed by the king Artabanus.	Tiberius.....3 Astrologers and sorcerers expelled from Italy. Third campaign of Germanicus in Germany.	769
17	Valerius Gratus.....3 Removes Simon, and makes JOSEPH CALAPHAS H. P.	Antipas.....21	Philip.....21	CN. CALPURNIUS Piso, <i>legatus</i> . Cities of Asia destroyed by an earthquake.	Tiberius.....4 Triumph of Germanicus. He is sent to the East.	770 May 26
18	Valerius Gratus.....4	Antipas.....22	Philip.....22	Germanicus goes to Armenia, and PISO to Syria.	Tiberius.....5 Laws of treason enforced at Rome.	771
19	Valerius Gratus.....5 [Saul's family perhaps quit Tarsus owing to the commotions in Cilicia after the death of Germanicus.— <i>Lewin</i> .]	Antipas.....23	Philip.....23	Death of Germanicus near Antioch. C. SENTIUS SATURNINUS, <i>prolegatus</i> .	Tiberius.....6 Drusus in Germany. Jewish and Egyptian rites prohibited at Rome.	772
S 20	Valerius Gratus.....6	Antipas.....24	Philip.....24	.....	Tiberius.....7 Agrippina brings the ashes of Germanicus to Rome. Suicide of Piso. Tiberius.....8 Withdraws to Campania.	773
21	Valerius Gratus.....7	Antipas.....25	Philip.....25	Death of Quirinus.	.....	774
22	Valerius Gratus.....8	Antipas.....26	Philip.....26	L. Pomponius Flaccus, <i>propretor</i> .	Tiberius.....9 Returns to Rome. Peace in the provinces. Rapid rise of Sejanus. Tiberius.....10 Retires to Campania. Death of Drusus. Tiberius.....11 Tiberius.....12	775
23	Valerius Gratus.....9	Antipas.....27	Philip.....27	.....	.....	776
24	Valerius Gratus.....10	Antipas.....28	Philip.....28	.....	.....	777
25	Valerius Gratus.....11	Antipas.....29	Philip.....29	.....	.....	778

CHRONOLOGICAL TABLES.

TABLE IX.—THE APOSTOLIC HISTORY.

A.D.	CHRISTIANITY.	PALESTINE AND THE NEIGHBORHOOD.				SYRIA, EGYPT AND THE EAST.	ROME.	A.U.C.
		JUDEA.	GALILEE.	OTHER PARTS.				
30	May 17. The Ascension. 120 disciples at Jerusalem. Election of Matthias. <i>Pentecost</i> (Whitsunday).	Pilate.....5	Antipas.....34	Philip.....34	FLACCU8, <i>proctor</i> . HEROD AGRIPPA, son of Aristobulus, banished from Rome, comes to Idumæa.	Tiberius.....17	783	
31	Descent of the Spirit. Spread of the gospel at Jerusalem. Death of Ananias and Sapphira.	Pilate.....6	Antipas.....35	Philip.....35		Tiberius.....18 Fall of Sejanus.	784	
32		Pilate.....7	Antipas.....36 Protects Herod Agrippa.	Philip.....36	In Egypt, Severus succeeded by Flaccus (<i>procurator</i>).	Tiberius.....19 Sails from Capræa to the Tiber. Birth of OTHO.	785	
33	The Church still confined to Jerusalem. [The year of the Crucifixion, according to Mr. Lewin.]	Pilate.....8	Antipas.....37	Philip.....37 Dies, after Aug. 19. His tetrarchy attached to Syria.	Agrippa expelled from Syria. Death of Flaccus.	Tiberius.....20 Returns to Capræa with Caius Cæsar (Caligula). Deaths of Agrippina and Drusus.	786	
34	Complaints of the Hel-lenists and appointment of deacons.	Pilate.....9	Antipas.....38	Jewish insurrection in Babylonia continued.	L. VITELLIUS, <i>legatus</i> of Syria.	Tiberius.....21 Visits Latium, but stops short of Rome.	787	
35	Preaching of Stephen.	Pilate.....10	Antipas.....39		Expedition of Vitellius to Parthia.	Tiberius.....22	788	
36	Martyrdom of Stephen in this or the following year. Paul a <i>revarias</i> (28).*	Pilate.....11 Massacre of the Samaritans. Pilate deposed.	Antipas.....40		He deposes Pilate and sends him to Rome.	Tiberius.....23 Herod Agrippa sails to Rome; with Caius at Capræa.	789	
37	March 19. <i>Passover</i> . Vitellius deposes Cal-aphas and makes JONATHAN H. P.		Antipas.....41 War with Aretas, king of Petra.	Calus gives the tetrarchy of Philip to HEROD AGRIPPA I.	Vitellius at Jerusalem. Aretas takes Damascus.	Tiberius dies, Mar. 16 CALIGULA.....1 Releases Agrippa.	790	

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May 9	<i>Pentecost.</i> Vitellius again at Jerusalem with Herod Antipas, and departs. <i>Great persécution.</i> CONVERSION OF ST. PAUL (29). St. Paul (30) at Damascus and in Arabia. Philip converts the Samaritans and the Ethiopian eunuch. Paul (31) at Jerusalem with Peter. Plot of the Jews against his life. Departs for Tarsus. <i>Rest of the churches.</i>	MARCELLUS, procurator. Antipas, <i>procurator.</i> Caligula's attempt to set up his statue in the temple. Great commotion of the people.	Agrippa I.2 Sals to Judea. Agrippa I.3 Made king. Receives the dominions of Herod, Galilee and Peræa. Agrippa I.4 Agrippa at Rome. (<i>His years continued in col. 2.</i>)	Riots and massacres of the Jews at Alexandria. Philo, etc., sent on an embassy to Rome. P. PERRONNIUS, <i>legatus.</i> Delays the affair of the statue. Caligula persists. Fresh Jewish insurrection in Babylon.	790 Puts to death Tibertius, the son of Drusus. Illness of Caligula. Birth of L. Domitius Ahenobarbus (the emperor NERO). Caligula3 Death of Drusilla, his favorite sister. 792 Caligula3 Alexandrian embassy at Rome. Caligula goes to Gaul. 793 Caligula4 Returns to Rome, Aug. 31. His work at Baire, etc. Second hearing of the Jewish embassy. Birth of TIRUS.
38					
39					
40					
PROVINCE OF JUDEA.					
S 41	The gospel preached to the <i>Gentiles</i> at Antioch. Paul (33) still in Syria and Cilicia.	HEROD AGRIPPA .....1 (5) Receives the kingdom of JUDEA and SAMARIA, with the tetrarchy of <i>Abilene.</i> Helena, queen of Adiabene, at Jerusalem. Contributes afterward to relieve the famine. Herod Agrippa .....2 (6) Dedicates his golden chain at Jerusalem. Deposes Simon (or Theophilus), the successor of Jonathan, and makes MATTHIAS high priest.	HEROD .....1 (Brother of Agrippa) made king of <i>Chalcis.</i> Herod (of Chalcis) 2	Contest renewed at Alexandria. Massacre of Jews at Seleucia. Petronius enforces the edict of toleration. He is superseded.	794 Caligula ass'd, Jan. 4 CLAUDIUS .....1 Feb. 13. Birth of Britannicus. Edict of toleration for the Jews. Seneca banished. 795 Claudius .....2 Famine in Italy. Aulus Plautius sent to Britain.
42	Barnabas sent to Antioch. The disciples first called CHRISTIANS.				

* The years of Paul's life are inserted from Mr. Lewin, not as professing to be exact, but to give some general idea of his age at each stage of his course.

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TABLE IX.—THE APOSTOLIC HISTORY—continued.

A.D.	CHRISTIANITY.	PALESTINE AND THE NEIGHBORHOOD.		SYRIA, EGYPT AND THE EAST.	ROME.	A.U.C.
		PROVINCE OF JUDEA.	OTHER PARTS.			
43	Barnabas fetches Paul (35) from Tarsus; they labor a year at Antioch. Agabus prophesies a great famine.	Herod Agrippa.....3 (7) Builds the walls of Jerusalem. Entertains kings at Tiberias. Removes Matthias and appoints ELIONÆUS high priest.	Herod (of Chalcis) 3	VIBIUS MARSUS, <i>legatus</i> . Quarrels with Agrippa.	Claudius .....3 Ascendency of Messalina and the freedmen. Claudius goes to Britain.	796
44	Apr. 1, Pass. Agrippa's persecution. James beheaded. Release of Peter. The famine severe.	Herod Agrippa.....4 (8) Dispute with the Tyrians and Sidonians. His death at Casarea at the games. (<i>Zet. 54.—About May.</i>)	Herod (of Chalcis) 4	C. CASSIUS LONGINUS, <i>legatus</i> (by some placed as late as 48).	Claudius .....4 His return from Britain celebrated throughout the empire with games. The Rhodians deprived of their liberty.	797
Apr. 7	Paul (36) and Barnabas at Jerusalem (or in A.D. 45). Famine continues. <i>First circuit of Paul (37) and Barnabas</i> (according to Lewin). Conversion of SERGIUS PAULUS in Cyprus. (Placed by Conybeare, etc., in A.D. 48.)	Palestine reunited to Rome. CUSPIUS FADUS, <i>procurator</i> .	Herod (of Chalcis) 5	.....5 ECLIPSE OF THE SUN on his birthday, a point whence to calculate all subsequent dates.	Claudius .....5 The young Agrippa (afterward Agrippa II.) in favor with Claudius at Rome.	798 Aug. 1
46	Paul (38) and Barnabas visit Pisidia, Pamphylia and Lycaonia, and return to Antioch (Lewin).	TIBERIUS ALEXANDER, <i>procurator</i> .	Herod (of Chalcis) 6	.....6 Outrages of Messalina.	Claudius .....6	799
47	Christianity makes way at Rome. Paul (39) and Barnabas at Antioch (Lewin). The Judaizers in the Church of Antioch.	Herod removes Joseph and makes ANANIAS high priest. CUMANUS, <i>procurator</i> .	Herod (of Chalcis) 77 Claudius7 <i>Ludi Seculares</i> . Vespasian in Britain. Corbulo in Gaul. Claudius8	Claudius7 <i>Ludi Seculares</i> . Vespasian in Britain. Corbulo in Gaul. Claudius8	800
48	S		Herod dies.....88		801

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TABLE IX.—THE APOSTOLIC HISTORY—continued.

A. D.	CHRISTIANITY.	PALESTINE AND THE NEIGHBORHOOD.			ROME.	A. U. C.
		PROVINCE OF JUDEA.	OTHER PARTS.	SYRIA, EGYPT AND THE EAST.		
54	Returns to Antioch. Paul's (46) <i>third circu- cuit</i> ; Galatia and Phrygia. Apollos at Ephesus; proceeds to Corinth.	Felix .....3 Drusilla leaves Azizus and marries Felix. JOSEPHUS, the historian (æt. 16), at Je- rusalem.	Agrippa II.....6	Berenice marries Po- lermo II., king of Cilicia, and soon deserts him.	Claudius .....14 Dies Oct. 13. Comet seen at Rome. NERO (æt. 17).....1 Murder of Silanus. Pallas loses favor through the influ- ence of Burrus and Seneca.	807
About May.	Paul at Ephesus; preaches to the Jews three months, then to the Gentiles in the school of Tyrannus. Paul (47) at Ephesus. <i>Epistle to the Galatians.</i>	Felix .....4	Agrippa II.....7 Receives Tiberius, etc., in Galilee and Peræa.	Corbulo sent against the Parthians. Vologeses gives hos- tages.	Nero.....2 His love for Acte. Pallas removed from office. Seneca's ascendancy. Britannicus poisoned. Agrippina loses favor. Nero.....3	808
56	Paul (48) at Ephesus. Timothy and Erastus sent to Macedonia and Greece.	Felix .....5 Puts down the bandits and captures their leader Eleazar.	Agrippa II.....8			809
57 Apr. 7	Letter from Corinth. <i>Passover.</i> About this time Paul (49) writes the <i>First Epistle to the Corinthians.</i>	Felix .....6 Josephus (19) joins the Pharisees. Jonathan (ex-high priest) assassinated by the Sicarii (assassins).	Agrippa II.....9		Nero.....4 Pomponia Græcina, wife of Aulus Plau- tius, accused of for- eign superstition (? Christianity).	810
May 28	Riot at the <i>Ephesia.</i> <i>Pentecost.</i> After this Paul leaves Ephesus, labors at Troas, meets Titus in Macedonia, and writes <i>Second Epistle to the Corinth- ians.</i> Visits Illyricum.					

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Nov. (about) 58	Reaches Corinth and stays three months. Paul (50) writes the <i>Epistle to the Romans</i> . Jewish plot against his life.	Felix7 Insurrection of an Egyptian impostor; probably about the Passover, March 27.	Agrippa II.....10	Corbulo successful against the Parthians. Takes Artaxata, the capital of Armenia.	811 Nero.....5 Falls under the influence of Sabina Poppæa, a Jewish proselyte. Otho is sent to Lusitania, and remains there ten years.
Feb. (end).	Leaves Corinth and travels through Macedonia with Luke.				
Mar. 27	<i>Passover</i> .				
Apr. 4	Sails from Philippi after the Passover.				
S Ap. 16	Preaches at Troas.				
S Ap. 23	Addresses the elders of Ephesus at Miletus.				
S May 7	Farewell at Tyre.				
S 14	At Casarea.				
17	Arrives at Jerusalem.				
22	Just before <i>Pentecost</i> . Arrested in the temple.				
25	Sent to Casarea.				
30	Hearing before Felix. Paul kept in bonds.				
59	Paul (51) a prisoner at Casarea; allowed free intercourse with his friends. Interviews with Felix.	Felix .....8 Contest between Syrians and Jews at Casarea. Massacre of Jews by Felix. ISHMAEL made high priest in place of Ananias, who is deposed by Felix.	Agrippa II.....11		812 Nero.....6 Murder of Agrippina at Baulos in Campania. Eclipse of the sun, April 30. <i>Jansenia</i> instituted.
60	Paul (52) at Casarea. Heard before Festus and Agrippa. Appeals to Cæsar. Sets sail for Rome, with Luke and Aristarchus, by Sidon, Myra, Chidus, to Fair Havens in Crete (after the great fast). <i>Shipwreck</i> at Malta, where they winter.	Felix recalled. PORCUS FESTUS, <i>procurator</i> ; from about midsummer.....1 Goes to Jerusalem three days after his arrival; stays above ten days and returns to Casarea to hear Paul's case. Puts down the <i>Sicarii</i> and a certain religious impostor.	Agrippa II.....12	Corbulo takes Tigranocerta. Quadratus dies. CORBULO, <i>legatus</i> . Earthquake at Laodicea.	813 Nero.....7 Institutes the <i>Quinquennalia</i> . Galba goes to Spain and remains eight years.
July.					
Aug. (end).					
Sep. 23					
Nov.					

CHRONOLOGICAL TABLES.

TABLE IX.—THE APOSTOLIC HISTORY—continued.

A.D.	CHRISTIANITY.	PALESTINE AND THE NEIGHBORHOOD.		SYRIA, EGYPT AND THE EAST.	ROME.	A.U.C.
		PROVINCE OF JUDEA.	OTHER PARTS.			
61 Feb.	Paul (53) sails for Italy, by Syracuse and Rhegium to Puteoli; thence by land. Paul reaches Rome; delivered to the custody of the prætorian prefect (Burrus). Lives in his own hired house. Interviews with, and rejections by, the Jews. Remains a prisoner two years, preaching freely.	Festus.....2 Quarrel about Agrippa's palace and the new temple wall; concerning which the high priest goes to Rome. Joseph, son of Simon, made high priest. Death of Festus (about November).	Agrippa II.....13 Heightens his palace at Jerusalem, which embroils him with the priests.	.....	Nero.....8 Rebellion and defeat of Boadicea in Britain. Poppæa secures success to the Jewish embassy. Detains the high priest. Birth of Pliny the Younger.	814
S 62 Autumn.	Paul (54) a prisoner at Rome; continues to preach freely. Writes the <i>Epistle to the Colossians</i> . <i>Epistle to Philemon</i> . Paul now styles himself <i>σπασμαρτυρος</i> . <i>Epistle to the Ephesians</i> .	ALBINUS, <i>procurator</i>.....1 Agrippa removes Joseph, and appoints ANANUS high priest. Martyrdom of JAMES THE JUST, before the arrival of Albinus, the day after the Passover (April 20). Agrippa deposes Ananus and makes Jesus, son of Damnaeus, high priest. Albinus puts down the <i>Sicarii</i> .	Agrippa II.....14 Absent at the time of James' martyrdom.	Parthian war in Armenia. Agreement between Corbulo and Voltageses.	Nero.....9 Death of Burrus and retirement of Seneca. Nero divorces Octavia and marries Poppæa. Murder of Octavia, June 9. Fallas and Doryphorus put to death. Great earthquake at Pompeii (Tac.) or in A.D. 63 (Seneca).	815
63	Early in the year Paul (55) writes the <i>Epistle to the Philippians</i> . His preaching had borne fruits in the Prætorium (1:18).	Albinus.....2 ANANIAS (ex-high priest) at the height of his influence at Jerusalem.	Agrippa II.....15	Parthian embassy to Rome falls. War resumed by Corbulo. His interview with Tiridates. CINCIVS, <i>legatus</i> .	Nero.....10 His daughter born and dies. Seneca, in retirement, completes his <i>Naturalæ Questiones</i> .	816

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816

<p>March (about). Looks forward to a decision of his case. He is heard and released. <i>Epistle to the Hebrews.</i> Allusions to the recent persecutions of Ananus. ? Paul sails for Jerusalem: then visits Antioch, Colossæ and Ephesus (Lewin). [Or, he goes to Asia by way of Macedonia.—<i>C. & H.</i>]</p>	<p>64</p>	<p>Agrippa II.....16</p>	<p>817</p>
<p>? Paul (56) sails with Titus to Crete; thence returns to Ephesus. Leaving Timothy there, he goes by way of Philippi to Corinth. <i>First Epistle to Timothy.</i> <i>Epistle to Titus</i> (Lewin). Winters at Nicopolis. <i>First general persecution.</i></p>	<p>65</p>	<p>Agrippa II.....17</p>	<p>818</p>
<p>? Paul (57) goes to Dalmanatia, through Macedonia, to Troas; to Ephesus, where he is arrested and sent to Rome by way of the Isthmus. Comforted by Onesiphorus. [In Spain.—<i>C. & H.</i>]</p>	<p>66</p>	<p>Agrippa II.....18</p>	<p>819</p>
<p>Paul's (58) first trial. Writes the <i>Second Epistle to Timothy</i> in immediate prospect of death.</p>		<p>Agrippa II.....19</p>	<p></p>

CHRONOLOGICAL TABLES.

PALESTINE AND THE NEIGHBORHOOD.		OTHER PARTS.	SYRIA, EGYPT AND THE EAST.	ROME.	A.U.C.
CHRISTIANITY.	PROVINCE OF JUDEA.				
66 ? June 29	<p><i>Martyrdom of St. Paul</i> (Lewin).</p> <p>Martyrdom of St. Peter, probably about this time.</p> <p>[? Summer. Paul goes from Spain to Asia Minor.—C. & H.]</p>	<p>The Jews seize Antonia (July 25). Romans retire into Herod's forts (Aug. 15).</p> <p>Murder of Ananias (Aug. 16).</p> <p>Massacre of Jews at Caesarea and other cities.</p> <p>Cestius Gallus advances on Jerusalem and is attacked on the Great Sabbath of the Feast of Tabernacles (Sept. 22).</p> <p>Encamps on Scopus and attacks the city (Oct. 8).</p> <p>Defeated at Beth-horon (Oct. 16).</p> <p>Sends the news to Nero in Greece.</p>	<p>Tiberius Alexan-der, prefect of Egypt.</p>	<p>Temple of Janus shut.</p> <p>Thrasea Pætus and Barea Soranus put to death (as Christians?).</p> <p>The <i>Annals</i> of Tacitus break off.</p> <p>Nero goes to Greece and is crowned at Olympia.</p> <p>Vespasian appointed to command in the Jewish war.</p> <p>Proceeds to Syria by way of the Hellespont.</p> <p>Nero.....14</p> <p>Sends for Corbulo and puts him to death at Cenchreae.</p> <p>Crowned at the games.</p> <p>Proclaims the liberty of Greece at the Isthmian games.</p> <p>Attempts to cut the Isthmus.</p> <p>Bad news from Rome.</p> <p>Nero returns to Rome in triumph as an Olympic victor.</p> <p>Nero, 14th year not completed.</p> <p>Revolt of Vindex.</p> <p>GALBA (April 3) proclaimed in Spain.</p>	819
67	<p>[? Summer. Paul (59) writes <i>First Epistle to Timothy</i> from Macedonia.</p> <p><i>Autumn.</i> Writes the <i>Epistle to Titus</i> from Ephesus.</p> <p>Winters at Nicopolis.—C. & H.]</p>	<p>Gessius Florus.....5</p> <p>Vespasian is joined by Agrippa at Antioch and advances to Ptolemais.</p> <p>Capture of Gadara and siege of Jotapata.</p> <p>Trajan takes Japhia in Galilee (Ju. 24).</p> <p>Massacre of Samaritans by Cerealis (Ju. 26).</p> <p>Jotapata taken (Ju. 29). Josephus prisoner. Gischala taken by Titus. Galilee subdued. Jammia and Azotus taken.</p> <p>Vespasian at Caesarea.</p> <p>PHANNIAS, the last high priest, chosen by the Zealots.</p> <p>Vespasian overruns the country. At Caesarea preparing for the siege of Jerusalem. Receives the news of Nero's death near the end of the year. Sends Titus to congratulate Galba.</p>	<p>Titus sent to Egypt to collect forces.</p> <p>Titus joins Vespasian at Ptolemais. Mucianus, prefect of Syria.</p>	<p>Agrippa II.....19</p> <p>Agrippa II.....20</p> <p>Goes with Titus.</p> <p>Titus, hearing of Galba's death, returns to Judea.</p>	820
68	<p>[Spring. Paul (60) in prison at Rome, writes <i>Second Epistle</i>.</p>	<p>Agrippa II.....20</p>	<p>.....</p>	<p>.....</p>	821

TABLE IX.—THE APOSTOLIC HISTORY—continued.

Church, MEANING OF THE WORD.—The word “church” (from Greek *kyriakon*, “the Lord’s,” i. e., “house” or “body”) meant in original Christian usage either the universal body of Christian believers or a local congregation of believers. In the Romance languages the idea is expressed by a word from another root (Fr. *église*, Ital. *chiesa*, from Greek *ekklēsia* “the [body] called together” or “called out”). The Old Testament had two words to express the idea, ‘*edah* and *kahal* (Lev. 4: 13, 14), both meaning “assembly,” the latter implying a distinctly religious object.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. III, art. “Church, The Christian,” p. 77.

Church, HISTORICAL NOTES ON.—In the West, on the other hand, the definite organization of the church at large took shape in the papal monarchy; the further history of Catholicism and its idea of the church is really a history of the Roman primacy. . . .

The first medieval Christian body which, while holding fast to the general Christian faith, abandoned that doctrine of the church sketched above [the Roman Catholic view], was the Waldenses. They considered themselves members of the church of Christ and partakers of his salvation, in spite of their exclusion from organized Christendom, recognizing at the same time a “church of Christ” within the organization whose heads were hostile to them. There is not, however, in their teaching any clear definition of the nature of the church or any new principle in reference to it.

The first theologian to bring forward a conception of the church radically opposed to that which had been developing was Wycliffe; and Huss followed him in it. According to him the church is the “totality of the predestinated;” there, as in his doctrine of grace, he followed Augustine, but took a standpoint contrary as well to Augustine’s as to that of later Catholicism in his account of the institutions and means of grace by which God communicates the blessings of salvation to the predestinated, excluding from them the polity of priest, bishop, and pope. He denied the divine institution both of papal primacy and of the episcopate as distinct from the presbyterate, and attributed infallible authority to the Scriptures alone. The idea of both Wycliffe and Huss was thus not of an actually existing body of united associates, but merely the total of predestinated Christians who at any time are living holy lives, scattered among those who are not predestinated, together with those who are predestinated but not yet converted, and the faithful who have passed away.

Luther defended Wycliffe’s definition at the Leipsic Disputation of 1519, in spite of its condemnation by the Council of Constance. But his own idea was that the real nature of the church was defined by the words following its mention in the creed—“the communion of saints,” taking the word “saints” in its Pauline sense. These (although sin may still cling to them) are sanctified by God through his word and sacraments—sacraments not depending upon an organized, episcopally ordained clergy, but committed to the church as a whole; it is their faith, called forth by the word of God, which makes them righteous and accepted members of Christ and heirs of eternal life. Thus the Lutheran and, in general, the Calvinist conception of the church depended from the first upon the doctrine of justification by faith. In harmony with Luther’s teaching, the Augsburg Confession defines the church as “the congregation of saints in which the gospel is rightly taught and the sacraments are rightly administered.” In one sense the church is invisible, since the earthly eye cannot tell who has true faith and in this sense is a “saint,” but in another it is visible, since it has its being here in outward and visible vital forms, ordained by God, in which

those who are only "saints" in appearance have an external share.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. III, art. "Church, The Christian," pp. 81-83.*

Church, IDEA OF, CONFIRMED.—Two causes contributed to confirm the idea of the church: 1. The external history of the church itself, its victory over paganism, and its rising power under the protection of the state. 2. The victory of Augustinianism over the doctrines of the Pelagians, Manichæans, and Donatists, which in different ways threatened to destroy ecclesiastical unity. The last-mentioned puritanic and separatistic system, like that of Novatian in the preceding period, maintained that the church was composed only of saints. In opposition to them, following Optatus of Mileve, Augustine asserted the system of catholicism, that the church consists of the sum total of all who are baptized, and that the (ideal) sanctity of the church was not impaired by the impure elements externally connected with it. The bishops of Rome then impressed upon this catholicism the stamp of the papal hierarchy, by already claiming for themselves the primacy of Peter. But however different the opinions of the men of those times were respecting the seat and nature of the true church, the proposition laid down by former theologians, that there is no salvation out of the church, was firmly adhered to, and carried out in all its consequences.—*"A History of Christian Doctrines," Dr. K. R. Hagenbach, Vol. II, p. 62. Edinburgh: T. & T. Clark, 1880.*

Church of Rome, NOVELTY OF SOME DOCTRINES OF.—Novelty of some of the peculiar doctrines of the Church of Rome shown by the dates of their admission among the Articles of Faith ("Catechism of Differences Between the Church of England and the Church of Rome," Elliot Stock, Paternoster Row):

1. *Transubstantiation*—first book on the subject, by Paschase Radbert, A. D. 831. Strongly opposed at the time by many doctors of the Western Church; defined and declared an Article of Faith in the fourth Council of Lateran - - - 1215
2. *Communion in one kind.* Council of Constance - - - 1415
3. *The Seven Sacraments*—first mentioned by Peter Lombard, A. D. 1140; stated in a decree of instruction for the Armenians, which has been claimed as a decree of the Council of Florence, 1439, but which was drawn up after the Greeks and Armenians had left the council, and which runs only in the name of Pope Eugenius IV, though he claims for it the sanction of the council. Made an Article of the Faith by the Council of Trent - - - - - 1547
4. *Purgatory* taught by Pope Gregory, A. D. 600. Made an article of Faith in the Council of Florence - - - - - 1439
5. *Tradition* placed on an equal footing with Scripture. Council of Trent - - - - - 1546
6. *Roman Catholic doctrine of justification.* Council of Trent 1547
7. The necessity of the priest's intention to give validity to the sacraments was stated in Pope Eugenius's decree to the Armenians. Made an Article of the Faith by the Council of Trent 1547
8. *The sacrifice of the mass* as a true, proper, and propitiatory sacrifice. Council of Trent - - - - - 1562
9. *Invocation of saints* made an Article of the Faith. - Council of Trent - - - - - 1563

10. *Adoration of images* condemned by Council of Constantinople, A. D. 754; approved by Council of Nice, A. D. 787; rejected by Council of Frankfort, A. D. 794. Made an Article of the Faith by the Council of Trent - - - - - 1563
11. *Scripture to be interpreted* only in accordance with the unanimous consent of the Fathers. Creed of Pope Pius IV - - - - - 1564
12. *The supremacy of the Pope* first promulgated as an Article of the Faith by Pope Pius IV in his Creed - - - - - 1564
13. *Indulgences*.—Restrictions imposed on the practice of issuing indulgences by the fourth Council of Lateran, 1215. Council of Trent decrees that the use of them is to be retained in the church, and anathematizes those who declare them to be useless - - - - - 1563
14. *The immaculate conception* made an Article of the Faith by Pope Pius IX - - - - - 1854
15. *The infallibility of the Pope* proclaimed by the Vatican Council 1870 — “*The Claims of Rome*,” Samuel Smith, M. P., pp. 99, 100. London: Elliot Stock, 1903.

Commandments, DIVISION OF. — The ten commandments have been divided in various ways. The table below exhibits the principal differences:

Commands	English (Reformed)	Jewish (Talmud)	Massoretic	Greek (Origen)	Roman and Lutheran
I	v. 2, 3	2	3-6	3	3-6
II	v. 4-6	3-6	7	4-6	7
III	v. 7	7	8-11	7	8-11
IV	v. 8-11	8-11	12	8-11	12
V	v. 12	12	13	12	13
VI	v. 13	13	14	13	14
VII	v. 14	14	15	14	15
VIII	v. 15	15	16	15	16
IX	v. 16	16	17-	16	17-
X	v. 17	17	-17	17	-17

The difference between the Roman Catholic and Lutheran is this: that the Roman Catholic makes commandment IX protect the *wife*, while the Lutheran makes it protect the *house*. The Massoretic divisions agree with the Roman Catholic. The English Reformed division agrees with the Jewish and Talmudical division in including verse 2, but differs in including verse 3 in commandment I instead of in commandment II. — “*The Companion Bible*,” part 1, “*The Pentateuch*,” Appendix, p. 34. London: Oxford University Press.

Conclave.— Strictly a room, or set of rooms, locked with a key; in this sense the word is now obsolete in English, though the New English Dictionary gives an example of its use so late as 1753. Its present loose application to any private or close assembly, especially ecclesiastical, is derived from its technical application to the assembly of cardinals met for the election of the Pope. [p. 827] . . .

Each cardinal is accompanied by a clerk or secretary, known for this reason as a conclavist, and by one servant only. With the officials of the conclave, this makes about two hundred fifty persons who enter the conclave and have no further communication with the outer world save by means of turning-boxes. . . . Within the conclave, the cardinals, alone in the common hall, usually the Sistine Chapel, proceed morning and evening to their double vote, the direct vote and the “*accessit*.”

Sometimes these sessions have been very numerous; for example, in 1740, Benedict XIV was only elected after 255 scrutinies [ballots]; on other occasions, however, and notably in the case of the last few popes, a well-defined majority has soon been evident, and there have been but few scrutinies. Each vote is immediately counted by three scrutators [tellers], appointed in rotation, the most minute precautions being taken to insure that the voting shall be secret and sincere. When one cardinal has at last obtained two thirds of the votes, the dean of the cardinals formally asks him whether he accepts his election, and what name he wishes to assume.

As soon as he has accepted, the first "obedience" or "adoration" takes place, and immediately after the first cardinal deacon goes to the *Loggia* of St. Peter's and announces the great news to the assembled people. The conclave is dissolved; on the following day take place the two other "obediencies," and the election is officially announced to the various governments. If the Pope be not a bishop (Gregory XVI was not), he is then consecrated; and finally, a few days after his election, takes place the coronation, from which the pontificate is officially dated. The Pope then receives the tiara with the triple crown, the sign of his supreme spiritual authority. The ceremony of the coronation goes back to the ninth century, and the tiara, in the form of a high conical cap, is equally ancient.—*The Encyclopedia Britannica*, Vol. VI, art. "Conclave," pp. 827, 829, 11th edition.

Concordat of NAPOLEON.—Thus was concluded this famous Concordat, the principal clauses of which we reproduce:

"The Government of the Republic acknowledges that the Catholic, Apostolic, and Roman religion is the religion of the great majority of the French. His Holiness equally acknowledges that this same religion has drawn, and still expects at this moment the greatest good and *éclat* from the establishment of the Catholic worship in France, and the particular profession which the First Consul of the Republic makes of it. Consequently, after this mutual acknowledgment, as well for the good of religion as for the maintenance of internal tranquillity, they have agreed to this which follows: Article 1. 'The Catholic, Apostolic, and Roman religion shall be freely exercised in France. Its worship shall be public, conformed to the police regulations which the Government shall judge necessary for the public tranquillity.'"

Then follows the article, which announces the new circumscription of the dioceses, and demands of the French incumbents a friendly resignation, if they do not wish that the government of the bishoprics should be authoritatively provided for by new incumbents.

Article 4 was thus worded:

"The First Consul of the Republic shall nominate, within the three months which shall follow the publication of the bull of His Holiness, to the archbishoprics and bishoprics of the new circumscription. His Holiness will confer the canonical institution, according to the forms established with regard to France, before the change of Government."

Article 6 reduces the political engagements of the new bishops to a simple oath of fidelity to the government. It was understood that, if in their diocese or elsewhere, there was formed any plot to the prejudice of the state, they should give notice of it to the government.

Article 10 declared that the bishops shall nominate to the cures, but that their choice shall fall only on persons approved by the government.

The last articles stipulate that, for the sake of peace and the happy re-establishment of the Catholic religion, His Holiness shall not in any way disturb the acquirers of alienated ecclesiastical property; that the government shall secure to the bishops and parish priests a

suitable maintenance; and, in fine, that it shall possess the same rights and prerogatives enjoyed by the ancient government.

A last clause declared that a new convention should be necessary, in case that one of the successors of the First Consul should be Protestant.

Thus the Papacy obtained, despite itself, it is true, the exorbitant right of deposing the bishops, but in return, the civil power nominates the new incumbents under the reserve of the confirmation of the papal bulls.—“*The Church and the French Revolution*,” *E. de Pressensé*, D. D., pp. 454, 455. London: Hodder and Stoughton, 1869.

Concordats.—Concordats are now usually understood to be treaties between the sovereign of a state and the Pope of Rome, whereby the affairs of the Roman Catholic Church in the country concerned receive general regulation.—*The New Shaff-Herzog Encyclopedia of Religious Knowledge*, Vol. III, art. “*Concordats and Delimiting Bulls*,” p. 210.

Confirmation, CANONS ON.—Canon I. If any one saith that the confirmation of those who have been baptized is an idle ceremony, and not rather a true and proper sacrament; or that of old it was nothing more than a kind of catechism whereby they who were near adolescence gave an account of their faith in the face of the church; let him be anathema.

Canon II. If any one saith that they who ascribe any virtue to the sacred chris of confirmation offer an outrage to the Holy Ghost; let him be anathema.—“*Dogmatic Canons and Decrees*,” p. 66. New York: The Devin-Adair Company, 1912.

Confirmation.—Confirmation, a sacrament in which the Holy Ghost is given to those already baptized in order to make them strong and perfect Christians and soldiers of Jesus Christ. . . . With reference to its effect it is the “Sacrament of the Holy Ghost,” the “Sacrament of the Seal” (*signaculum, sigillum, σφραγίς [sphragis]*). From the external rite it is known as the “imposition of hands” (*ἐπίθεσις χειρῶν [epithesis cheirōn]*), or as “anointing with chris” (*unctio, chrismatio, χρίσμα, μύρον [chrisma, muron]*). The names at present in use are, for the Western Church, *confirmatio*, and for the Greek, τὸ μύρον [*to muron*].

In the Western Church the sacrament is usually administered by the bishop. At the beginning of the ceremony there is a general imposition of hands, the bishop meantime praying that the Holy Ghost may come down upon those who have already been regenerated: “Send forth upon them thy sevenfold Spirit, the Holy Paraclete.” He then anoints the forehead of each with chris, saying: “I sign thee with the sign of the cross and confirm thee with the chris of salvation, in the name of the Father and of the Son and of the Holy Ghost.” Finally he gives each a slight blow on the cheek, saying: “Peace be with thee.” A prayer is added that the Holy Spirit may dwell in the hearts of those who have been confirmed, and the rite closes with the bishop’s blessing.

The Eastern Church omits the imposition of hands and the prayer at the beginning, and accompanies the anointing with the words: “The sign [or seal] of the gift of the Holy Ghost.” These several actions symbolize the nature and purpose of the sacrament: the anointing signifies the strength given for the spiritual conflict; the balsam contained in the chris, the fragrance of virtue and the good odor of Christ; the sign of the cross on the forehead, the courage to confess Christ before all men; the imposition of hands and the blow on the cheek, enrolment in the service of Christ, which brings true peace to the soul.—*The Catholic Encyclopedia*, Vol. IV, art. “*Confirmation*,” p. 215.

Confucianism, FAILURE OF.—Confucius is a sage whose authority is based on his wisdom or his power in revealing to persons and states the secret of a happy life; but death, whether his own or another's, is to him too great a mystery to be understood; the wise man can only sit dumb before it.—“*The Philosophy of the Christian Religion*,” Andrew Martin Fairbairn, M. A., D. D., LL. D., p. 482. New York: George H. Doran Company, copyright 1902.

Confucius, MORALITY OF.—Confucius sometimes soared to the highest morality known to the pagan world. Chung-kung asked about perfect virtue. The master said: “It is when you go abroad, to behave to every one as if you were receiving a great guest, to have no murmuring against you in the country and family, and not to do to others as you would not wish done to yourself. . . . The superior man has neither anxiety nor fear. Let him never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety; then all within the four seas will be brothers. . . . Hold faithfulness and sincerity as first principles, and be moving continually to what is right.” Fan-Chi asked about benevolence; the master said: “It is to love all men.” Another asked about friendship. Confucius replied: “Faithfully admonish your friend, and kindly try to lead him. If you find him impracticable, stop. Do not disgrace yourself.” This saying reminds us of that of our great Master: “Cast not your pearls before swine.” There is no greater folly than in making oneself disagreeable without any probability of reformation. Some one asked: “What do you say about the treatment of injuries?” The master answered: “Recompense injury with justice, and recompense kindness with kindness.”—“*Beacon Lights of History*,” John Lord, LL. D., Vol. I, pp. 162, 163. New York: James Clarke & Co., copyright 1888.

Confucius, WRITINGS OF.—Confucius left behind voluminous writings, of which his Analects, his book of Poetry, his book of History, and his Rules of Propriety are the most important. It is these which are now taught, and have been taught for two thousand years, in the schools and colleges of China. The Chinese think that no man so great and perfect as he has ever lived. His writings are held in the same veneration that Christians attach to their own sacred literature.

There is this one fundamental difference between the authors of the Bible and the Chinese sage,—that he did not like to talk of spiritual things; indeed, of them he was ignorant, professing no interest in relation to the working out of abstruse questions, either of philosophy or theology. He had no taste or capacity for such inquiries. Hence, he did not aspire to throw any new light on the great problems of human condition and destiny; nor did he speculate, like the Ionian philosophers, on the creation or end of things. He was not troubled about the origin or destiny of man. He meddled neither with physics nor metaphysics, but he earnestly and consistently strove to bring to light and to enforce those principles which had made remote generations wise and virtuous. He confined his attention to outward phenomena,—to the world of sense and matter; to forms, precedents, ceremonies, proprieties, rules of conduct, filial duties, and duties to the state; enjoining temperance, honesty, and sincerity as the cardinal and fundamental laws of private and national prosperity. He was no prophet of wrath, though living in a corrupt age. He utters no anathemas on princes, and no woes on peoples. Nor does he glow with exalted hopes of a millennium of bliss, or of the beatitudes of a future state. He was not stern and indignant like Elijah, but more like the courtier and counselor Elisha. He was a man of the world,

and all his teachings have reference to respectability in the world's regard. He doubted more than he believed.

And yet in many of his sayings Confucius rises to an exalted height, considering his age and circumstances. Some of them remind us of some of the best proverbs of Solomon. In general, we should say that to his mind filial piety and fraternal submission were the foundation of all virtuous practices, and absolute obedience to rulers the primal principle of government.—“*Beacon Lights of History*,” John Lord, LL. D., Vol. I, pp. 156, 157. New York: James Clarke & Co., copyright 1888.

Councils, REASONS FOR CALLING.—Six grounds for the convocation of great councils, particularly ecumenical councils, are generally enumerated:

1. When a dangerous heresy or schism has arisen.
2. When two popes oppose each other, and it is doubtful which is the true one.
3. When the question is, whether to decide upon some great and universal undertaking against the enemies of the Christian name.
4. When the Pope is suspected of heresy or of other serious faults.
5. When the cardinals have been unable or unwilling to undertake the election of a pope.
6. When it is a question of the reformation of the church, in its head and members.—“*A History of the Church Councils*,” Rev. Charles Joseph Hefele, D. D. (R. C.), to A. D. 325 (first volume), p. 5. Edinburgh: T. & T. Clark, 1872.

Councils, CONFIRMATION OF DECREES OF.—The decrees of the ancient ecumenical councils were confirmed by the emperors and by the popes; those of the later councils by the popes alone. On the subject of the confirmation of the emperors we have the following facts:

1. Constantine the Great solemnly confirmed the Nicene Creed immediately after it had been drawn up by the council, and he threatened such as would not subscribe it with exile. At the conclusion of the synod he raised all the decrees of the assembly to the position of laws of the empire; declared them to be divinely inspired; and in several edicts still partially extant, he required that they should be most faithfully observed by all his subjects.
2. The second ecumenical council expressly asked for the confirmation of the emperor Theodosius the Great, and he responded to the wishes of the assembly by an edict dated the 30th July, 381.
3. The case of the third ecumenical council, which was held at Ephesus, was peculiar. The emperor Theodosius II had first been on the heretical side, but he was brought to acknowledge by degrees that the orthodox part of the bishops assembled at Ephesus formed the true synod. However, he did not in a general way give his confirmation to the decrees of the council, because he would not approve of the deposition and exclusion pronounced by the council against the bishops of the party of Antioch. Subsequently, however, when Cyril and John of Antioch were reconciled, and when the party of Antioch itself had acknowledged the Council of Ephesus, the emperor sanctioned this reconciliation by a special decree, threatened all who should disturb the peace; and by exiling Nestorius, and by commanding all the Nestorian writings to be burnt, he confirmed the principal decision given by the Council of Ephesus.
4. The emperor Marcian consented to the doctrinal decrees of the fourth ecumenical council, held at Chalcedon, by publishing four edicts on the 7th February, 13th March, 6th and 28th July, 452,

5. The close relations existing between the fifth ecumenical council and the emperor Justinian are well known. This council merely carried out and sanctioned what the emperor had before thought necessary and decided; and it bowed so obsequiously to his wishes that Pope Vigilius would have nothing to do with it. The emperor Justinian sanctioned the decrees pronounced by the council, by sending an official to the seventh session, and he afterward used every endeavor to obtain the approbation of Pope Vigilius for this council.

6. The emperor Constantine Pogonatus confirmed the decrees of the sixth council, first by signing them (*ultimo loco*, as we have seen); but he sanctioned them also by a very long edict, which Hardouin has preserved.

7. In the last session of the seventh ecumenical council, the empress Irene, with her son, signed the decrees made in the preceding sessions, and thus gave them the imperial sanction. It is not known whether she afterward promulgated an especial decree to the same effect.

8. The emperor Basil the Macedonian and his sons signed the acts of the eighth ecumenical council. His signature followed that of the patriarchs, and preceded that of the other bishops. In 870 he also published an especial edict, making known his approval of the decrees of the council.

The papal confirmation of all these eight first ecumenical councils is not so clear and distinct.—“*A History of the Church Councils*,” Rev. Charles Joseph Hefele, D. D. (R. C.), to A. D. 325 (first volume), pp. 42-44. Edinburgh: T. & T. Clark, 1872.

Councils, RELATION OF THE POPE TO.—We see from these considerations, of what value the sanction of the Pope is to the decrees of a council. Until the Pope has sanctioned these decrees, the assembly of bishops which formed them cannot pretend to the authority belonging to an ecumenical council, however great a number of bishops may compose it; for there cannot be an ecumenical council without union with the Pope.

This sanction of the Pope is also necessary for insuring infallibility to the decisions of the council. According to Catholic doctrine, this prerogative can be claimed only for the decisions of ecumenical councils, and only for their decisions *in rebus fidei et morum* [in matters of faith and morals], not for purely disciplinary decrees.—*Id.* p. 52.

Councils, LIST OF THE ECUMENICAL.—Here, then, we offer a corrected table of the ecumenical councils:

1. That of Nicæa in 325.
2. The first of Constantinople in 381.
3. That of Ephesus in 431.
4. That of Chalcedon in 451.
5. The second of Constantinople in 553.
6. The third of Constantinople in 680.
7. The second of Nicæa in 787.
8. The fourth of Constantinople in 869.
9. The first of Lateran in 1123.
10. The second of Lateran in 1139.
11. The third of Lateran in 1179.
12. The fourth of Lateran in 1215.
13. The first of Lyons in 1245.
14. The second of Lyons in 1274.
15. That of Vienne in 1311.

16. The Council of Constance, from 1414 to 1418; that is to say: (a) The latter sessions presided over by Martin V (sessions 41-45 inclusive); (b) in the former sessions all the decrees sanctioned by Pope Martin V, that is, those concerning the faith, and which were given *conciliariter*.

17. The Council of Basle, from the year 1431; that is to say: (a) The twenty-five first sessions, until the translation of the council to Ferrara by Eugene IV; (b) in these twenty-five sessions the decrees concerning the extinction of heresy, the pacification of Christendom, and the general reformation of the church in its head and in its members, and which, besides, do not strike at the authority of the apostolic chair; in a word, those decrees which were afterward sanctioned by Pope Eugene IV.

17*b*. The assemblies held at Ferrara and at Florence (1438-42) cannot be considered as forming a separate ecumenical council. They were merely the continuation of the Council of Basle, which was transferred to Ferrara by Eugene IV on the 8th January, 1438, and from thence to Florence in January, 1439.

18. The fifth of Lateran, 1512-17.

19. The Council of Trent, 1545-63.—“*A History of the Church Councils*,” Rev. Charles Joseph Hefele, D. D. (R. C.), to A. D. 325 (first volume), pp. 63, 64. Edinburgh: T. & T. Clark, 1872.

The list of ecumenical councils as accepted by the Roman Catholic Church is as follows: 1. Nicæa I, 325; 2. Constantinople I, 381; 3. Ephesus, 431; 4. Chalcedon, 451; 5. Constantinople II, 553; 6. Constantinople III (first Trullan), 680-681; 7. Nicæa II, 787; 8. Constantinople IV, 869; 9. Lateran I, 1123; 10. Lateran II, 1139; 11. Lateran III, 1179; 12. Lateran IV, 1215; 13. Lyons I, 1245; 14. Lyons II, 1274; 15. Vienne, 1311-12; 16. Constance, 1414-18; 17. Basel-Ferrara-Florence, 1431-42; 18. Lateran V, 1512-17; 19. Trent, 1545-63; 20. Vatican, 1869-70. The first seven of these are accepted by the Greeks, the others rejected; they also accept the second Trullan Council or *Quinisextum*, 692 (rejected by the West), considering it a continuation of the first Trullan or third Constantinople. The eighth general council of the Greeks was held in Constantinople in 879 and rejected by the Latins.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. III, art. “*Councils and Synods*,” p. 281, footnote.

Councils, PRESENT CONSTITUTION OF.—The principles now accepted are that these assemblies may only be called by the Pope and presided over by him or his delegates; that their membership is confined to the cardinals, bishops, vicars apostolic, generals of religious orders, and such dignitaries, to the exclusion of the laity; that the subjects discussed must be laid before them by the Pope, and their decisions confirmed by him. They are thus nothing more than assemblies of advisers about the Pope, with no independent power of their own.—*Id.*, p. 282.

Councils, RELATION OF COUNCIL OF TRENT TO PROTESTANTISM.—The work of the Council of Trent completed the preparations of the Roman Church for the great fight with Protestantism. Armed at all points, she took the field against her foe, under the command too of a peerless captain. Pope Pius IV did not long outlive the assembly which he had so vigorously wielded, and in 1565 made way for Pius V (Michael Ghislieri), the perfect and pattern pontiff. In him the Roman Church enjoyed a fervent, vigilant, devoted, laborious, self-denying, and consummate head; in him the Reformation encountered a watchful, unwearied, implacable, and merciless enemy. [p. 245] . . .

Amid the multitude of pontifical cares and duties, all diligently attended to and exactly fulfilled, he gave closest heed to the supreme care and duty of extirpating heretics, and as the head of the Roman Church outdid his deeds and outnumbered his trophies as the head of the Holy Office. He conducted the operations of the Roman Catholic reaction with great skill, astonishing energy, and much success. He carried the war against Protestantism into every land and pressed into the service every mode of assault, every form of seduction and violence; teaching, preaching, imprisonment and torture, fire and sword, Jesuits, inquisitors, and soldiers.—“*The Papal Drama*,” Thomas H. Gill, pp. 245, 246. London: Longmans, Green & Co., 1866.

Councils, VATICAN, LORD ACTON ON.—The Council of Trent impressed on the church the stamp of an intolerant age, and perpetuated by its decrees the spirit of an austere immorality. The ideas embodied in the Roman Inquisition became characteristic of a system which obeyed expediency by submitting to indefinite modification, but underwent no change of principle. Three centuries have so changed the world that the maxims with which the church resisted the Reformation have become her weakness and her reproach, and that which arrested her decline now arrests her progress. To break effectually with that tradition and eradicate its influence, nothing less is required than an authority equal to that by which it was imposed. The Vatican Council was the first sufficient occasion which Catholicism had enjoyed to reform, remodel, and adapt the work of Trent. This idea was present among the motives which caused it to be summoned.—“*The History of Freedom*,” John Emerich Edward Dalberg-Acton (R. C.), pp. 493, 494. London: Macmillan & Co., 1909.

Before the council had been assembled a fortnight, a store of discontent had accumulated which it would have been easy to avoid. Every act of the Pope, the bull *Multiplices*, the declaration of censures, the text of the proposed decree, even the announcement that the council should be dissolved in case of his death, had seemed an injury or an insult to the episcopate. These measures undid the favorable effect of the caution with which the bishops had been received. They did what the dislike of infallibility alone would not have done. They broke the spell of veneration for Pius IX which fascinated the Catholic episcopate. The jealousy with which he guarded his prerogative in the appointment of officers, and of the great commission, the pressure during the elections, the prohibition of national meetings, the refusal to hold the debates in a hall where they could be heard, irritated and alarmed many bishops. They suspected that they had been summoned for the very purpose they had indignantly denied,—to make the Papacy more absolute by abdicating in favor of the official prelature of Rome. Confidence gave way to a great despondency, and a state of feeling was aroused which prepared the way for actual opposition when the time should come.—*Id.*, pp. 531, 532.

When the observations on infallibility which the bishops had sent in to the commission appeared in print, it seemed that the minority had burnt their ships. They affirmed that the dogma would put an end to the conversion of Protestants, that it would drive devout men out of the church and make Catholicism indefensible in controversy, that it would give governments apparent reason to doubt the fidelity of Catholics, and would give new authority to the theory of persecution and of the deposing power. They testified that it was unknown in many parts of the church, and was denied by the Fathers, so that neither perpetuity

nor universality could be pleaded in its favor; and they declared it an absurd contradiction, founded on ignoble deceit, and incapable of being made an article of faith by pope or council. One bishop protested that he would die rather than proclaim it.—“*The History of Freedom,*” John Emerich Edward Dalberg-Acton (R. C.), pp. 545, 546. London: Macmillan & Co., 1909.

The debate on the several paragraphs lasted till the beginning of July, and the decree passed at length with eighty-eight dissentient votes. It was made known that the infallibility of the Pope would be promulgated in solemn session on the 18th, and that all who were present would be required to sign an act of submission. . . . It was resolved by a small majority that the opposition should renew its negative vote in writing, and should leave Rome in a body before the session. Some of the most conscientious and resolute adversaries of the dogma advised this course. Looking to the immediate future, they were persuaded that an irresistible reaction was at hand, and that the decrees of the Vatican Council would fade away and be dissolved by a power mightier than the episcopate and a process less perilous than schism. Their disbelief in the validity of its work was so profound that they were convinced that it would perish without violence, and they resolved to spare the Pope and themselves the indignity of a rupture. Their last manifesto, *La dernière Heure*, is an appeal for patience, an exhortation to rely on the guiding, healing hand of God. They deemed that they had assigned the course which was to save the church, by teaching the Catholics to reject a council which was neither legitimate in constitution, free in action, nor unanimous in doctrine, but to observe moderation in contesting an authority over which great catastrophes impend.—*Id.*, pp. 549, 550.

Councils, VATICAN, A MARK OF THE AGE.—Few events of the nineteenth century stand out in bolder relief, and many will be forgotten when the Vatican Council will be remembered. It will mark this age as the Council of Nicæa and the Council of Trent now mark in history the fourth and the sixteenth centuries.—“*The True Story of the Vatican Council,*” Henry Edward Cardinal Manning (R. C.), p. 2. London: Burns and Oates.

Councils, VATICAN, A REMEDY FOR EVILS.—We have entered into a third period. The church began, not with kings, but with the peoples of the world, and to the peoples, it may be, the church will once more return. The princes and governments and legislatures of the world were everywhere against it at its outset: they are so again. But the hostility of the nineteenth century is keener than the hostility of the first. Then the world had never believed in Christianity; now it is falling from it. But the church is the same, and can renew its relations with whatsoever forms of civil life the world is pleased to fashion for itself. If, as political foresight has predicted, all nations are on their way to democracy, the church will know how to meet this new and strange aspect of the world. The high policy of wisdom by which the pontiffs held together the dynasties of the Middle Age[s] will know how to hold together the peoples who still believe. Such was the world on which Pius the Ninth was looking out when he conceived the thought of an ecumenical council. He saw the world which was once all Catholic tossed and harassed by the revolt of its intellect against the revelation of God, and of its will against his law; by the revolt of civil society against the sovereignty of God; and by the anti-Christian spirit which is driving on princes and governments toward anti-Christian revolutions.

He to whom, in the words of St. John Chrysostom, the whole world was committed, saw in the Council of the Vatican the only adequate remedy for the world-wide evils of the nineteenth century.—“*The True Story of the Vatican Council*,” Henry Edward Cardinal Manning (R. C.), pp. 36, 37. London: Burns and Oates.

Councils, VATICAN, SUMMARY OF ITS DOINGS.—The chief importance of the Council of the Vatican lies in its decree on papal supremacy and infallibility. It settled the internal dissensions between ultramontaniam and Gallicanism, which struck at the root of the fundamental principle of authority; it destroyed the independence of the Episcopate, and made it a tool of the primacy; it crushed liberal Catholicism; it completed the system of papal absolutism; it raised the hitherto disputed opinion of papal infallibility to the dignity of a binding article of faith, which no Catholic can deny without loss of salvation. The Pope may now say not only, “I am the tradition” (*La tradizione son' io*), but also, “I am the church” (*L'église c'est moi*)!—“*Rome and the Newest Fashions in Religion*,” William E. Gladstone, p. 65. New York: Harper & Brothers, 1875.

Councils, VATICAN, SUBMISSION TO, EXPLAINED.—The following considerations sufficiently explain the fact of submission:

1. Many of the dissenting bishops were professedly anti-infallibilists, not from principle, but only from subordinate considerations of expediency, because they apprehended that the definition would provoke the hostility of secular governments, and inflict great injury on Catholic interests, especially in Protestant countries. Events have since proved that their apprehension was well founded.

2. All Roman bishops are under an oath of allegiance to the Pope, which binds them “to preserve, defend, increase, and advance the rights, honors, privileges, and authority of the Holy Roman Church, of our lord the Pope, and his successors.”

3. The minority bishops defended episcopal infallibility against Papal infallibility. They claimed for themselves what they denied to the Pope. Admitting the infallibility of an ecumenical council, and forfeiting by their voluntary absence on the day of voting the right of their protest, they must either on their own theory accept the decision of the council, or give up their theory, cease to be Roman Catholics, and run the risk of a new schism.

At the same time this submission is an instructive lesson of the fearful spiritual despotism of the Papacy, which overrules the stubborn facts of history and the sacred claims of individual conscience. For the facts so clearly and forcibly brought out before and during the council by such men as Kenrick, Hefele, Rauscher, Maret, Schwarzenberg, and Dupanloup, have not changed, and can never be undone. On the one hand we find the results of a life-long, conscientious, and thorough study of the most learned divines of the Roman Church, on the other ignorance, prejudice, perversion, and defiance of Scripture and tradition; on the one hand we have history shaping theology, on the other theology ignoring or changing history; on the one hand the just exercise of reason, on the other blind submission, which destroys reason and conscience.—*Id.*, p. 81.

Councils, VATICAN, A TRIUMPH FOR THE JESUITS.—In the strife for the Pope's temporal dominion the Jesuits were most zealous; and they were busy in the preparation and in the defense of the Syllabus. They were connected with every measure for which the Pope most cared; and their divines became the oracles of the Roman congregations. The

papal infallibility had been always their favorite doctrine. Its adoption by the council promised to give to their theology official warrant, and to their order the supremacy in the church. They were now in power; and they snatched their opportunity when the council was convoked.—“*The History of Freedom,*” John Emerich Edward Dalberg-Acton (R. C.), p. 498. London: Macmillan & Co., 1909.

Councils, VATICAN, CANONS CONCERNING THE CHURCH OF CHRIST PROPOSED BY POPE PIUS IX, BUT NOT ADOPTED.—The following is an abridged view of the substance and effect of the twenty-one canons (*Documenta*, ii, p. 101):

1. If any man say that the religion of Christ is not made manifest in a society, let him be anathema.

2. If any man say that the church has no certain and immutable form, let him be anathema.

3. If any man say that she is not external and visible, let him be anathema.

4. If any man say that she is not one body, let him be anathema.

5. If any man say that she is not a society necessary to the obtaining of eternal salvation, let him be anathema.

6. If any man say that her intolerance in the condemnation of all sects is not divinely commanded, or that such sects ought to be tolerated, let him be anathema.

7. If any man say that she may err in doctrine, depart from her original institution, or cease to exist, let him be anathema.

8. If any man say that she is not a final dispensation, let him be anathema.

9. If any man say that her infallibility extends only to things contained in revelation, let him be anathema.

10. If any man say that she is not a perfect society, but an association (*collegium*) which may be subjected to secular rule, let him be anathema.

11. If any man say that bishops have not by divine appointment a proper power of ruling, which they are freely to exercise, let him be anathema.

12. If any man say that the power of the church lies only in counsel or persuasion, but not in legal commands, in coercion and compulsion by external jurisdiction, and in wholesome pains, let him be anathema.

13. If any man say that the true church, out of which none can be saved, is any other than the Roman, let him be anathema.

14. If any man say that Peter was not prince of the apostles and head of the whole church, or that he received only a primacy of honor and not of jurisdiction, let him be anathema.

15. If any man say that he had not successors, or that the Roman Pontiff was not his successor in the primacy, let him be anathema.

16. If any man say that the Roman Pontiff has only a right of supervision or direction over the universal church, and not a full and supreme power of jurisdiction, or that his power over the churches, taken separately, is not immediate and ordinary, let him be anathema.

17. If any man say that the power of the church is not compatible with that of supreme civil power, let him be anathema.

18. If any man say that the power necessary to rule civil society is not from God, let him be anathema.

19. If any man say that all rights among men and all authority are derived from the state, let him be anathema.

20. If any man say that the supreme rule of conscience lies in the law of the state, or in public opinion, and that the judicial power

of the church does not extend to pronouncing them legitimate or illegitimate, or that by civil law that can become legitimate which by divine law is illegitimate, let him be anathema.

21. If any man say that the laws of the church have not binding force unless confirmed by the civil power, and that it is competent to the civil power to judge or decree in causes where religion is implicated, let him be anathema.

The logical succession of ideas was manifest. The first five canons established the principle that the Christian church is a society which has form, visibility, unity, and is necessary to salvation. The next series pronounced this church to be intolerant (6), infallible (7), final as a dispensation (8), infallible in matters not contained in revelation (9), a perfect society not subject to the civil power (10), ruling by bishops (11), and possessing legislative, judicial, and compulsory power (12), because none can be saved out of her (13). The fourteenth canon, and the two following ones, establish the unlimited dominion of the Pope over all bishops; while the eleventh establishes the ruling power of bishops, but leaves the sphere of it undefined, not even saying that it is over the church. And this undefined ruling power of bishops is placed between the independence of the church in relation to the civil power on the one hand, and her own compulsory power and the absolute authority of the Pope over the bishops on the other.

The seventeenth canon affirms that the power of the church is compatible with civil authority,—which without a doubt it is, so long as the civil authority abides within the limits traced for it by the church. That authority may also, in the sense of Rome, be, in its order, supreme,—that is, not subject to any other civil authority, but always subject to the Pope, who is an authority of a higher order than the civil.

The eighteenth canon bases all civil authority on divine right. This is capable of more than one interpretation. First, it may mean that all existing authority is to be viewed as from God, whether it originated in conquest, prescription, or vote; or, secondly, it may mean that no civil authority is legitimate which has not divine sanction; and as among the baptized that sanction cannot be received except through the Pope, the consequence of such an interpretation would be obvious.

The nineteenth canon deliberately confounds natural and legal rights, as if the laws that create and protect legal rights were not themselves the outgrowth of natural rights. In the same way it confounds natural authority and legal authority.

The twentieth seems to put civil law and mere public opinion on the same level, and places both one and the other under the judgment of the church, and that as to their legitimacy or illegitimacy. "Judgment," of course, does not mean criticism, instruction, remonstrance, or warning. It means what the word would mean anywhere, in such solemn legislative language, namely, judicial sentence. "Légitimacy" or "illegitimacy," again, does not mean wisdom or folly, goodness or badness, but means what it says. Divine law includes church law, and what it forbids no civil law can warrant. Therefore the power claimed in this fundamental proposition is that with which we are already acquainted in the literature of the movement for reconstruction, that, namely, of declaring what laws of a particular state are or are not legitimate; every such state being considered as a province of the universal theocratic monarchy.—*The Pope, the Kings, and the People*, William Arthur, A. M., pp. 435-437. London: Hodder and Stoughton, 1903.

Creation, HEBREW AND BABYLONIAN ACCOUNT OF.—It is a widely current theory that the cosmology of the Hebrews, as reflected in Genesis 1 to 2: 4a, as well as in the prophets and in the poetic productions of Israel, was borrowed from the Babylonians. [p. 44] . . .

The sole argument of value that has been advanced for the Babylonian origin is, that in purely Israelite environment it is impossible to see how it should have been supposed that the primeval ocean alone existed at the beginning, for the manner in which the world rises in the Hebraic story corresponds entirely to Babylonian climatic conditions, where in the winter water holds sway everywhere until the god of the spring sun appears, who parts the water and creates heaven and earth. This cosmology, it is held, must therefore have had its origin in the alluvial plains, such as those of Babylonia, and not in the land of Palestine, still less in Syria or the Arabian desert. It also involves a special deity of spring or of the morning sun, such as Marduk was, and Yahweh was not. [p. 45] . . .

The Marduk-Tiamat myth, which belonged to the library of Ashurbanipal, is a late and elaborated attempt to explain the origin of things. The chief purpose of the legend as it has been handed down, is the glorification of the god Marduk, who, as is well known, absorbed the prerogatives and attributes of the other gods, after Hammurabi caused him to be placed at the head of the Babylonian pantheon. That is to say, it is quite apparent that the writer composed the work from existing legends. [p. 46] . . .

The composite character of the Babylonian creation myth being well established, and likewise that the amalgamation of the diversified elements took place some time prior to the establishment of Ashurbanipal's library, it seems reasonably certain that the two cosmologies, which are clearly distinguishable, represent a Semitic myth coming from the West, in which Marduk, the god of light, is arrayed against Tiamat, the god of darkness, and a Sumerian myth, presumably from Eridu, resulting in the establishment of order by Ea, as against the chaos, which is personified by Apsu.

Scholars are mistaken in assuming that there has been a complete transplanting of the Babylonian myth to the soil of Yahwism, or that the author of the Biblical story had before him not only the cosmological system of the Babylonians, but that particular form which has been incorporated into the Assyrian epic. On the contrary, in the light of these discussions, it seems reasonably certain that the Western Semites who emigrated to Babylonia carried their tradition with them to that land, which in time was combined with the Sumerian, resulting in the production discovered in the library of Ashurbanipal. [pp. 53, 54]—*"Amurru, the Home of the Northern Semites," Albert T. Clay, Ph. D., pp. 44-46, 53, 54. Philadelphia: The Sunday School Times Company, 1909.*

Creation, BABYLONIAN TRADITION OF.—It has been generally seen that this cosmogony bears a remarkable resemblance to the history of creation contained in the opening chapters of the book of Genesis. Some have gone so far as to argue that the Mosaic account was derived from it. Others, who reject this notion, suggest that a certain "old Chaldee tradition" was "the basis of them both." If we drop out the word "Chaldee" from this statement, it may be regarded as fairly expressing the truth. The Babylonian legend embodies a primeval tradition, common to all mankind, of which an inspired author has given us the true groundwork in the first and second chapters of Genesis. What is especially remarkable is the fidelity, comparatively speaking, with

which the Babylonian legend reports the facts. While the whole tone and spirit of the two accounts, and even the point of view from which they are taken, differ, the general outline of the narrative in each is nearly the same.—“*The Five Great Monarchies of the Ancient Eastern World*,” George Rawlinson, M. A., Vol. I, pp. 143, 144. New York: Dodd, Mead & Co.

Creed, THE APOSTLES'.—

1. I believe in God the Father Almighty, Maker of heaven and earth;
2. and in Jesus Christ his only Son our Lord;
3. who was conceived by the Holy Ghost, born of the Virgin Mary;
4. suffered under Pontius Pilate, was crucified, dead, and buried;
he descended into hell;
5. the third day he rose from the dead;
6. he ascended into heaven; and sitteth at the right hand of God the Father Almighty;
7. from thence he shall come to judge the quick and the dead:
8. I believe in the Holy Ghost;
9. the holy catholic church; the communion of saints;
10. the forgiveness of sins;
11. the resurrection of the body;
12. and the life everlasting.—“*A History of Creeds and Confessions of Faith*,” William A. Curtis, B. D., D. Litt., p. 64.

Creed, THE APOSTLES', TRADITION CONCERNING.—For centuries men believed the wonderful story told relative to the origin of the Septuagint, because the Septuagint was able comfortably to carry just such a story; and because the story satisfied the law of harmony and fitness.

This story is something like the story told of the Apostles' Creed, which is the creed of all Christendom. To begin with, the creed bears the apostles' names. It is called the Apostles' Creed. I find it printed in my copy of the New Testament Apocrypha; and this story, affirmed by Ambrose, accompanies it:

The twelve apostles as skilful artificers assembled together and made by their common advice this creed, by which the darkness of the devil is disclosed that the light of Christ may appear. Each apostle inserted an article; so that the creed is divided into twelve parts. The apostles, beginning with Peter, contributed as follows:

Peter — “I believe in God the Father Almighty,

John — “Maker of heaven and earth,

James — “And in Jesus Christ his only Son our Lord,

Andrew — “Who was conceived by the Holy Ghost, born of the Virgin Mary,

Philip — “Suffered under Pontius Pilate, was crucified, dead, and buried;

Thomas — “He descended into hell, and the third day he rose again from the dead;

Bartholomew — “He ascended into heaven, and sitteth at the right hand of God the Father Almighty.

Matthew — “From thence shall he come to judge the quick and the dead;

James, the son of Alphaeus — “I believe in the Holy Ghost, the holy catholic church,

Simon Zelotes — “The communion of the saints, the forgiveness of sins,

Jude, the brother of James — “The resurrection of the body,

Matthias — “And the life everlasting. Amen.” — “*Between the Testaments, or Interbiblical History*,” Rev. David Gregg, D. D., LL. D., pp. 35-37. New York: Funk and Wagnalls Company, 1907.

Creeds, NAMES OF.—Thus by the end of the seventh century the so-called Catholic or Ecumenical Creeds had assumed the forms in which they have come down to us. Sacred as the church has deemed them, and highly as it has valued them as bonds of unity and defences of the faith, they bear the marks of free handling, and became occasions of dissension. Their very titles reveal a certain wilfulness and pretension in their adoption. The Apostles' Creed is not the creed of the apostles: the Nicene Creed is not the creed of Nicæa, but the creed of Constantinople, based on the creed of Jerusalem, reinforced by elements from Nicæa, Chalcedon, and Toledo: the Athanasian Creed is not the creed of Athanasius, but the anonymous composition of Gallic orthodoxy at least a century later than the champion of the Nicene faith. Nor is one of them in its current form strictly catholic or ecumenical, for the Greek Orthodox Church gives no dogmatic sanction to the *Quicumque Vult*, the Apostles' Creed, or the *Te Deum*, and denounces the form of the Niceno-Constantinopolitan Creed which is current in the West, while in the churches beyond the Greek and Roman pale there is every conceivable variety of attitude toward each and all of them. The application to them, therefore, of the title of catholicity and ecumenicity, involves a similar kind, though not perhaps an equal degree, of pious exaggeration to that which is inherent in its use in the official designations of the great churches of the East and West.—“*A History of Creeds and Confessions of Faith*,” William A. Curtis, B. D., D. Litt., pp. 406, 407. New York: Charles Scribner's Sons, 1912.

Creed of Pope Pius IV, EPITOME OF DOCTRINES OF TRENT.—This creed was adopted at the famous Council of Trent, held in the sixteenth century, when the doctrines of the Reformation were already widely diffused through Europe, and joyfully accepted and held by the young Protestant churches of many lands. The Council of Trent was indeed Rome's reply to the Reformation. The newly recovered truths of the gospel were in its canons and decrees stigmatized as pestilent heresies, and all who held them accursed; and in opposition to them this creed was prepared and adopted.—“*Romanism and the Reformation*,” H. Grattan Guinness, D. D., F. R. A. S., pp. 77, 78. London: J. Nisbet & Co., 1891.

This creed of Pope Pius IV is the authoritative papal epitome of the canons and decrees of the Council of Trent. The importance of this council “depends upon the considerations, that its records embody the solemn, formal, and official decision of the Church of Rome—which claims to be the one holy, catholic church of Christ—upon all the leading doctrines taught by the Reformers; that its decrees upon all doctrinal points are received by all Romanists as possessed of infallible authority; and that every popish priest is sworn to receive, profess, and maintain everything defined and declared by it.”—*Id.*, p. 80.

The creed of Pope Pius IV,—which contains twelve articles not merely unknown to the primitive church, but, for the most part, contrary to what it received from Christ and his apostles, and destructive of it,—with an express declaration that “out of this faith” so enforced “there is no salvation.”—“*Letters to M. Gondon*,” Chr. Wordsworth, D. D., p. 6. London: Francis & John Rivington, 1848.

Pius IV now devoted his undivided attention to the completion of the labors of the Council of Trent. . . . Pius had the satisfaction of seeing the close of the long-continued council and the triumph of the Papacy over the antipapal tendencies which at times asserted them-

selves. His name is immortally connected with the "Profession of Faith," which must be sworn to by every one holding an ecclesiastical office.—*The Catholic Encyclopedia*, Vol. XII, art. "Pius IV," p. 129.

Creed, Roman, AUTHORITATIVE STATEMENT OF.—The Apostolic, Nicene, and Athanasian Creeds, and in general all the doctrinal decrees which the first four general councils have laid down in respect to the Trinity, and to the person of Christ, those Protestants who are faithful to their church, recognize in common with Catholics; and on this point the Lutherans, at the commencement of the Augsburg Confession, as well as in the Smalcald Articles, solemnly declared their belief. Not less explicit and public were the declarations of the Reformed. These formularies constitute the common property of the separate churches—the precious dowry which the overwise daughters carried away with them from the maternal house to their new settlements: they cannot accordingly be matter of discussion here, where we have only to speak of the disputes which occasioned the separation, but not of those remaining bonds of union to which the severed yet cling. We shall first speak of those writings wherein, at the springing up of dissensions, the Catholic Church declared her primitive domestic laws.

1. *The Council of Trent.*—Soon after the commencement of the controversies, of which Luther was the author, but whereof the cause lay hidden in the whole spirit of that age, the desire from many quarters was expressed and by the emperor Charles V warmly represented to the papal court, that a general council should undertake the settlement of these disputes. But the very complicated nature of the matters themselves, as well as numerous obstacles of a peculiar kind, which have seldom been impartially appreciated, did not permit the opening of the council earlier than the year 1545, under Pope Paul III. After several long interruptions, one of which lasted ten years, the council, in the year 1563, under the pontificate of Pius IV, was, on the close of the twenty-fifth session, happily concluded. The decrees regard dogma and discipline. Those regarding the former are set forth, partly in the form of treatises, separately entitled *decretum* or *doctrina*, partly in the form of short propositions, called *canones*. The former describe, sometimes very circumstantially, the Catholic doctrine; the latter declare in terse and pithy terms against the prevailing errors in doctrine. The disciplinary ordinances, with the title *Decretum de Reformatione*, will but rarely engage our attention.

2. The second writing, which we must here name, is the Tridentine, or Roman catechism, with the title *Catechismus Romanus ex Decreto Concilii Tridentini*. The fathers of the church, assembled at Trent, felt, themselves, the want of a good catechism for general use, although very serviceable works of that kind were then not altogether wanting. These, even during the celebration of the council, increased to a great quantity. None, however, gave perfect satisfaction; and it was resolved that one should be composed and published by the council itself. In fact, the council examined the outline of one prepared by a committee; but this, for want of practical utility and general intelligibility, it was compelled to reject. At length, when the august assembly was on the point of being dissolved, it saw the necessity of renouncing the publication of a catechism, and of concurring in the proposal of the papal legates, to leave to the Holy See the preparation of such a work. The Holy Father selected for this important task three distinguished theologians, namely, Leonardo Marino, archbishop of Lanciano; Egidio Foscarari, bishop of Modena; and Francisco Fureiro, a Portuguese Dominican. They were assisted by three cardinals, and the celebrated philologist, Paulus Manutius, who was to give the last finish to the Latin diction and style of the work.

It appeared in the year 1566, under Pope Pius IV, and as a proof of its excellence, the various provinces of the church — some even by numerous synodal decrees — hastened publicly to introduce it. This favorable reception, in fact, it fully deserved, from the pure evangelical spirit which was found to pervade it, from the unction and clearness with which it was written, and from that happy exclusion of scholastic opinions, and avoidance of scholastic forms, which was generally desired. It was, nevertheless, designed merely as a manual for pastors in the ministry, and not to be a substitute for children's catechisms, although the originally continuous form of its exposition was afterward broken up into questions and answers.

But now it may be asked, whether it possess really a symbolical authority and symbolical character? This question cannot be answered precisely in the affirmative; for, in the first place, it was neither published nor sanctioned, but only occasioned, by the Council of Trent. Secondly, according to the destination prescribed by the Council of Trent, it was not, like regular formularies, to be made to oppose any theological error, but only to apply to practical use the symbol¹ of faith already put forth. Hence, it answers other wants, and is accordingly constructed in a manner far different from public confessions of faith. This work, also, does not confine itself to those points of belief merely which, in opposition to the Protestant communities, the Catholic Church holds; but it embraces all the doctrines of the gospel; and hence it might be named (if the usage of speech and the peculiar objects of all formularies were compatible with such a denomination), a confession of the Christian church in opposition of all non-Christian creeds. If, for the reason first stated, the Roman catechism be devoid of a formal universal sanction of the church, so it wants, for the second reason assigned, all the internal qualities and the special aim which formularies are wont to have. In the third place, it is worthy of notice that on one occasion, in a controversy touching the relation of grace to freedom, the Jesuits asserted before the supreme authorities of the church, that the catechism possessed not a symbolical character; and no declaration in contradiction to their opinion was pronounced.

But if we refuse to the Roman catechism the character of a public confession, we by no means deny it a great authority, which, even from the very circumstance that it was composed by order of the Council of Trent, undoubtedly belongs to it. In the next place, as we have said, it enjoys a very general approbation from the teaching church, and can especially exhibit the many recommendations which on various occasions the sovereign pontiffs have bestowed on it. We shall accordingly often refer to it, and use it as a very important voucher for Catholic doctrine; particularly where the declarations of the Council of Trent are not sufficiently ample and detailed.

3. The *Professio Fidei Tridentina* [Tridentine Profession of Faith] stands in a similar relation.

4. Shortly after the times of the Council of Trent, and in part during its celebration, there arose within the Catholic Church doctrinal controversies, referring mostly to the relation between grace and freedom, and to subjects of a kindred nature; and hence, even for our purposes, they are not without importance. For the settlement of the dispute, the apostolic see saw itself forced to issue several constitutions, wherein it was obliged to enter into the examination of the matter in debate. To these constitutions belong especially the bulls, published by Innocent X, against the five propositions of Jansenius, and the bull *Unigenitus*, by Clement XI. We may undoubtedly say of these

¹ Symbol: . . . 3. Theol. A formal and authoritative statement of religious doctrine; a confession of faith; creed.— *New Standard Dictionary*.

constitutions, that they possess no symbolical character, for they only note certain propositions as erroneous, and do not set forth the doctrine opposed to the error, but suppose it to be already known. But a formulary of faith must not merely reject error; it must state doctrine. As the aforesaid bulls, however, rigidly adhere to the decisions of Trent, and are composed quite in their spirit; as they, moreover, have reference to many important questions, and settle, though only in a negative way, these questions in the sense of the above-named decrees; we shall occasionally recur to them, and illustrate by their aid many a Catholic dogma.

It is evident from what has been said, that the Catholic Church, in fact, has, in the matters in question, but one writing of a symbolical authority. All that, in any respect, may bear such a title, is only a deduction from this formulary, or a nearer definition, illustration, or application of its contents, or is in part only regulated by it, or in any case obtains a value only by agreement with it, and hence cannot, in point of dignity, bear a comparison with the original itself.—“*Symbolism*,” *John Adam Moehler, D. D. (R. C.), pp. 11-15.*

NOTE.—The preface to the first edition of Dr. Moehler’s work is dated “Tübingen, 1832.” Since that time the creed of the Roman Church has been enlarged by the addition of the dogma of the Immaculate Conception of the Virgin Mary, promulgated by Pope Pius IX in 1854, and the canons and decrees of the Vatican Council, 1869-70. These added dogmas are now of the same authority as the canons and decrees of Trent.—EDS.

Creed, Roman, PRINCIPAL AUTHORITIES FOR.—The doctrines of the Roman Catholic Church are laid down in the ecumenical creeds, the acts of nineteen or twenty ecumenical councils, the bulls of the popes, and especially the Tridentine and Vatican standards. The principal authorities are the canons and decrees of the Council of Trent (1563), the Profession of the Tridentine Faith, commonly called the Creed of Pius IV (1564); the Roman Catechism (1566), the decree of the Immaculate Conception (1854), and the Vatican decrees on the Catholic faith and the infallibility of the Pope (1870). The best summary of the leading articles of the Roman faith is contained in the Creed of Pope Pius IV, which is binding upon all priests and public teachers, and which must be confessed by all converts.—*Philip Schaff, D. D., in “New Universal Cyclopaedia,” Johnson, Vol. III, art. “Roman Catholic Church,” part 2, p. 1702.*

Criticism, LAWS OF.—I am not aware that the laws [“of the modern historical criticism”] in question have ever been distinctly laid down in a compendious, or even in an abstract form. They are assumed throughout the writings of our best historians, but they are involved in their criticisms rather than directly posited as their principles. I believe, however, that I shall not misrepresent them if I say that, viewed on their positive side, they consist chiefly of the four following canons:

1. When the record which we possess of an event is the writing of a contemporary, supposing that he is a credible witness and had means of observing the fact to which he testifies, the fact is to be accepted as possessing the first or highest degree of historical credibility. Such evidence is on a par with that of witnesses in a court of justice, with the drawback, on the one hand, that the man who gives it is not sworn to speak the truth, and with the advantage, on the other, that he is less likely than the legal witness to have a personal interest in the matter concerning which he testifies.

2. When the event recorded is one which the writer may be reasonably supposed to have obtained directly from those who witnessed it, we should accept it as probably true, unless it be in itself very im-

probable. Such evidence possesses the second degree of historical credibility.

3. When the event recorded is removed considerably from the age of the recorder of it, and there is no reason to believe that he obtained it from a contemporary writing, but the probable source of his information was oral tradition; still, if the event be one of great importance and of public notoriety, if it affected the national life or prosperity,—especially if it be of a nature to have been at once commemorated by the establishment of any rite or practice,—then it has a claim to belief as probably true, at least in its general outline. This, however, is the third, and a comparatively low, degree of historical credibility.

4. When the traditions of one race, which, if unsupported, would have had but small claim to attention, and none to belief, are corroborated by the traditions of another, especially if a distant or hostile race, the event which has this double testimony obtains thereby a high amount of probability, and if not very unlikely in itself, thoroughly deserves acceptance. The degree of historical credibility in this case is not exactly commensurable with that in the others, since a new and distinct ground of likelihood comes into play. It may be as strong as the highest, and it may be almost as weak as the lowest, though this is not often the case in fact. In a general way, we may say that the weight of this kind of evidence exceeds that which has been called the third degree of historical probability, and nearly approaches to the second.—“*The Historical Evidences of the Truth of the Scripture Records*,” George Rawlinson, M. A., pp. 39, 40. New York: John B. Alden, 1883.

Cross, BABYLONIAN ORIGIN OF.—The same sign of the cross that Rome now worships was used in the Babylonian mysteries, was applied by paganism to the same magic purposes, was honored with the same honors. That which is now called the Christian cross was originally no Christian emblem at all, but was the mystic Tau of the Chaldeans and Egyptians—the true original form of the letter T—the initial of the name of Tammuz. . . . That mystic Tau was marked in baptism on the foreheads of those initiated in the mysteries, and was used in every variety of way as a most sacred symbol. To identify Tammuz with the sun it was joined sometimes to the circle of the sun, sometimes it was inserted in the circle. Whether the Maltese cross, which the Romish bishops append to their names as a symbol of their episcopal dignity, is the letter T, may be doubtful; but there seems no reason to doubt that that Maltese cross is an express symbol of the sun; for Layard found it as a sacred symbol in Nineveh in such a connection as led him to identify it with the sun.—“*The Two Babylons*,” Rev. Alexander Hislop, pp. 197, 198, 7th edition. London: S. W. Partridge & Co.

Cross, PAGAN FORM OF PUNISHMENT.—As an instrument of death the cross was detested by the Jews. “Cursed is every one that hangeth on a tree” (Gal. 3: 13; cf. Deut. 21: 23); hence it became a stumbling-block to them, for how could one accursed of God be their Messiah? Nor was the cross differently considered by the Romans. “Let the very name of the cross be far away not only from the body of a Roman citizen, but even from his thoughts, his eyes, his ears.”

The earliest mode of crucifixion seems to have been by impalation, the transfixion of the body lengthwise and crosswise by sharpened stakes, a mode of death punishment still well known among the Mongol race. The usual mode of crucifixion was familiar to the Greeks, the Romans, the Egyptians, Persians, and Babylonians. Alexander the Great executed two thousand Tyrian captives in this way, after the fall

of the city. The Jews received this form of punishment from the Syrians and Romans. The Roman citizen was exempt from this form of death, it being considered the death of a slave. The punishment was meted out for such crimes as treason, desertion in the face of the enemy, robbery, piracy, assassination, sedition, etc. It continued in vogue in the Roman Empire till the day of Constantine, when it was abolished as an insult to Christianity.

Among the Romans, crucifixion was preceded by scourging, undoubtedly to hasten impending death. The victim then bore his own cross, or at least the upright beam, to the place of execution. This in itself proves that the structure was less ponderous than is commonly supposed. When he was tied to the cross, nothing further was done, and he was left to die from starvation. If he was nailed to the cross, at least in Judea, a stupefying drink was given him to deaden the agony. The number of nails used seems to have been indeterminate. A tablet, on which the feet rested or on which the body was partly supported, seems to have been a part of the cross to keep the wounds from tearing through the transfixed members.

The suffering of death by crucifixion was intense, especially in hot climates. Severe local inflammation, coupled with an insignificant bleeding of the jagged wounds, produced traumatic fever, which was aggravated by the exposure to the heat of the sun, the strained position of the body, and insufferable thirst. The wounds swelled about the rough nails, and the torn and lacerated tendons and nerves caused excruciating agony. The arteries of the head and stomach were surcharged with blood, and a terrific throbbing headache ensued. The mind was confused and filled with anxiety and dread foreboding. The victim of crucifixion literally died a thousand deaths. Tetanus not rarely supervened, and the rigors of the attending convulsions would tear at the wounds and add to the burden of pain, till at last the bodily forces were exhausted and the victim sank to unconsciousness and death. The sufferings were so frightful that "even among the raging passions of war, pity was sometimes excited."

The length of this agony was wholly determined by the constitution of the victim, but death rarely ensued before thirty-six hours had elapsed. Instances are on record of victims of the cross who survived their terrible injuries when taken down from the cross after many hours of suspension. Death was sometimes hastened by breaking the legs of the victims and by a hard blow delivered under the armpit before crucifixion. *Crura fracta* was a well-known Roman term.

The sudden death of Christ evidently was a matter of astonishment. Mark 15: 44. The peculiar symptoms mentioned by John (19: 34) would seem to point to a rupture of the heart, of which the Saviour died, independent of the cross itself, or perhaps hastened by its agony.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. II, art. "Cross," pp. 761, 762.

Crucifixion, DESCRIPTION OF.—Crucifixion was a punishment which the ancients inflicted only on the most notorious criminals and malefactors. The cross was made of two beams, either crossing at the top at right angles, or in the middle of their length like an X. There was, besides, a piece on the center of the transverse beam, to which was attached the accusation, or statement of the culprit's crime; together with a piece of wood that projected from the middle, on which the person sat as on a kind of saddle, and by which the whole body was supported. Justin Martyr, in his dialogue with Trypho the Jew, gives this description; and it is worthy of note that he lived in the former

part of the second century of the Christian era, before the punishment of the cross was abolished. The cross on which our Lord suffered, was of the former kind, being thus represented on all ancient monuments, coins, and crosses.

Crucifixion is one of the most cruel and excruciating deaths, which the art of ingeniously tormenting and extinguishing life ever devised. The naked body of the criminal was fastened to the upright beam by nailing or tying the feet to it, and on the transverse beam by nailing and sometimes tying the hands to it. Those members, being the grand instruments of motion, are provided with a greater quantity of nerves, which (especially those of the hands) are peculiarly sensible. As the nerves are the instruments of all sensation or feeling, wounds in the parts where they abound must be peculiarly painful, especially when inflicted with such rude instruments as large nails, forcibly driven through the exquisitely delicate tendons, nerves, and bones of those parts. The horror of this punishment will appear when it is considered that the person was permitted to hang (the whole weight of his body being borne up by his nailed hands and feet, and by the projecting piece in the middle of the cross) until he perished through agony and want of food. There are instances of crucified persons living in this exquisite torture several days. "The wise and adorable Author of our being has formed and constituted the fabric of our bodies in such a merciful manner that nothing violent is lasting. Friendly death sealed the eyes of those wretches generally in three days. Hunger, thirst, and acute pain dismissed them from their intolerable sufferings. The rites of sepulture were denied them. Their dead bodies were generally left on the crosses on which they were first suspended, and became a prey to every ravenous beast and carnivorous bird.

1. "Crucifixion obtained among several ancient nations, the Egyptians, Persians, Greeks, and Carthaginians. . . . But this manner of executing criminals prevailed most among the Romans. It was generally a servile punishment, and chiefly inflicted on vile, worthless, and incorrigible slaves. In reference to this, the apostle, describing the condescension of Jesus, and his submission to this most opprobrious death, represents him as taking upon him the form of a servant (Phil. 2: 7, 8), and becoming obedient to death, even the death of the cross.

2. "It was universally and deservedly reputed the most shameful and ignominious death to which a wretch could be exposed. In such an exit were comprised every idea and circumstance of odium, disgrace, and public scandal." Hence the apostle magnifies and extols the great love of our Redeemer, "in that while we were yet sinners, Christ died for us," and "for the joy set before him, endured the cross, despising the shame" (Rom. 5: 8; Heb. 12: 2), disregarding every circumstance of public indignity and infamy with which such a death was loaded. "It was from the idea they connected with such a death, that the Greeks treated the apostles with the last contempt and pity for publicly embarking in the cause of a person who had been brought to this reproachful and dishonorable death by his own countrymen. The preaching of the cross was to them foolishness (1 Cor. 1: 23); the promulgation of a system of religion that had been taught by a person who, by a national act, had publicly suffered the punishment and death of the most useless and abandoned slave, was in their ideas the last infatuation; and the preaching of Christ crucified, publishing in the world a religion whose Founder suffered on a cross, appeared the last absurdity and madness. The heathens looked upon the attachment of the primitive Christians to a religion whose publisher had come to such an end, as an undoubted proof of their utter ruin, that they were destroying their interest, comfort, and happiness by adopting such a system founded on such a dishonorable circumstance.

“The same inherent scandal and ignominy had crucifixion in the estimation of the Jews. They indeed annexed more complicated wretchedness to it, for they esteemed the miscreant who was adjudged to such an end not only to be abandoned of men, but forsaken of God. He that is hanged, says the law, is accursed of God. Deut. 21: 23. Hence St. Paul, representing to the Galatians the grace of Jesus, who released us from that curse to which the law of Moses devoted us, by being made a curse for us, by submitting to be treated for our sakes as an execrable malefactor, to show the horror of such a death as Christ voluntarily endured, adds, ‘It is written in the law, Cursed is every one that hangeth on a tree.’ Gal. 3: 13. And from this express declaration of the law of Moses concerning persons thus executed, we may account for that aversion the Jews discovered against Christianity, and perceive the reason of what St. Paul asserts, that their preaching of Christ crucified was to the Jews a stumblingblock. 1 Cor. 1: 23. The circumstance of the cross caused them to stumble at the very gate of Christianity.”—*“An Introduction to the Critical Study and Knowledge of the Holy Scriptures,”* Thomas Hartwell Horne, B. D., Vol. III, pp. 158-160. London: T. Cadell, 1839.

Curia.—Curia is a comprehensive term used in the phrase, *Curia Romana*, “The Court of Rome,” for the entire system of officials of various kinds and degrees who compose the administration of the Pope.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, -Vol. III, art “Curia,” p. 323.

Daniel, Book of, TIME OF WRITING OF.—In no respect do the actual contents of this book [Daniel] correspond with the relations and circumstances of the times of the Maccabees; but, on the contrary, they point decidedly to the time of the exile. The historical parts show an intimate acquaintance not only with the principal events of the time of the exile, but also with the laws and manners and customs of the Chaldean and Medo-Persian monarchies. The definite description (ch. 1: 1) of the first expedition of Nebuchadnezzar against Jerusalem, which is fabricated certainly from no part of the Old Testament, and which is yet proved to be correct, points to a man well acquainted with this event; so, too, the communication regarding King Belshazzar (ch. 5), whose name occurs only in this book, is nowhere else independently found. An intimate familiarity with the historical relations of the Medo-Persian kingdom is seen in the mention made of the law of the Medes and Persians (ch. 6: 9, 13), since from the time of Cyrus the Persians are always placed before the Medes, and only in the book of Esther do we read of the Persians and Medes (ch. 1: 3, 14, 18), and of the law of the Persians and Medes (ch. 1: 19).

An intimate acquaintance with the state regulations of Babylon is manifest in the statement made in ch. 1: 7 (proved by 2 Kings 24: 17 to be a Chaldean custom), that Daniel and his companions, on their being appointed for the king’s service, received new names, two of which were names derived from Chaldean idols; in the account of their food being brought from the king’s table (ch. 1: 5); in the command to turn into a dunghill (ch. 2: 5) the houses of the magicians who were condemned to death; in the death punishments mentioned in ch. 2: 5 and 3: 6, the being hewn to pieces and cast into a burning fiery furnace, which are shown by Ezekiel 16: 10; 23: 47; Jer. 29: 29, and other proofs, to have been in use among the Chaldeans, while among the Medo-Persians the punishment of being cast into the den of lions is mentioned (ch. 6: 8, 13 ff.). The statement made about the clothing worn by the companions of Daniel (ch. 3: 21) agrees with a passage in Herodotus

(i. 195); and the exclusion of women from feasts and banquets is confirmed by Xen., *Cyrop.*, v. 2, and Curtius, v. 1, 38. As to the account given in ch. 2: 5, 7, of the priests and wise men of Chaldea, Fr. Münter ("Religion der Babylon," p. 5) has remarked, "What the early Israelitish prophets record regarding the Babylonish religion agrees well with the notices found in Daniel; and the traditions preserved by Ctesias, Herodotus, Berosus, and Diodorus are in perfect accordance therewith." Compare with this what P. F. Stühr (*Die heidn. Religion. des alt. Orients*, p. 416 ff.) has remarked concerning the Chaldeans as the first class of the wise men of Babylon. A like intimate acquaintance with facts on the part of the author of this book is seen in his statements regarding the government and the state officers of the Chaldean and Medo-Persian kingdom (cf. Hgstb. *Beitr.* i, p. 346 ff.).

The prophetic parts of this book also manifestly prove its origin in the time of the Babylonian exile. The foundation of the world kingdom by Nebuchadnezzar forms the historical starting-point for the prophecy of the world kingdoms. "Know, O king," says Daniel to him in interpreting his dream of the world monarchies, "thou art the head of gold" (ch. 2: 38).

The visions which are vouchsafed to Daniel date from the reign of Belshazzar the Chaldean, Darius the Median, and Cyrus the Persian (ch. 7: 1; 8: 1; 9: 1; 10: 1). With this stands in harmony the circumstance that of the four world kingdoms only the first three are historically explained, viz., besides the first of the monarchy of Nebuchadnezzar (ch. 2: 37), the second of the kingdom of the Medes and Persians, and the third of the kingdom of Javan, out of which, at the death of the first king, four kingdoms shall arise toward the four winds of heaven (ch. 8: 20-22). Of the kings of the Medo-Persian kingdom, only Darius the Median and Cyrus the Persian, during whose reign Daniel lived, are named. Moreover the rise of yet four kings of the Persians is announced, and the warlike expedition of the fourth against the kingdom of Javan, as also the breaking up and the division toward the four winds (ch. 11: 5-19) of the kingdom of the victorious king of Javan. [pp. 46-48] . . .

The contents of Daniel 9 accord with the age of the Maccabees still less than do the visions of the world kingdoms. Three and a half centuries after the accomplishment of Jeremiah's prophecy of the desolation of Judah, after Jerusalem and the temple had been long ago rebuilt, it could not come into the mind of any Jew to put into the mouth of the exiled prophet Daniel a penitential prayer for the restoration of the Holy City, and to represent Gabriel as having brought to him the prophecy that the seventy years of the desolation of Jerusalem prophesied of by Jeremiah were not yet fulfilled, but should only be fulfilled after the lapse of seventy year-weeks, in contradiction to the testimony of Ezra, or, according to modern critics, of the author of the books of Chronicles and of Ezra, living at the end of the Persian era, that God, in order to fulfil his word spoken by Jeremiah the prophet, had in the first year of Cyrus stirred up the spirit of Cyrus the king of Persia to send forth an edict throughout his whole kingdom, which directed the Jews to return to Jerusalem, and commanded them to rebuild the temple. 2 Chron. 36: 22 f.; Ezra 1: 1-4.

If now, in conclusion, we take into consideration the religious spirit of this book, we find that the opponents of its genuineness display no special gift of *διακρίσις πνευμάτων* [*diakrīsis pneumatōn*, discerning of spirits], when they place the book of Daniel in the same category with the Sybilline Oracles, the fourth book of Ezra (= 2 Esdras), the book of Enoch, the *Ascensio Jesajæ*, and other pseudepigraphical products of

apocryphal literature, and represent the narrative of the events of Daniel's life and his visions as a literary production after the manner of Deuteronomy and the book of Koheleth (Ecclesiastes), which a Maccabean Jew has chosen, in order to gain for the wholesome truths which he wished to represent to his contemporaries the wished-for acceptance (Bleek, p. 593 f.). [pp 49, 50] . . .

Still less can it be conceived that (as Bleek, p. 604, says) the author of this book had "without doubt Antiochus Epiphanes before his eyes" in Nebuchadnezzar (ch. 4), and also in Belshazzar (ch. 5). It is true that Nebuchadnezzar and Belshazzar, according to ch. 4 and 5, sin against the Almighty God of heaven and earth and are punished for it, and Antiochus Epiphanes also at last fell under the judgment of God on account of his wickedness. But this general resemblance, that heathen rulers by their contact with the Jews did dishonor to the Almighty God, and were humbled and punished for it, repeats itself at all times, and forms no special characteristic of the time of Antiochus Epiphanes. [p. 52] . . .

The narratives regarding Nebuchadnezzar, his dream, the consecration of the golden statue, and his conduct after his recovery from his madness, as well as those regarding Darius (ch. 6), could not be invented, at least could not be invented by a Maccabean Jew, because in the pre-exilian history there are altogether wanting types corresponding to the psychological delineation of these characters. It is true that a Pharaoh raised Joseph, who interpreted his dream, to be the chief ruler in his kingdom, but it does not come into his mind to give honor to the God who revealed in the dream what would befall his kingdom. Genesis 41. For the other narratives of this book there are wanting in the Old Testament incidents with which they could be connected; and the resemblance between the life-experience of Joseph and that of Daniel extends only to these general matters, that both received from God the gift of interpreting dreams, and by means of this gift brought help and deliverance to their people: in all details, however, Daniel is so different from Joseph that the delineation of his portrait as found in this book cannot be regarded as a copy of the history of Joseph. [pp. 53, 54] . . .

Finally in the Sibyls there is wanting a prophetic object. The prophetic object of Daniel is the world power over against the kingdom of God. This historico-prophetic idea is the determinating, sole, all-penetrating idea in Daniel, and the center of it lies throughout in the end of the world power, in its inner development and its inner powerlessness over against the kingdom of God. The four world-forms do not begin with the history of nations and extend over our present time. On the contrary, the creative prophetic spirit is wanting to the Sibyl; not one historical thought of deliverance is peculiar to it; it is a genuine Alexandrine compilation of prophetic and Græco-classic thoughts externally conceived.

The thought peculiarly pervading it, to raise Judaism to the rank of the world religion, is only a human reflection of the divine plan, that in Abraham all the nations shall be blessed, which pervades all the prophets as the great thought in the history of the world; in Daniel it comes out into the greatest clearness, and is realized by Christianity. This prophetic world-thought the Sibyl has destroyed, i. e., has religiously spiritualized and politically materialized it. "Not the living and holy covenant God Jehovah, who dwells on high and with the contrite in heart, but Godhead uncreated and creating all things, without distinction in himself, the invisible God, who sees all things, who is neither male nor female, as he appears at a later period in the teaching

of the school of Philo, is he whom the Sibyl in very eloquent language declares to the heathen. But of the God of Israel, who not only created the world, but who also has a divine kingdom on the earth, and will build up this kingdom,—in a word, of the God of the history of redemption, as he is seen in his glory in Daniel, we find no trace whatever.”

The materialistic historic prophecy of the Sibyllist corresponds with this religious spiritualism. He seeks to imitate the prophecies of Daniel, but he does not know the prophetic fundamental thought of the kingdom of God over against the kingdom of the world, and therefore he copies the empirical world history: “First, Egypt will rule, then Assyria, Persia, Media, Macedonia, Egypt again, and then Rome.”

Thus the Sibylline Apocalyptic is fundamentally different from the prophecies of Daniel. Whoever has a mind so little disciplined that he cannot perceive this difference, cannot be expected to know how to distinguish between the prophecies of Daniel and the philosophical reflections of the book of Koheleth. If Koheleth brings forward his thoughts regarding the vanity of all things in the name of the wise king Solomon, then is this literary production, which, moreover, is so very transparent that every reader of the book can see through it, altogether comprehensible. If, on the other hand, a Maccabean Jew clothe his own self-conceived ideas regarding the development of the war of the heathen world powers against the people of God in revelations from God, which the prophet living in the Babylonian exile might have received, then this undertaking is not merely literary deception, but at the same time an abuse of prophecy, which, as a prophesying out of one's own heart, is a sin to which God in his law has annexed the punishment of death.

If the book of Daniel were thus a production of a Maccabean Jew, who would bring “certain wholesome truths” which he thought he possessed before his contemporaries as prophecies of a divinely enlightened seer of the time of the exile, then it contains neither prophecy given by God nor in general wholesome divine truth, but mere human invention, which, because it was clothed with falsehood, could not have its origin in the truth. Such a production Christ, the eternal personal Truth, never could have regarded as the prophecy of Daniel the prophet, and commended to the observation of his disciples, as he has done. Matt. 24: 15; cf. Mark 13: 14.

This testimony of our Lord fixes on the external and internal evidences which prove the genuineness of the book of Daniel the seal of divine confirmation. [pp. 55-57]—“*The Book of the Prophet Daniel*,” C. F. Keil, translated from the German by Rev. M. G. Easton, A. M., Introduction, pp. 46-57. Edinburgh: T. & T. Clark, 1872.

Daniel, Book of, DATE OF.—There is one other theory to consider; it is, that Daniel is indeed a divine book, rightly used as an authority in the New Testament; but that it was given forth, not to a prophet in Babylon, but to an inspired prophet in the days of the Maccabees. [p. 268] . . .

Every point already proved, which shows that Daniel was used and known in and before Maccabean times, meets this theory as fully as that of the rejecters of Daniel altogether. The question, whether it was worthy of God to do any particular thing, calls for another inquiry; namely, whether he *has* so seen fit or not to do it. Thus, on grounds already stated, we may say that God did not see fit to give forth this portion of Scripture in Maccabean times.

But we have further proof in refutation of this theory. If we admit the book to possess any authority at all, then the writer was a

prophet; as a prophet the Jews have ever owned him, and by the name of prophet does our Lord designate him. On this theory, then (which professes to admit the authority of Scripture), a prophet he certainly was. But in the Maccabean days there was no prophet at all. When Judas Maccabeus purged the temple from the pollutions of Antiochus (B. C. 165), and removed the idol which had been erected on the altar, "they took counsel concerning the altar of burnt offering which had been polluted, what they should do with it. And they determined, with good counsel, to pull it down, lest it should be a reproach unto them, because the Gentiles had defiled it: and they pulled down the altar, and laid up the stones in the mountain of the house, in a fitting place, until there should be a prophet to answer the question concerning them." 1 Mac. 4: 44-46. Twenty-two years later (B. C. 143), when Simon, the last survivor of the sons of Mattathias, was the chief of the Jewish people, "it pleased the Jews, and the priests, that Simon should be leader and high priest forever, until there should arise a faithful prophet." 1 Mac. 14: 41. Thus certain it is that the Maccabean age knew of no prophet. Nor had there been one for a long time: "There was great tribulation in Israel, such as was not from the time that no prophet appeared amongst them." 1 Mac. 9: 27.—*Remarks on the Prophetic Visions in the Book of Daniel*, S. P. Tregelles, LL. D., pp. 268-270. London: Samuel Bagster & Sons, 1883.

It is certain that at the Christian era the book of Daniel was commonly received by the Jews as the prophecy of a servant of God in Babylon, written about five centuries and a half before. Of this the New Testament and Josephus are sufficient proofs. How fully the rulers of the Jews received it, is shown by their charge of blasphemy against our Lord for applying its terms to himself. Had this book been one of doubtful authority or obscure origin, they could not have thus regarded the use which he made of its contents.—*Id.*, p. 224.

Daniel, Book of, DATE OF.—It is now conceded that there are neither Greek words nor Græcisms, beyond the names of two or three musical instruments. In the ignorance of general philology at the close of the last century, words whose Semitic origin was not obvious, or which belonged to the Indo-European family, nay, some whose Aramaic origin is obvious, were assumed to be Greek. . . . Of these nine or ten alleged Greek words (two are from the same root), improved philology swept away at once all which are not names of musical instruments; three roots belonging to the Aryan family, two probably being genuine Chaldee. . . . Now, whether there remain two or three musical instruments, this would be nothing more remarkable than the corresponding fact that Greeks imported Syriac or Hebrew names of instruments, together with the instruments themselves, as *κινύρα, νάβλα* [*kinura, nabla*]. We know that the Babylonians loved foreign music also, and that they saddened their Hebrew captives by bidding them sing to their harps some "of the songs of Zion." Isaiah, foretelling the destruction of Babylon, says, "Thy pomp is brought down to the grave, the noise of thy viols" (*nebaleica*). Babylon was "a city of merchants;" she "exulted in her ships." Her manufactures found their way to Palestine in the days of Joshua. The Euphrates connected Babylon downward with India, and above even with Armenia and the line of Tyrian commerce, and, through Tyre, with Greece. [pp. 24, 25] . . .

Criticism then, as it became more accurate, retreated, point by point, from all which, in its rashness, it had asserted. First, it gave up the so-called Græcisms; then, that there were any Greek words in Daniel except three of the musical instruments; then, that there was anything

incredible in some Greek musical instruments being used at Nebuchadnezzar's solemn religious festival; lastly, this crotchet, that two of the musical instruments were Macedonian words, must give way likewise. Yet at each stage these pseudo-criticisms did their work. Those who disbelieved Daniel believed the authority of the critics.—“*Daniel the Prophet*,” *Rev. E. B. Pusey, D. D., pp. 23-25, 30. London: James Parker & Co., 1868.*

Daniel, Book of, DATE OF, PROVED BY ITS ARAMAIC.—The modern opponents of the book of Daniel have been constrained to admit that the Chaldee of Daniel is nearly identical with that of Ezra, and is as distinct as his from that of the earliest Targums. The Aramaic of Ezra consists chiefly of documents from 536 B. C., the first year of Cyrus, to the seventh year of Artaxerxes Longimanus, B. C. 458. The documents are, a decree of Cyrus embodied in one of Darius Hystaspes; two letters of Persian officials to the kings; rescripts of pseudo-Smerdis, Darius Hystaspes, and Artaxerxes. . . . This Aramaic then is anyhow the Aramaic of the first half of the fifth century before our Lord; most of it probably is original Aramaic of persons not Jews. Some of Daniel's Aramaic is stated in his book to have been written “in the first year of Belshazzar,” about 542 B. C., six years before the earliest of the documents in Ezra, and some sixty-four years before the latest. The great similarity between the Aramaic of these writings is such as one should expect from their nearness; at the same time there is variation enough utterly to exclude any theory that the Chaldee of Daniel could have been copied from that of Ezra.—*Id., pp. 40, 41.*

Daniel, Book of, DATE OF, PROVED BY ITS HEBREW.—In fine, then, the Hebrew of Daniel is exactly that which you would expect in a writer of his age and under his circumstances. It has not one single idiom unsuited to that time. The few Aryan or Syriac words remarkably belong to it. The Chaldee marks itself out as such, as could not have been written at the time when, if it had not been a divine and prophetic book, it must have been written.

No opponent has ever ventured to look steadily at the facts of the correspondence of the language of Daniel and Ezra, and their difference from the language of the earliest Targums.

It is plainly cumulative evidence, when both portions so written are united in one book. Over and above, the fact that the book is written in both languages, suits the times of Daniel, and is inexplicable by those who would have it written in the time of the Maccabees. No other book, or portion of a book, of the canon approximates to that date. The last book, Nehemiah, was finished two and one-half centuries before, viz., about B. C. 410.

The theory of Maccabee Psalms lived too long, but is now numbered with the dead. Only one or two, here and there, who believe little besides, believe in this phantom of a past century. But, even if such Hebrew, and (which is utterly inconceivable) such Aramaic, could have been written in the times of the Maccabees, it would still have been inexplicable that both should be written.

If the object of the writer be supposed to have been to write as should be most readily understood, this would account for the Aramaic; but then one who wrote with that object would not have written in Hebrew what was of most interest to the people, what was most especially written for those times. If his object had been (as was that of Haggai, Zechariah, Malachi) to write in the language of the ancient prophets, then he would not have written in Aramaic at all. The

prophecies in the Chaldee portion of Daniel are even more comprehensive for the most part than those of the Hebrew. Had such been the object, one should have rather expected that, with the exception of the prophecy of the seventy weeks, the languages should have been reversed. For the Aramaic portions confessedly speak most of the kingdom of the Messiah.

The use then of the two languages, and the mode in which the prophet writes in both, correspond perfectly with his real date; they are, severally and together, utterly inexplicable according to the theory which would make the book a product of Maccabee times. The language then is one mark of genuineness, set by God on the book. Rationalism must rebel, as it has rebelled; but it dare not now, with any moderate honesty, abuse philology to cover its rebellion.—“*Daniel the Prophet*,” Rev. E. B. Pusey, D. D., pp. 57-59. London: James Parker & Co., 1868.

Daniel, Book of, RELIABILITY OF.—None of the historic statements of Daniel can be invalidated. Alleged errors are as follows:

1. No secular historian names Belshazzar, therefore Belshazzar never existed. But in 1854 Belshazzar was found in the monuments.

2. Daniel calls Nebuchadrezzar king before Nabopolassar died. But so does Jeremiah (27: 6); Nebuchadrezzar was admitted to co-sovereignty.

3. Daniel terms a guild of wise men “Chaldeans,” a use unknown till four centuries after the exile. But Herodotus (i. 181, 185) in the same century with Daniel uses the same term.

4. Belshazzar was not king, nor was he the son or grandson of Nebuchadrezzar. But somebody was left in command at Babylon when Nabonidus led out the army to Sippar. Who but his oldest and favorite son? Exercising royal authority, Belshazzar was king as much as was Nebuchadrezzar in similar circumstances. The queen mother (Dan. 5: 11) said Nebuchadrezzar was Belshazzar’s father (or grandfather). Probabilities sustain her truthfulness, thus: Evil-Merodach, Nebuchadrezzar’s son, succeeded his father, and was succeeded by Neriglissar because he had married a daughter of the great king, the legitimate successor being Neriglissar’s son. The son of Neriglissar dying, how came Nabonidus to occupy the throne in turbulent Babylon, unchallenged for seventeen years? If he had married another daughter of Nebuchadrezzar, then his son Belshazzar was grandson of Nebuchadrezzar, and legitimate heir, and the prophecy of Jeremiah 27: 6, 7, “Nebuchadrezzar, his son, and son’s son,” was fulfilled.

5. Daniel 1: 1, “third year,” is inconsistent with Jeremiah 36: 9; 46: 2, “fourth or fifth year.” This, if true, would eliminate the conjectured Maccabean fabricator, for a fabricator with Jeremiah before him (Dan. 9: 2) would not contradict Jeremiah in the first sentence of his romance. But there is no inconsistency.

6. The annalistic tablet of Cyrus intimates that Babylon was taken easily. This agrees with Daniel (5: 30, 31), but there must have been some struggle, for the tablet says “the king’s son died,” and Daniel says “that night Belshazzar was slain.” The tablet says further that the city yielded to Gobryas, — Cyrus not appearing for several weeks, — and that Gobryas was made governor and appointed other governors; all of which corresponds to Darius the Mede, who “received” the kingdom and appointed satraps, etc. Dan. 5: 30; 6: 1. Cyrus had other conquests to make, and left a subordinate king in Babylon, wisely appointing a Mede. . . .

7. There are three Greek words in Daniel 3: 5. They are the names of musical instruments, and these carry their native names with them.

8. Part of the book of Daniel is in Aramaic (2: 4 to 7: 28). But so is Ezra 4: 8 to 6: 18. Ezra, too, was brought up in Babylon. His Aramaic is "all but identical" (Driver) with Daniel's. Aramaic was the vernacular. Each writer drops into it upon slight suggestion, Ezra upon quoting an Aramaic letter; Daniel upon quoting the frightened Chaldeans. The tablets from Nippur in course of decipherment by Professor Clay are in point; the business contracts are written in Babylonian cuneiform, the labels or docketts on the back are in Aramaic, for quick reference by the clerks in the office.

As to the other "historic inaccuracies," as Daniel's being too young for Ezekiel to have known—he was forty, possibly fifty, years old when Ezekiel wrote of him; as to his not knowing how to spell the name Nebuchadrezzar—he spells it as Kings, Chronicles, and Ezra do, and as Jeremiah does half the time. On the other hand, there was a Daniel, eminent, wise, and godly enough to be linked with Noah and Job. Eze. 14: 14, 20. There is no Daniel but the man whose book is under consideration and whom Jesus called a prophet. Matt. 24: 15. The incident narrated by Josephus (*Ant.*, XI. viii. 5), that Alexander saw Daniel's mention of himself, is confirmed by the fact that, while Alexander destroyed every city in Syria friendly to Persia, he spared and greatly favored Jerusalem.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. III, art. "Daniel, Book of," p. 350.

Daniel, Book of, RELIABILITY OF DATES IN.—Daniel 1: 1 reads: "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it." The German rationalists denounce this statement as a blunder. Their humble disciples, the English skeptics, accept their conclusion and blindly reproduce their arguments. Dr. Driver (*more suo*) takes a middle course and brands it as "doubtful" ("Daniel," pp. xlvi and 2). I propose to show that the statement is historically accurate, and that its accuracy is established by the strict test of chronology.

A reference to Rawlinson's "Five Great Monarchies" (Vol. III, 488-494), and to Clinton's "*Fasti Hellenici*," will show how thoroughly consistent the sacred history of this period appears to the mind of a historian or a chronologer, and how completely it harmonizes with the history of Berosus. Jerusalem was first taken by the Chaldeans in the third year of Jehoiakim. His fourth year was current with the first year of Nebuchadnezzar (Jer. 25: 1). This accords with the statement of Berosus that Nebuchadnezzar's first expedition took place before his actual accession (Josephus, *Apion*, i. 19). . . . What Berosus says is that when Nebuchadnezzar heard of his father's death, "he set the affairs of Egypt and the other countries in order, and committed the captives he had taken from the Jews, and the Phœnicians, and Syrians, and of the nations belonging to Egypt, to some of his friends . . . while he went in haste over the desert to Babylon." Will the critics tell us how he could have had Jewish captives if he had not invaded Judea; how he could have reached Egypt without marching through Palestine; how he could have returned to Babylon *over the desert* if he had set out from Carchemish on the Euphrates! . . .

According to the Canon of Ptolemy, the reign of Nebuchadnezzar dates from B. C. 604; i. e., his accession was in the year beginning the 1st Thoth (which fell in January), B. C. 604. But the captivity began in Nebuchadnezzar's eighth year (cf. Eze. 1: 2 and 2 Kings 24: 12); and in the thirty-seventh year of the captivity Nebuchadnezzar's successor was on the throne (2 Kings 25: 27). This, however, gives Nebu-

chadnezzar a reign of at least forty-four years, whereas according to the canon (and Berosus confirms it) he reigned only forty-three years. It follows, therefore, that Scripture antedates his reign and computes it from B. C. 605. (Clinton, F. H., Vol. I, p. 367.) This might be explained by the fact that the Jews acknowledged him as suzerain from that date. But it has been overlooked that it is accounted for by the *Mishna* rule of computing regnal years from Nisan to Nisan. In B. C. 604, the first Nisan fell on the 1st April, and according to the *Mishna* rule the king's second year would begin on that day, no matter how recently he had ascended the throne. Therefore the fourth year of Jehoiakim and the first year of Nebuchadnezzar (Jer. 25: 1) was the year beginning Nisan B. C. 605; and the third year of Jehoiakim, in which Jerusalem was taken and the servitude began, was the year beginning Nisan B. C. 606.

This result is confirmed by Clinton, who fixes the summer of B. C. 606 as the date of Nebuchadnezzar's first expedition. And it is strikingly confirmed also by a statement in Daniel which is the basis of one of the quibbles of the critics: Daniel was kept three years in training before he was admitted to the king's presence, and yet he interpreted the king's dream in his second year. Dan. 1: 5, 18; 2: 1. The explanation is simple. While the Jews in Palestine computed Nebuchadnezzar's reign in their own way, Daniel, a citizen of Babylon and a courtier, of course accepted the reckoning in use around him. But as the prophet was exiled in B. C. 606, his three years' probation ended in B. C. 603, whereas the second year of Nebuchadnezzar, reckoned from his actual accession, extended to the early months of B. C. 602.

Again: the accession of Evil-Merodach was in B. C. 561, and the thirty-seventh year of the captivity was then current. 2 Kings 25: 27. Therefore the captivity dated from the year Nisan 598 to Nisan 597. But this was (according to Jewish reckoning) the eighth year of Nebuchadnezzar (2 Kings 24: 12). His reign, therefore, dated from the year Nisan 605 to Nisan 604. And the first siege of Jerusalem and the beginning of the servitude was in the preceding year, 606-605.—“*Daniel in the Critics' Den*,” Sir Robert Anderson, K. C. B., LL. D., pp. 153-157. London: James Nisbet & Co., 1902.

Daniel, Book of, UNITY AND GENUINENESS OF.—The question really is, whether there is evidence for the unity of the book of Daniel, and whether there is evidence for the book being genuine. There is no reason to suppose that chapter 11 is not an integral portion of the book, and there is abundant evidence to show that the book is genuine. This being so, therefore, the character of chapter 11 must determine our notions of Biblical prophecy, and not our notions of Biblical prophecy decide, in the face of the evidence, that Daniel 11 is not genuine. There may, however, be much more moral and spiritual interest even in these dry details than we at first suppose, if they really are an indication and evidence of God's tender and presiding care for his people.

“On the side of the earlier date (i. e., B. C. 570-536), the external arguments are as follows:

“(a) The assertion of Josephus (*Ant.*, xi, 8) that Jaddua showed to Alexander the predictions of his conquests in the book of Daniel. But the doubt which rests over the story generally, and the acknowledged incorrectness of some of its details (see Dr. Westcott in Dictionary of the Bible—‘Alexander,’ and Lecture xlvii) deprive this allusion of serious weight; and it is difficult not to suspect something of an apologetic tone in Josephus (*Ant.*, x, 11, 7). ‘Methinks the historian doth protest too much.’”

It is remarkable that in the article of Westcott here referred to, he says, "But admitting the incorrectness of the details of the tradition as given by Josephus, here are several points which confirm the truth of the main fact. . . . Above all, the privileges which Alexander is said to have conferred upon the Jews, including the remission of tribute every sabbatical year, existed in later times, and imply some such relation between the Jews and the great conqueror as Josephus describes. Internal evidence is decidedly in favor of the story, even in its picturesque fulness."

It must not be forgotten, moreover, that Josephus was in no way concerned to maintain the genuineness of Daniel, seeing that Porphyry had not yet denied it. He is therefore, so far, a purely independent witness; does not "protest" at all, but only testifies without design, to the undoubted esteem in which the book was held by his own nation and in his own time. In this respect there cannot well be higher testimony of that age; and it is inconceivable that a book which first started into existence B. C. 165 should have acquired the renown which led Josephus to say of it, "We believe that Daniel conversed with God; for he did not only prophesy of future events, as did the other prophets, but he also determined the time of their accomplishment; and while the prophets used to foretell misfortunes, and on that account were disagreeable both to kings and to the multitude, Daniel was to them a prophet of good things, and this to such a degree that, by the agreeable nature of his predictions, he procured the good will of all men; and by the accomplishment of them he procured the belief of their truth, and the opinion of a sort of divinity for himself among the multitude." Is it likely that the whole nation could have been so deceived by an unknown writer who palmed off upon them his previously unknown production under the name of a man otherwise almost unknown in B. C. 165? . . .

It is only too obvious that men disparage the genuineness of Daniel because of the startling and stupendous narratives it contains. If the book can be reasonably supposed to be of doubtful authority, then it is a simple matter dealing with the marvels recorded, because then they become doubtful too. Miracle and prophecy are alike relegated to the haze of the impalpable obscure, and we are left in the suspense of indecision and the uncertainty of pious sentiment. Whereas, if Daniel is genuine and authentic, then the whole question of the supernatural in prophecy and miracle is determined once for all in a startling and conclusive manner—a consummation by no means to be desired, or, if probable, to be endured [by the higher critics]. . . .

It cannot be denied that *externally* there is no evidence whatever of a positive kind against the genuineness of Daniel. What indications there are—for they cannot be called evidence—are of a negative and wholly subjective kind. For instance, the omission of the name of Daniel in Ecclesiasticus, though strange, can be otherwise accounted for than by supposing the book not then known; and if 17: 17 implies a knowledge of Daniel, as it certainly *may* do, it of course effectually disposes of the argument from, and counterbalances this omission. The book of Baruch, which is probably as old as, if no older than, the late date assigned to Daniel, bears evidence of acquaintance with that book. (See Pusey, p. 361.¹) On the other hand, the positive evidence of Josephus being of a purely spontaneous character, as it clearly is,—for he could have had no motive in saying what he said, since he held no brief for Daniel more than any other book of Scripture,—is very strong

¹ The reference here is to Dr. Pusey's appeal to the book of Baruch to show that the book of Daniel could not have been written in or subsequent to the time of the Maccabees.—Eds.

as evidence of what was and had been the current opinion of the nation. How could he or any one have supposed that the conquests of Alexander the Great had been predicted in Daniel if the book was of the time of the Maccabees? and even if his story about Jaddua is fabricated, what would it have had to rest on if not this general belief?—he could not have fabricated that.

It will be seen, therefore, that the "arguments" above spoken of, when examined, are virtually insubstantial; and this being so, their "collective weight" cannot be of any consideration in itself, and still less can it lend additional weight to "each argument singly." We can only conclude that the evidence against the Maccabean origin of Daniel is of an objective character, while the presumptions for it are wholly subjective.

With regard to the other point, that no parallel instance of detailed prophecy can be adduced from Scripture, this must depend wholly upon our previous verdict on the date of Scripture. If we adopt revolutionary notions about the books, we shall then be careful to make facts bend accordingly; but it must be allowed without now going into these questions, that, taking them as they appear, *prima facie*, we find the time of sojourn in Egypt was foretold to Abraham, and that this fact was known and remembered at the time of the exodus, and was appealed to, notwithstanding the patent discrepancy on the surface of the narrative; that the destruction of the builder of Jericho was foretold, and likewise the desolation of Jeroboam's altar, with the name of the king who should accomplish the overthrow of his unauthorized worship; that the name of Cyrus as the king who was to lay the foundation of the temple was twice foretold by Isaiah; and that many of the latter prophecies of Zechariah are hardly less definite than those of Daniel. At all events, in these instances we have examples of the kind of prophecy that astonishes us in Daniel, although there can be no doubt that in him it reaches its climax. To me it seems absolutely certain that there are specimens of prophecy in its predictive aspect in Daniel that no special pleading can set aside or explain; and this being so, it is merely a matter of degree whether we acknowledge more or less.

It is clear, however, when we take into consideration the several instances named above, we must either admit the force of the cumulative evidence for prophecy, or must suppose that the several books in which these predictions occur were so arranged and modified for the express purpose of presenting that appearance of prophecy which as a matter of fact they do present. Is this consistent, we may ask, not with some particular theory of inspiration, but with the acknowledgment of any such authentication of the Scripture record as would show it to be the medium of a veritable revelation given and not invented? As Dr. Westcott says, "'Revelation,' however communicated, is itself a miracle, and essentially as inconceivable as any miracle." Is there any evidence that such a revelation has been given and preserved, or is the idea essentially erroneous, and as such to be discarded? To me it seems that the Bible as a fact is the permanent obstacle to so discarding it. "The general style of Biblical prophecy" is, *per se*, as little to be accounted for, if it means what it says, as any actual prediction would be. Before we can implicitly trust any single declaration of Scripture as an authorized, and therefore reliable, assertion,—such, for example, as God is love,—we must admit the possibility of such knowledge being so communicated as to be thereby authorized; but no sooner is this done than it becomes logically conceivable that the method of communication selected for conveying revelation might embrace the agencies of miracle and prophecy; and whether or not this has been the case must be

determined by evidence; but if we do not shut our eyes to the evidence for the genuineness of Daniel, which is not fairly to be set aside, we must admit the operation of prophecy in its predictive aspect there.—“*Old Testament Prophecy*,” Rev. Stanley Leathes, D. D., pp. 268-274. London: Hodder and Stoughton, 1880.

Decretal Letters, ORIGIN OF.—Another practice commenced by Syricius, the immediate successor of Damasus, contributed greatly to augment the influence of the Roman See. This was the writing of letters purporting to be expositions of church law. The first of these documents, known as the Decretal Epistles, was promulgated by Syricius in the very beginning of his episcopate. A letter had reached Rome from Himerius, a Spanish bishop, soliciting instruction on various points of ecclesiastical discipline. Damasus, to whom it was addressed, was now dead; but his successor submitted the communication to a meeting of his colleagues assembled, probably, on the occasion of his ordination; and, in a long reply, dictated with an air of authority, Syricius gave specific directions in reference to the several questions suggested by this Spanish correspondent. One of the inquiries of Himerius related to the propriety of clerical celibacy; and it is somewhat remarkable that the earliest decretal letter contains an injunction “forbidding to marry.”—“*The Old Catholic Church*,” W. D. Killen, D. D., p. 342. Edinburgh: T. & T. Clark, 1871.

Diets, ORIGIN OF.—The origin of the diet, or deliberative assembly, of the Holy Roman Empire must be sought in the *placitum* of the Frankish Empire. . . . The imperial diet (*Reichstag*) of the Middle Ages might sometimes contain representatives of Italy, the *regnum Italicum*; but it was practically always confined to the magnates of Germany, the *regnum Teutonicum*. Upon occasion a summons to the diet might be sent even to the knights, but the regular members were the princes (*Fürsten*), both lay and ecclesiastical. . . . The powers of the medieval diet extended to matters like legislation, the decision upon expeditions (especially the *expeditio Romana*), taxation, and changes in the constitution of the principalities or the empire. The election of the king, which was originally regarded as one of the powers of the diet, had passed to the electors by the middle of the thirteenth century.—“*The Encyclopedia Britannica*, Vol. VIII, art. “*Diet*,” pp. 211, 212, 11th edition.

Diets, NATURE OF.—Great political affairs were settled at the diets. These constituted the center of legislation and general administration. Here was the imperial tribunal, and here the ban of the empire was pronounced, which latter was the political counterpart of ecclesiastical excommunication. Thus the imperial constitution was, to quote from Ranke, “a mixture of monarchy and confederation, the latter element, however, manifestly predominating.” One evidence that such was the fact is furnished by the great importance of the imperial cities: these, like the princes, sent their envoys to the diets, and, conjointly with the former, opposed a compact corporation to the power of the emperor.—“*History of the Reformation*,” Dr. K. R. Hagenbach, Vol. I, p. 31. Edinburgh: T. & T. Clark, 1878.

Diets of Worms.—Worms, Diets of, were meetings of the representatives of the old German Empire which met at Worms. In 1495 the emperor asked for the aid of the empire for an expedition to Italy, and agreed to allow the proclamation of a perpetual public peace in consideration of the establishment of a tax, called the common penny,

upon all property, and of a poll tax. The diet also recognized the Imperial Cameral Court, which was to have supreme jurisdiction in cases between the states of the empire, and power to pronounce the ban of the empire.

In 1521 a still more famous diet met here. It had to consider: (1) Measures to stop private war; (2) the appointment of a government during the emperor's (Charles V) absence in Spain; (3) the attitude to be adopted toward Luther; (4) the French war; (5) the succession to the hereditary dominions of the Hapsburg house in Germany. The Edict of Worms was issued by the diet which met in 1521. The Pope had issued a bull against Luther, who came to Worms under a safe-conduct, but refused to recant. On April 19, 1521, Charles V declared him a heretic, and in May the diet condemned him and his party. — *Nelson's Encyclopedia, Vol. XII, art. "Worms," pp. 641, 642.*

Donatists, SCHISM OF. — The Donatists were the first Christians who separated from the church on the ground of discipline. The church had hitherto been rent and torn by heresies, such as Gnosticism and Manichæism, which had affected doctrines; but the schism of the Donatists was due to objections to the discipline of the church, and became the parent and pattern of all schisms due to a similar cause. It is important to remember that Donatism was not heresy, as the word is ordinarily understood. All heretics are, in one sense, schismatics, but all schismatics are not heretics; and the Donatists themselves protested, with justice, against being considered heretics.— "*A Dictionary of Christian Biography,*" *Smith and Wace, Vol. I, art. "Donatism," p. 881. London: John Murray, 1877.*

Donatists, ORIGIN OF NAME. — The Donatists were a puritan party, very like the Novatianists some fifty years before, who held extreme doctrines with reference to those who had lapsed in persecution. They took their name first from Donatus of Casa Nigra, who impugned the elevation of Cæcilian to the bishopric of Carthage in 311, and secondarily from a greater Donatus who succeeded Majorinus as schismatic bishop. — *Id., art. "Constantine the Great and His Sons," p. 639.*

Easter, CHALDEAN ORIGIN OF. — What means the term Easter itself? It is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte, one of the titles of Beltis, the queen of heaven, whose name, as pronounced by the people of Nineveh, was evidently identical with that now in common use in this country. That name, as found by Layard on the Assyrian monuments, is Ishtar. The worship of Bel and Astarte was very early introduced into Britain, along with the Druids, "the priests of the groves." [p. 103] . . .

If Baal was thus worshiped in Britain, it will not be difficult to believe that his consort Astarte was also adored by our ancestors, and that from Astarte, whose name in Nineveh was Ishtar, the religious solemnities of April, as now practised, are called by the name of Easter, that month, among our pagan ancestors, having been called Eastermonath.

The festival, of which we read in church history under the name of Easter, in the third or fourth centuries, was quite a different festival from that now observed in the Romish Church, and at that time was not known by any such name as Easter. It was called Pasch, or the Passover, and though not of apostolic institution, was very early observed by many professing Christians, in commemoration of the death and resurrection of Christ. That festival agreed originally with

the time of the Jewish Passover, when Christ was crucified, a period which, in the days of Tertullian, at the end of the second century, was believed to have been the 23d of March. That festival was not idolatrous, and it was preceded by no Lent. "It ought to be known," said Cassianus, the monk of Marseilles, writing in the fifth century, and contrasting the primitive church with the church in his day, "that the observance of the forty days had no existence, so long as the perfection of that primitive church remained inviolate." Whence, then, came this observance? The forty days' abstinence of Lent was directly borrowed from the worshipers of the Babylonian goddess.

Such a Lent of forty days, "in the spring of the year," is still observed by the Yezidis, or pagan devil worshipers of Koordistan, who have inherited it from their early masters, the Babylonians. Such a Lent of forty days was held in spring by the pagan Mexicans, for thus we read in Humboldt, where he gives account of Mexican observances: "Three days after the vernal equinox . . . began a solemn fast of forty days in honor of the sun." Such a Lent of forty days was observed in Egypt, as may be seen on consulting Wilkinson's "Egyptians." This Egyptian Lent of forty days, we are informed by Landseer, in his "Sabæan Researches," was held expressly in commemoration of Adonis or Osiris, the great mediatorial god. [pp. 104, 105] . . .

Among the pagans this Lent seems to have been an indispensable preliminary to the great annual festival in commemoration of the death and resurrection of Tammuz, which was celebrated by alternate weeping and rejoicing, and which, in many countries, was considerably later than the Christian festival, being observed in Palestine and Assyria in June, therefore called the "month of Tammuz;" in Egypt, about the middle of May; and in Britain, some time in April. To conciliate the pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Christian and pagan festivals amalgamated, and by a complicated but skilful adjustment of the calendar, it was found no difficult matter, in general, to get paganism and Christianity — now far sunk in idolatry — in this as in so many other things, to shake hands. [p. 105] . . .

This change of the calendar in regard to Easter was attended with momentous consequences. It brought into the church the grossest corruption and the rankest superstition in connection with the abstinence of Lent. [p. 106] . . .

The difference, in point of time, betwixt the Christian Pasch, as observed in Britain by the native Christians, and the pagan Easter enforced by Rome, at the time of its enforcement, was a whole month; and it was only by violence and bloodshed, at last, that the festival of the Anglo-Saxon or Chaldean goddess came to supersede that which had been held in honor of Christ. [p. 107] — "*The Two Babylons*," Rev. Alexander Hislop, pp. 103-107, 7th edition. London: S. W. Partridge & Co.

Easter, NOT APPOINTED BY THE APOSTLES. — The apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety. And it seems to me that the feast of Easter has been introduced into the church from some old usage, just as many other customs have been established. In Asia Minor most people kept the fourteenth day of the moon, disregarding the Sabbath; yet they never separated from those who did otherwise, until Victor, bishop of Rome, influenced by too ardent a zeal, fulminated a sentence of excommunication against the Quartodecimani in Asia. But Irenæus, bishop of Lyons in France, severely censured Victor by letter for his immoderate heat, telling him that although the ancients differed in their

celebration of Easter, they did not depart from intercommunion. Also that Polycarp, bishop of Smyrna, who afterward suffered martyrdom under Gordian, continued to communicate with Anicetus, bishop of Rome, although he himself, according to the usage of his country, kept Easter on the fourteenth day of the moon, as Eusebius attests in the fifth book of his "Ecclesiastical History." While therefore some in Asia Minor observed the day above mentioned, others in the East kept that feast on the Sabbath indeed, but not in the same month. . . .

Moreover the Quartodecimani affirm that the observance they maintain was delivered to them by the apostle John, while the Romans and those in the western parts assure us that their usage originated with the apostles Peter and Paul. Neither of these parties, however, can produce any written testimony in confirmation of what they assert. . . .

The fasts before Easter are differently observed. Those at Rome fast three successive weeks before Easter, excepting Saturdays and Sundays. The Illyrians, Achaians, and Alexandrians observe a fast of six weeks, which they term "the forty days' fast." Others commencing their fast from the seventh week before Easter, and fasting three five days only, and that at intervals, yet call that time "the forty days' fast."

It is indeed surprising that thus differing in the number of days, they should both give it one common appellation; but some assign one reason for it, and others another, according to their several fancies. There is also a disagreement about abstinence from food, as well as the numbers of days. Some wholly abstain from things that have life; others feed on fish only of all living creatures; many, together with fish, eat fowl also, saying that, according to Moses, these were likewise made out of the waters. Some abstain from eggs, and all kinds of fruits; others feed on dry bread only; and others eat not even this; while others, having fasted till the ninth hour, afterward feed on any sort of food without distinction. And among various nations there are other usages, for which innumerable reasons are assigned.—*"A History of the Church"* (306-445, A. D.), *Socrates, book 5, chap. 22* ("Greek Ecclesiastical Historians," Vol. III, pp. 400-404). London: Samuel Bagster & Sons, 1844.

Easter, TIME OF OBSERVANCE OF.—The Christians of Asia Minor were called Quartodecimans from their custom of celebrating the Pascha invariably on the 14th of Nisan, the first month of the Jewish year and falling in the springtime. The date might fall on Friday or on any of the other days of the week, which fact made no difference in the celebration of the paschal feast. For this reason the day of the resurrection did not always fall on a Sunday. In the churches of the West and also in parts of the East a different custom prevailed. The result of these differences was that different sections of the church might and did observe the Pascha on different dates. Out of this difference grew the Paschal Controversies, so-called. The Council of Nicæa had for its second object the unification of the date of the Christian Pascha, which the Council of Arles (314) had referred to as a most desirable thing, "that the Pascha of the Lord should be observed on one day and at one time throughout the world" (cf. Hefele, "Conciliengeschichte," i. 205). The decree of Nicæa fixed as Easter Sunday the Sunday immediately following the fourteenth day of the so-called paschal moon, which happens on or first after the vernal equinox. The vernal equinox invariably falls on March 21. Easter, then, cannot occur earlier than March 22, or later than April 25.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IV, art. "Easter," p. 44.*

Ebionism, PRINCIPAL TYPES OF.—Ebionism presents itself under two principal types, an earlier and a later, the former usually designated Ebionism proper or Pharisaic Ebionism, the latter, Essene or Gnostic Ebionism. The earlier type is to be traced in the writings of Justin Martyr, Irenæus, Hippolytus, Tertullian, etc.; the later in those of Epiphanius especially.

(a) *Ebionism Proper.*—The term expresses conveniently the opinions and practices of the descendants of the Judaizers of the apostolic age, and is very little removed from Judaism. Judaism was to them not so much a preparation for Christianity, as an institution eternally good in itself, and but slightly modified in Christianity. Whatever merit Christianity possessed, was possessed as the continuation and supplement of Judaism. The divinity of the old covenant was the only valid guaranty for the truth of the new. Hence the tendency of this class of Ebionites to exalt the old at the expense of the new, to magnify Moses and the prophets, and to allow Jesus Christ to be “nothing more than a Solomon or a Jonas” (Tertullian *de Carne Christi*, c. 18). Legal righteousness was to them the highest type of perfection; the earthly Jerusalem, in spite of its destruction, was an object of adoration “as if it were the house of God” (Irenæus, *l. c.*); its restoration would take place in the millennial kingdom of Messiah, and the Jews would return there as the manifestly chosen people of God. [p. 25] . . .

(b) *Essene or Gnostic Ebionism.*—This, as the name indicates, was a type of Ebionism affected by external influences. The characteristic features of the ascetic Essenes were reproduced in its practices, and the traces of influences more directly mystical and Oriental were evident in its doctrines. The fact that Ebionism generally passed through different phases at different times renders it, however, difficult to define with precision the line which separates Gnostic and Pharisaic Ebionism. . . .

Their principal tenets were as follows: Christianity they identified with primitive religion or genuine Mosaism, and as distinguished from what they termed accretions to Mosaism, or the post-Mosaic developments described in the later books of the Old Testament. . . . They accepted the Pentateuch alone among the Old Testament writings, and emasculated it, rejecting whatever reflected questionably upon their favorites. They held that there were two antagonistic powers appointed by God, Christ and devil; to the former was allotted the world to come, to the latter the present world. The conception of Christ was variously entertained. Some affirmed that he was created (not born) of the Father, a spirit, and higher than the angels; that he had the power of coming to this earth when he would, and in various modes of manifestation; that he had been incarnate in Adam, and had appeared to the patriarchs in bodily shape; others identified Adam and Christ. In these last days he had come in the person of Jesus. Jesus was therefore to them a successor of Moses, and not of higher authority. [p. 26] . . .

To the observance of the Jewish Sabbath they added also the observance of the Christian Lord's day. Circumcision was sacred to them from the practice of the patriarchs and of Jesus Christ; and they declined all fellowship with the uncircumcised. On the other hand, they repudiated the sacrifices of the altar and the reverence of the Jew for the temple. In common with the Ebionites proper, they detested St. Paul, rejected his epistles, and circulated stories discreditable to him. The other apostles were known to them by their writings, to which they assigned inferiority in comparison with their own gospel.

It may perhaps be impossible to state precisely when Gnostic Ebionism replaced Ebionism proper, just as it is impossible to state definitely when Essenism became affected by Gnosticism; but the conjecture appears not improbable that as the siege of Jerusalem under Titus gave an impetus to Ebionism proper, so the ruin under Hadrian developed Gnostic Ebionism. Not that Gnosticism began then to affect it for the first time, but that Gnostic ideals hitherto held in solution were precipitated and found a congenial home among men who through contact with Oriental systems in Syria were already predisposed to accept them. The Essene Ebionite in accepting Gnosticized Christianity brought to it the customs to which he was most attached.—“*A Dictionary of Christian Biography, Smith and Wace, Vol. II, art. “Ebionism and Ebionites,” pp. 25-27. London: John Murray, 1880.*”

Edict of Milan, A. D. 313.—As we long since perceived that religious liberty should not be denied, but that it should be granted to the opinion and wishes of each one to perform divine duties according to his own determination, we had given orders that each one, and the Christians among the rest, have the liberty to observe the religion of his choice and his peculiar mode of worship. And as there plainly appeared to be many and different sects added in that edict,¹ in which this privilege was granted them, some of them, perhaps, after a little while, on this account shrunk from this kind of attention and observance. Wherefore, as I, Constantine Augustus, and I, Licinius Augustus, came under favorable auspices to Milan, and took under consideration all affairs that pertained to the public benefit and welfare, these things among the rest appeared to us to be most advantageous and profitable to all.

We have resolved among the first things to ordain those matters by which reverence and worship to the Deity might be exhibited; that is, how we may grant likewise to the Christians, and to all, the free choice to follow that mode of worship which they may wish, that whatsoever divinity and celestial power may exist may be propitious to us and to all that live under our government. Therefore, we have decreed the following ordinance, as our will, with a salutary and most correct intention, that no freedom at all shall be refused to Christians, to follow or to keep their observances or worship; but that to each one power be granted to devote his mind to that worship which he may think adapted to himself, that the Deity may in all things exhibit to us his accustomed favor and kindness. It was just and consistent that we should write that this was our pleasure, that all exceptions respecting the Christians being completely removed, which were contained in the former epistle that we sent to your fidelity, and whatever measures were wholly sinister and foreign to our mildness, that these should be altogether annulled; and now that each one of the Christians may freely and without molestation, pursue and follow that course of worship which he has proposed to himself: which, indeed, we have resolved to communicate most fully to your care and diligence, that you may know we have granted liberty and full freedom to the Christians, to observe their own mode of worship; which as your fidelity understands absolutely granted to them by us, the privilege is also granted to others to pursue that worship and religion they wish, which it is obvious

¹The edict here mentioned is lost, and the reference is, therefore, subject to some obscurity. The Latin original, however, of this one is preserved by Lactantius, in his book “*De Mortibus Persecutorum,*” beginning at the words, “Wherefore, as I, Constantine.” Valesius here, as well as in the other edicts, has no reference to Lactantius. The Greek translation is in the main so faithful as to transfer the Latinity; the text, however, still preserved in Lactantius, differs in some places from that which Eusebius seems to have had.—*The Translator, Rev. C. F. Crusè, D. D.*

is consistent with the peace and tranquillity of our times; that each may have the privilege to select and to worship whatsoever divinity he pleases. But this has been done by us, that we might not appear in any manner to detract anything from any manner of religion or any mode of worship.

And this we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which we also formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury or from any other one, these shall restore them to the Christians, without money and without demanding any price, without any superadded value, or augmentation, without delay or hesitancy. And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have anything to request of our munificence, they may go to the provincial governor, as the judge, that provision may also be made for them by our clemency; all which, it will be necessary to be delivered up to the body of Christians, by your care, without any delay.

And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the right of the whole body of Christians, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is, to their body, and to each conventicle respectively; the aforesaid consideration, to wit, being observed; namely, that they who as we have said restore them without valuation and price, may expect their indemnity from our munificence and liberality.

In all which it will be incumbent on you to manifest your exertions, as much as possible, to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this provision may be made by our clemency, for the preservation of the common and public tranquillity. For by these means, as beforesaid, the divine favor with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times. But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us should be proposed and published to the knowledge of all, that this act of our liberality and kindness may remain unknown to none.—*Edict of Constantine (and Licinius ?), A. D. 313; cited in "An Ecclesiastical History," Eusebius, book 10, chap. 5 ("Greek Ecclesiastical Historians," Vol. II, pp. 430-433). London: Samuel Bagster & Sons, 1847. (See also "The Library of Original Sources," Vol. IV, pp. 19, 20.)*

Edom, EXTENT OF.—That the name "Edom," in its Greek form "Idumea," extended over the upper desert south of Palestine in the later centuries before the Christian era, and subsequently, is abundantly shown by references to it in the Apocrypha, the Talmud, and the writings of Pliny, Josephus, Ptolemy, Jerome, and others. Diodorus Siculus, indeed, speaks of the Dead Sea as in the center of the satrapy of Idumea. And as has been already noted, all the geographers down to the days of Reland were at one on this point. So far there is no dispute. The only question raised by any scholar is, whether the westward stretch of Edom beyond the 'Arabah was prior to the period of Judah's captivity. Yet not a particle of evidence is to be found in favor of the westward limitation of ancient Edom by the bounds of the 'Arabah, at any period whatsoever; while both the Bible text and the Egyptian records

give proof that there was no such limitation in the days of the conquest of Canaan.

As yet, the precise limits of ancient Edom, westward, cannot be designated with confidence. It is probable, judging from what we know of ancient boundaries generally, that these limits were conformed to some marked natural features of the country. When the Azâzimeh, or Muqrâh, mountain tract shall have been carefully explored, such natural features may be there shown for the marking of the western border of Edom, as have already been pointed out for the southern border of Canaan.—“*Kadesh-Barnea*,” *H. Clay Trumbull, D. D., pp. 100, 101. New York: Charles Scribner's Sons, 1884.*

Egypt, ISRAEL IN, BRICKS WITHOUT STRAW.—It lends additional interest to the discovery of Pithom that the city is found to be built almost entirely of brick. It was in brickmaking that the Israelites are said in the book of Exodus (chap. 1: 14; 5: 7-19) to have been principally employed. They are also said to have been occupied to some extent “in mortar” (chap. 1: 14); and the bricks of the store chambers of Pithom are “laid with mortar in regular tiers.” They made their bricks “with straw” until no straw was given them, when they were reduced to straits (chap. 5: 7-19). It is in accordance with this part of the narrative, and sheds some additional light upon it, to find that the bricks of the Pithom chambers, while generally containing a certain amount of straw, are in some instances destitute of it. The king’s cruelty forced the Israelites to produce in some cases an inferior article.—“*Egypt and Babylon*,” *George Rawlinson, M. A., p. 147. New York: John B. Alden, 1885.*

Egypt, EXODUS, TESTIMONY OF MANETHO CONCERNING.—The exodus of the Jews was an event which could scarcely be omitted by Manetho. It was one however of such a nature—so entirely repugnant to all the feelings of an Egyptian—that we could not expect a fair representation of it in their annals. And accordingly, our fragments of Manetho present us with a distinct but very distorted notice of the occurrence. The Hebrews are represented as leprous and impious Egyptians, who under the conduct of a priest of Heliopolis, named Moses, rebelled on account of oppression, occupied a town called Avaris, or Abaris, and having called in the aid of the people of Jerusalem, made themselves masters of Egypt, which they held for thirteen years; but who were at last defeated by the Egyptian king, and driven from Egypt into Syria. We have here the oppression, the name Moses, the national name, Hebrew, under the disguise of Abaris, and the true direction of the retreat; but we have all the special circumstances of the occasion concealed under a general confession of disaster; and we have a claim to final triumph which consoled the wounded vanity of the nation, but which we know to have been unfounded. On the whole, we have perhaps as much as we could reasonably expect the annals of the Egyptians to tell us of transactions so little to their credit; and we have a narrative fairly confirming the principal facts, as well as very curious in many of its particulars.—“*The Historical Evidences of the Truth of the Scripture Records*,” *George Rawlinson, M. A., p. 74. New York: John B. Alden, 1883.*

Egypt, MENEPHTAH.—What, then, does profane history tell us of the Menephtah whom we have shown to be at once the traditional “Pharaoh of the exodus” and the king pointed out by chronological considerations as the ruler of Egypt at the period? M. Lenormant begins his account of him by observing, “Moreover, he was neither a

soldier nor an administrator, but one whose mind was turned almost exclusively toward the chimeras of sorcery and magic, resembling in this respect his brother, Kha-m-uas." "The book of Exodus," he adds, "is in the most exact agreement with historical truth when it depicts him as surrounded by priest-magicians, with whom Moses contends in working prodigies, in order to affect the mind of the Pharaoh."—*"Egypt and Babylon," George Rawlinson, M. A., p. 142. New York: John B. Alden, 1885.*

Egypt, THE HORSES OF.—Among the changes in manners and customs belonging to the Middle Empire, there is one which cannot be gainsaid—the introduction of the horse. The horse, which is wholly absent from the remains, written or sculptured, of the Old Empire, appears as well known and constantly employed in the very earliest records of the New, and must consequently have made its appearance in the interval. Hence it has been argued by those best acquainted with the ancient remains that the military successes of the Hyksos, and especially their conquest of Egypt, were probably the result to a considerable extent of their invading the country with a chariot force and with cavalry at a time when the Egyptians fought wholly on foot. Neither horses nor chariots, nor even carts, were known under the Pharaohs of the Old Empire; they were employed largely from the very beginning of the New Empire, the change having been effected by the empire which occupied the intervening space. [pp. 127, 128] . . .

The contrast between the Egypt of Abraham's time and that of the time of Joseph in respect of horses has often been noticed. As the absence of horses from the list of the presents made to Abraham (Gen. 12: 16) indicates with sufficient clearness the time of the Old Empire, so the mention of horses, chariots, and wagons in connection with Joseph (chap. 41: 43; 46: 29; 47: 17; 50: 9) makes his time either that of the Middle Empire or the New. The fact that the possession of horses does not seem to be as yet very common, points to the Middle Empire as the more probable of the two.—*Id., pp. 127-129.*

Egypt, TIME OF JOSEPH'S VISIT TO.—The time of Joseph's visit to Egypt is variously given by chronologers. Archbishop Usher, whose dates are followed in the margin of the English Bible, as published by authority, regards him as having resided in the country from B. C. 1729 to B. C. 1635. Most other chronologers place his sojourn earlier: Stuart Poole, from B. C. 1867; Clinton, from B. C. 1862 to B. C. 1770; Hales, from B. C. 1886 to B. C. 1792. Even the latest of these dates would make his arrival anterior to the commencement of the New Empire, which was certainly not earlier than B. C. 1700. If we add to this the statement of George the Syncellus, that all writers agreed in making him the prime minister of one of the shepherd kings, we seem to have sufficient grounds for the belief that the Egypt of his time was that of the Middle Empire, or Hyksos, an Asiatic people who held Egypt in subjection for some centuries before the great rising under Aahmes, which re-established a native dynasty upon the old throne of the Pharaohs.—*Id., p. 123.*

Egypt, SUN WORSHIP IN.—Ra was the Egyptian sun god, and was especially worshiped at Heliopolis. Obelisks, according to some, represented his rays, and were always, or usually, erected in his honor. Heliopolis was certainly one of the places which were thus adorned, for one of the few which still stand erect in Egypt is on the site of that city. The kings for the most part considered Ra their special patron and protector; nay, they went so far as to identify themselves with

him, to use his titles as their own, and to adopt his name as the ordinary prefix to their own names and titles. This is believed by many to have been the origin of the word Pharaoh, which was, it is thought, the Hebrew rendering of Ph' Ra, "the sun." Ra is sometimes represented simply by a disk colored red, or by such a disk with the *ankh*, or symbol of life, attached to it; but more commonly he has the figure of a man, with a hawk's head, and above it the disk, accompanied by plumes or by a serpent. The beetle (scarabæus) was one of his emblems. As for his titles, they are too numerous to mention; the "Litany of Ra," alone contains some hundreds of them.—"*The Religions of the Ancient World*," George Rawlinson, M. A., p. 20. New York: Hurst & Co.

Egypt, PHARAOH OF THE EXODUS.—The Pharaoh under whom the exodus actually took place could not have been Ramses II himself, but his son and successor, Menephtah II, who ascended the throne about B. C. 1325. His reign lasted but a short time, and it was disturbed not only by the flight of the children of Israel, but also by a great invasion of northern Egypt by the Libyans, which was with difficulty repulsed. This took place in his fifth year.—"*Fresh Light from the Ancient Monuments*," A. H. Sayce, M. A., pp. 60, 61. London: The Religious Tract Society, 1890.

Elam, PERSIA.—The name of Elam has first received its explanation from the decipherment of the Assyrian texts. It was the name of the mountainous region to the east of Babylonia, of which Shushan, or Susa, was at one time the capital, and is nothing more than the Assyrian word *elam*, "high." Elam was itself a translation of the Accadian *Numma*, under which the Accadians included the whole of the highlands which bounded the plain of Babylonia on its eastern side. It was the seat of an ancient monarchy which rivaled in antiquity that of Chaldea itself, and was long a dangerous neighbor to the latter. It was finally overthrown, however, by Assur-bani-pal, the Assyrian king, about B. C. 645. The native title of the country was Anzan or Ansan, and the name of its capital, Susan or Shushan, seems to have signified "the old town" in the language of its inhabitants.—*Id.*, pp. 40, 41.

Encyclical, DEFINITION OF.—According to its etymology, an encyclical (from the Greek *ἐγκύκλιος*, *κύκλος* [*enkuklios*, *kuklos*], meaning a circle) is nothing more than a circular letter. In modern times, usage has confined the term almost exclusively to certain papal documents which differ in their technical form from the ordinary style of either bulls or briefs, and which in their superscription are explicitly addressed to the patriarchs, primates, archbishops, and bishops of the universal church in communion with the apostolic see. By exception, encyclicals are also sometimes addressed to the archbishops and bishops of a particular country. . . . From the nature of the case, encyclicals addressed to the bishops of the world are generally concerned with matters which affect the welfare of the church at large. They condemn some prevalent form of error, point out dangers which threaten faith or morals, exhort the faithful to constancy, or prescribe remedies for evils foreseen or already existent.—*The Catholic Encyclopedia*, Vol. V, art. "Encyclical," p. 413.

Epistles, INTERPRETATION OF FACTS RELATING TO CHRIST.—It is to the epistles that we must first go for an explanation of the facts of Christ's person and his relation to God and man. Paul's epistles are really of the nature of a confession and manifesto of Christian be-

lief. Communities of believers already existed when the apostle directed to them his earliest letters. In their oral addresses the apostles must have been accustomed not only to state facts which were familiar to their hearers, but also to draw inferences from them as to the meaning of Christ and the great truths centering in his person—his incarnation, His death and resurrection (as we may see from the recorded sermons of Peter and Paul in Acts). It is to these facts that the epistles appeal.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. II, art. "Creed," p. 741.

Esther, THE BOOK OF.—The Hebrew name for the Persian king Ahasuerus is *Achashverosh*, the Persian is *Chshyarsha*, and the Babylonian, *Chishiyarsha* (var. *Akkashiyarshi*). It was through the Babylonian form of the name that the identification of Ahasuerus as Xerxes was finally fixed. This one point determined, we are prepared to examine the general features of the document in the light of modern discoveries. The dramatic character of the book of Esther has assigned it, in some minds, to the realm of fiction, and has attributed it to some author who lived late in the Greek or in the Maccabean era. Little more can be done than to ascertain in how far the manners, customs, and laws reflected in the book are distinctively Persian and in how far the author gives a true picture of the social and political conditions of the times of Xerxes.

The opening verses of the book describe a one-hundred-and-eighty-day feast given by the king in the third year (483 B. C.) of his reign. His guests were princes and nobles from all his realm, "from India to Ethiopia," who came in successive companies for a period of six months, to enjoy the favors of the king, to be impressed by the magnificence of his court, and to admire the majesty of his imperial person. The real purpose of these banquets, however, was to consider and decide on the feasibility of another campaign against Greece. The banqueting passion of the Persians was insatiate. Some of these feasts had as many as 15,000 persons present, and cost nearly \$100,000.

At the close of this series of banquets, at which it was decided to prepare for another campaign against Greece, a banquet of seven days was given the citizens of Susa. Vashti also entertained the women in a separate feast of like magnificence. Xerxes' excess at wine confused his brain, and he ordered his chamberlains to bring in and exhibit before his intoxicated companions the beauty of Queen Vashti. Herodotus tells us that Macedonian ladies, introduced to a similar banquet in Darius' day, were basely insulted. Vashti may have known of this event, and so refused. On consulting his chief counselors, Xerxes decided to suppress such insubordination, and deposed her. This left a vacancy in the royal household. During the next four years he was busily engrossed in preparing for, and in conducting, that memorable campaign against Greece. The affairs of the royal household were in the care of underofficers, and the necessary preparations were on foot to secure an incumbent for the place of Vashti, whether or not she were the chief queen.

The remaining chief events of the book of Esther are located after Xerxes' disastrous campaign against Greece. What more natural than that the proud monarch, smarting under his humiliating defeat at the hands of the Greek troops, should seek to drown himself in the luxuries of his palace? Esther's introduction to him took place (chap. 2: 16) in December, 479 B. C. She immediately wins the favor of the king, and is made queen instead of Vashti. It is not improbable that Amestris during all this time, as stated by Herodotus, was the only legitimate

wife, that is, the only one derived from one of the seven royal houses specified in Persian law. That Esther was decorated with a royal crown is no more noteworthy than that Mordecai, a kind of prime minister, should wear such a mark of high honor (chap 8: 15). This promotion of Esther was celebrated in true Persian style by "a great feast to all his princes and his servants: and he made a release to the provinces, and gave gifts, according to the bounty of the king" (chap. 2: 18). The defeat of his great expedition, doubtless, militated against the power and majesty of the king in the eyes of his subjects. But a wide distribution of favors such as is here described would do much to restore their confidence in his beneficent character.

The first incident in this dramatic story that is especially illuminated by the discoveries at Susa, is Haman's method of fixing a date for the destruction of the Jews. Strange to tell, M. Dieulafoy found in the mound at Susa one of the dice that were used in Persia to determine events. It is a quadrangular prism, on the quadrangular faces of which are engraved: one, two, five, six. Throw this die, and it will stop on an odd or an even number. A vigorous objection has been made to the possibility of the reality of Haman's decree, because of the long interval of time which was allowed the Jews before the arrival of the day of their execution. On the other hand, this is rather in favor of the genuineness of the story. A careful test shows that one may throw this die even scores of times before it will stop on the desired number. Haman's fixing of the date was left entirely to the die. The word for die at Susa in that time was *Pur*; whether or not it was Persian is of no consequence. The text (chap. 3: 7) says: "They cast *Pur*, that is, the lot" — an explanation added for the Jews, to tell them that it answered the same purpose in Susa as "the lot" did among the Jews. The long projection into the future of the massacre of the Jews was not Haman's personal wish, but was the fate fixed for them by the *Pur*, "the lot." [pp. 254-258] . . .

The antiquities brought from Susa to Paris have been deposited in two large rooms of the Louvre. On the basis of these finds, M. Dieulafoy has not only set up various parts of the palace, such as the bases and capitals of the columns in their natural size, but has made a model, on the basis of the best information, of the great palace of Artaxerxes. The throne-room was made by thirty-six fluted columns, sixty-seven feet in height, supporting a flat cedar-wood roof brought from Phœnicia. These columns were arranged in the form of a square, the two sides and back of the room consisting of a solid wall, through which four small doorways pierced. Either corner is guarded by a great pylon, "composed of two high walls, crowned with battlements, and standing at right angles to one another. These pylons form wings at each side of the entrance to the central hall, and at each end of the two colonnades at the sides." They were built of brick, and were decorated on the outside with narrow, perpendicular recesses and projections, and with friezes of enameled bricks. These friezes are lions, warriors, or the royal bodyguard, and the like, characteristically Persian. In fact, the whole structure as restored in the model shows us just the environment in which Esther and the other actors in that drama moved about.

With this picture before us, we can now locate "the king's gate," where Mordecai worried the soul of Haman, "the inner court of the king's house over against the king's house" (chap. 5: 1), where Esther appeared unbidden before the king; "the outward court of the king's house" (chap. 6: 4), where Haman appeared to request permission to hang Mordecai; "the palace garden" (chap. 7: 7), to which the king

retired to cool his anger against Haman — in fact, almost all the features of "Shushan the palace," in which those tragic events took place.

In view of the extensive revelations made in the mounds of Susa, we can assert, at least, that the book of Esther is true to what is known of Persian institutions and customs in the times of Xerxes; that the so-called improbabilities of the book now reduce themselves to a minimum. [pp. 259-261]—*The Monuments and the Old Testament*, Ira Maurice Price, Ph. D., pp. 254-261. Philadelphia: American Baptist Publication Society, copyright 1907.

Evolution, MEANING OF.—Evolution (or evolutionism) is the view that the whole world and all it contains was not established once for all, but that it is in a state of perpetual motion and development.

Scope of the Term.—As a metaphysical theory, evolution is distinguished from the doctrine of emanation by the fact that according to the latter the primal principle remains unchanged in quantity and quality in spite of every efflux and development proceeding from it; while according to the theory of development in its logical completeness, nothing is excluded from the process of development or change, not even the original principle itself, if any such is assumed. Another point of difference is, that in the doctrine of emanation the development proceeds by various stages, from the highest to ever lower stages, while evolution works continually toward what is higher and more perfect.

Both these theories, and especially the latter, are opposed to that of creation, according to which the whole world and the matter contained in it are the products of a free and conscious act of God; and they are opposed equally to the sort of dualism, in the main Platonic, which conceives a permanent world of ideas in contrast with a mutable matter still to be formed, and derives the visible phenomena from the influence of the former upon the latter. In a narrower biological sense, evolution often means the development of organic beings from inorganic matter, and their further descent from one another.

In the views of the evolutionistic school two different tendencies are to be distinguished. One is teleological, or more broadly organic, which deduces motion and change from internal causes or purposes inherent in the things subject to the process. This view is found not seldom in the older philosophers, and also in the modern, especially the German idealists. The other may be called the mechanical, since it ascribes the changes to external causes. This is the view chiefly held by modern evolutionists.

The terms "evolution" and "development" in this sense are of comparatively recent origin, and when they first make their appearance, relate not to the entire universe, but to some special partial process. The doctrine, however, which is now meant by them, appears in the early stages of Greek philosophy, and traces of it may be found in Oriental thought. The terms "evolution" and "evolutionism," though found in a partially analogous sense as early as Nicholas of Cusa, and in Leibnitz and other seventeenth and eighteenth century philosophers in a sense still nearer to the modern, seem to have gained their full import first in England. They are now used also by French and German writers, and designate what forms an important, if not the central, point in the modern conception of the world.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. IV, art. "Evolution," p. 229.

Evolution, A SIGN OF THE LAST DAYS.—The mockers here described certainly talk exactly like our modern uniformitarians; for they argue that "from the days that the fathers fell asleep, all things continue as

they were from the beginning of the creation." They imply that in the days of "the fathers" some people were foolish enough to believe differently; but since they "fell asleep," we have learned better. It should also be carefully noted that their theory of uniformity stretches back, not to the close of creation, but to "the beginning of the creation." Plainly, then, creation itself is embraced in their scheme of absolute uniformity; and according to their view all distinction is smoothed out between creation and the present perpetuation of the world by second causes. How could we ask for a more accurate word-picture of the modern popular doctrines of the evolutionists and their characteristic methods of reasoning than is here given us by an inspired prophecy nearly two thousand years ago? — "*Q. E. D., or New Light on the Doctrine of Creation,*" George McCready Price, p. 141. New York: Fleming H. Revell Company, copyright 1917.

Evolution, NOT A SCIENTIFIC HYPOTHESIS. — The marks of a legitimate hypothesis in science are: "(1) That it must not be inconsistent with facts already ascertained or the inferences to which they lead. (2) The hypothesis must be of such a character as to admit of verification or disproof, or at least of being rendered more or less probable by subsequent investigations. (3) The hypothesis must be applicable to the description or explanation of all the phenomena, and, if it assign a cause, must assign a cause fully adequate to have produced them."

Now evolution in the anti-theistic forms clearly violates (1) and (3) of the above conditions, even as a hypothesis. It violates (1) in that it holds that the living comes from the non-living, contrary to the other scientific induction that life only can produce life, *omne vivum ex vivo*. In a sense it violates the second condition also, in that it assumes unlimited time for the transformation of the non-living into the living. It is thus incapable of verification in the time allotted to men. It violates (3) in that the hypothesis is not applicable to the description of all the phenomena, such, for example, as the psychic, social, and moral phenomena of human society. In view of these facts it would at least seem to be incumbent upon evolutionists to hold the theory with becoming modesty. It is of the nature of a surmise or bold speculation in its anti-theistic forms, and as yet has not attained to the dignity (if the above tests are true) of a scientific hypothesis. — "*Why Is Christianity True?*" E. Y. Mullins, D. D. LL. D., p. 70. Philadelphia: American Baptist Publication Society, copyright 1905.

Evolution, NOT PROVEN AND NOT PROVABLE. — In the present condition of our knowledge and of our methods, one verdict — "Not proven and not provable" — must be recorded against all grand hypotheses of the palæontologist respecting the general succession of life on the globe. — T. H. Huxley, quoted in "*Q. E. D., or New Light on the Doctrine of Creation,*" George McCready Price, pp. 103, 104. New York: Fleming H. Revell Company, copyright 1917.

What we need to do now is to adopt a true scientific attitude of mind, a mind freed from the hypnotizing influence of the current theories, in order correctly to interpret the facts as we already have them.

How much of the earth's crust would we have to find in this upside down order of the fossils, before we would be convinced that there must be something hopelessly wrong with this theory of successive ages, which drives otherwise competent observers to throw away their common sense and cling desperately to a fantastic theory in the very teeth of such facts?

The science of geology as commonly taught is truly in a most astonishing condition, and doubtless presents the most peculiar mixture of fact and nonsense to be found in the whole range of our modern knowledge. In any minute study of a particular set of rocks in a definite locality, geology always follows facts and common sense; while in any general view of the world as a whole, or in any correlation of the rocks of one region with those of another region, it follows its absurd, unscientific theories. But wherever it agrees with facts and common sense, it contradicts these absurd theories; and wherever it agrees with these theories, it contradicts facts and common sense. That most educated people still believe its main thesis of a definite age for each particular kind of fossil, is a sad but instructive example of the effects of mental inertia. — “*Q. E. D., or New Light on the Doctrine of Creation,*” George McCready Price, pp. 117, 118. New York: Fleming H. Revell Company, copyright 1917.

Evolution, NO POINT OF CONTACT WITH CHRISTIANITY. — When we consider that the evolutionary theory was conceived in agnosticism, and born and nurtured in infidelity; that it is the backbone of the destructive higher criticism which has so viciously assailed both the integrity and authority of the Scriptures; that it utterly fails in explaining — what Genesis makes so clear — those tremendous facts in human history and human nature, the presence of evil and its attendant suffering; that it offers nothing but a negative reply to that supreme question of the ages, “If a man die, shall he live again?” that it, in fact, substitutes for a personal God “an infinite and eternal energy” which is without moral qualities or positive attributes, is not wise, or good, or merciful, or just; cannot love or hate, reward or punish; that it denies the personality of God and man, and presents them, together with nature, as under a process of evolution which has neither beginning nor end; and regards man as being simply a passing form of this universal energy, and thus without free will, moral responsibility, or immortality, — it becomes evident to every intelligent layman that such a system can have no possible points of contact with Christianity. He may well be pardoned if he views with astonishment ministers of the gospel still clinging to it, and harbors a doubt of either their sincerity or sanity. — *A Layman, in Herald and Presbyter, Nov. 22, 1911; reprinted in “The Fundamentals,” Vol. VIII, p. 31. Chicago: Testimony Publishing Company.*

Evolution, REAL PROBLEM OF. — The real problem of evolution in the organic kingdom is the genesis and the development of mind as it is realized in the individual and has been exercised by the race. Certain masters of scientific exposition have written as if the serious problem of evolution concerned the origin and succession of living forms. They have thought it enough to prove the mutability of species, the parts played by the factors of organism and environment in the development of the powers that best fitted for success and survival in the struggle for life. It has been imagined that we could, by the comparison and correlation of forms, exhibit the process of their evolution, or the mode and the order in which our planet came to be peopled with the busy tribes of flesh and blood. I raise no question as to the mode or as to the order; what I do question is, whether a theory as to the evolution and the succession of biological forms has any claim to be regarded as a theory adequate to the explanation of the facts of the case; i. e., to be considered a scientific hypothesis as to how the whole of nature, inclusive of every form and quality of life, came to be.

The theory may indeed be described as essentially concerned with the creational mode rather than with the creational cause; but the

mode cannot exist without the energies or the forces that, operating either in the organism or the environment, or in both, accomplish the evolution. Indeed, the theory expressly proceeds upon the principle that the only forces it knows or reckons with are those called natural, though it conceives nature in a strictly limited and exclusive sense. While, then, evolution, so far as it is a scientific doctrine, is a theory of the creational mode, yet where it is represented as an adequate account of the history of life upon this planet, it becomes also a theory of the creational cause. The theory is thus philosophical as well as scientific; and though the philosophy may be implicit, yet it never ceases to be both active and determinative in the science. . . .

We may say that we understand evolution in the field of organic life to mean the emergence of such new organs or such a modification of old organs in the struggle for existence as secures the survival of the fittest, and through it the development of new species. We need not too curiously describe or consider the changes in Darwin's hypothesis by later and younger men of science like Weismann. It is enough to say that the more the process is simplified, the more complex does it require the cause or the sufficient reason of the movement to be; and the more urgent does the demand become that the action of the cause be immediate, continuous, universal.—*"The Philosophy of the Christian Religion," Andrew Martin Fairbairn, M. A., D. D., LL. D., pp. 38, 39. New York: George H. Doran Company, copyright 1902.*

Evolution, SOME RESULTS OF, IN THEOLOGY.—When we found that the world was more than six thousand years old, that there was no universal flood four thousand years ago, that Adam was not made directly from dust and Eve from his rib, and that the tower of Babel was not the occasion of the diversification of languages, we had gone too far to stop. The process of criticism had to go on from Genesis to Revelation, with no fear of the curse at the end of the last chapter. It could not stop with Moses and Isaiah; it had to include Matthew and John and Paul. Every one of them had to be sifted; they had already ceased to be taken as unquestioned, final authorities, for plenary inspiration had followed verbal inspiration just as soon as the first chapter of Genesis had ceased to be taken as true history. The miracles of Jesus had to be tested as well as those of Elijah. The date and purpose of the Gospel of John had to be investigated historically as well as that of the prophecy of Isaiah; and the conclusion of historical criticism had to be accepted with no regard for the old theologies. We have just reached this condition, and there is repeated evidence that it makes an epoch, a revolution, in theologic thought. . . .

To this present teaching, which has invaded all our denominations, Jesus is the world's prime teacher, but it can assert nothing more. There is, it declares, no reasonable proof of his birth from a virgin, no certainty of a physical resurrection; the Gospels must be analyzed, for they contain mythical elements, non-historical miracles, unverified assertions. . . .

But this doubt, even this questioning or denial, changes the old evangelistic theology. It questions or denies the Trinity, the resurrection, the sacrifice of the cross, even all miracles, and it undermines all authority of inspiration or even revelation, and sends us back to human reason, with such divine guidance as may be allowed; the authority of the Bible and the authority of the church both to be validated only by human reason.—*The Independent, New York, June 24, 1909.*

Evolution, A LITERAL CREATION DEMONSTRATED.—There is the further conclusion, the only conclusion now possible, if there is no definite

order in which the fossils occur, namely, that life in all its varied forms must have originated on the globe by causes not now operative, and this creation of all the types of life may just as reasonably have taken place all at once, as in some order prolonged over a long period. . . . A strict scientific method may destroy the theory of successive ages, and it may show that there has been a great world catastrophe. But here the work of strict inductive science ends. It cannot show just how or when life or the various kinds of life did originate, it can only show how it did not. It destroys forever the fantastic scheme of a definite and precise order in which the various types of life occurred on the globe, and thus it leaves the way open to say that life must have originated by just such a literal creation as is recorded in the first chapters of the Bible. But this is as far as it can be expected to go. It is strong evidence in favor of a direct and literal creation; but it furnishes this evidence by indirection, that is, by demolishing the only alternative or rival of creation that can command a moment's attention from a rational mind.

But if life is not now being created from the not-living, if new kinds of life are not now appearing by natural process, if above all we cannot prove in any way worthy of being called scientific that certain types of life lived before others; if, in fine, man himself is found fossil and no one fossil can be proved older than another or than that of man himself, why is not a literal creation demonstrated as a scientific certainty for every mind capable of appreciating the force of logical reasoning? — “*Q. E. D., or New Light on the Doctrine of Creation,*” George McCready Price, pp. 123, 124. New York: Fleming H. Revell Company, copyright 1917.

Evolution, MISSING LINKS IN. — Evolution has not established its principle of continuity. It is not necessary to dwell upon this familiar point. It is enough to indicate that the various “links” which were missing from the chain in the earlier stages of the discussion of evolution, have never been fully supplied. Professor Wallace, one of the most eminent of modern scientists and an evolutionist, thinks there are at least three points in evolution where the continuity is broken. We cannot account for the rise of life out of the non-living; nor for the introduction of animal sensation and consciousness; nor most of all can we explain the higher nature of man. An unseen spiritual universe must be assumed, Professor Wallace thinks, to account for the mental, moral, and spiritual powers of man. — “*Why Is Christianity True?*” E. Y. Mullins, D. D., LL. D., p. 63. Philadelphia: American Baptist Publication Society, copyright 1905.

Evolution, NATURAL SELECTION DESTRUCTIVE, NOT CONSTRUCTIVE. — Natural selection does not and cannot produce new species or varieties or cause modifications of living organisms to come into existence. On the contrary, its sole function is to prevent evolution. In its action it is destructive merely, not constructive, causing death and extinction, not life and progression. Death cannot produce life; and though natural selection may produce the death of the unfit, it cannot produce the fit, far less evolve the fittest. It may permit the fit to survive by not killing them off, if they are already in existence; but it does not bring them into being, or produce improvement in them after they have once appeared. — *Alexander Graham Bell, quoted in “Q. E. D., or New Light on the Doctrine of Creation,”* George McCready Price, p. 81. New York: Fleming H. Revell Company, copyright 1917.

Evolution, THE ONION-COAT THEORY UNJUSTIFIABLE. — The first and absolutely incontrovertible conclusion is that this theory of suc-

cessive ages must be a gross blunder, in its baleful effects on every branch of modern thought deplorable beyond computation. But it is now perfectly obvious that the geological distinctions as to age between the fossils are fantastic and unjustifiable. No one kind of true fossil can be proved to be older or younger than another intrinsically and necessarily, and the methods of reasoning by which this idea has been supported in the past are little else than a burlesque on modern scientific methods, and are a belated survival from the methods of the scholastics of the Middle Ages.

Not by any means that all rock deposits are of the same age. The lower ones in any particular locality are of course "older" than the upper ones, that is, they were deposited first. But from this it by no means follows that the fossils contained in these lower rocks came into being and lived and died before the fossils in the upper ones. The latter conclusion involves several additional assumptions which are wholly unscientific in spirit and incredible as matters of fact, one of which assumptions is the biological form of the onion-coat theory. But since thousands of modern living kinds of plants and animals are found in the fossil state, man included, and no one of them can be proved to have lived for a period of time alone and before others, we must by other methods, more scientific and accurate than the slipshod methods hitherto in vogue, attempt to decide as best we can how these various forms of life were buried, and how the past and the present are connected together. But the theory of definite successive ages, with the forms of life appearing on earth in a precise and invariable order, is dead for all coming time for every man who has had a chance to examine the evidence and has enough training in logic and scientific methods to know when a thing is really proved.

And how utterly absurd for the friends of the Bible to spend their time bandying arguments with the evolutionist over such minor details as the question of just what geological "age" should be assigned for the first appearance of man on the earth, when the evolutionist's major premise is itself directly antagonistic to the most fundamental facts regarding the first chapters of the Bible, and above all, when this major premise is really the weakest spot in the whole theory, the one sore spot that evolutionists never want to have touched at all.—"*Q. E. D., or New Light on the Doctrine of Creation,*" George McCready Price, pp. 119, 120. New York: Fleming H. Revell Company, copyright 1917.

Evolution, TENDENCY TO DEGENERATE.—It is a universal law of living things that all forms left to themselves tend to degenerate. The necessity for continuous artificial selection in the sugar beet, in Sea Island cotton, in corn, in Jersey and Holstein cattle, in trotting horses, proves this universal tendency to degenerate. Natural selection in a somewhat similar way tends to postpone this degeneracy by killing off the "unfit," but selection either artificial or natural cannot originate anything new, and its results are here displayed merely among the small fluctuating variations mentioned above. Even among the real genetic factors it may show itself by allowing some to survive alone; but as no combination of diverse factors can originate anything really new, its field for operation among these factors is extremely limited. Among species also it is operative, killing off some and allowing others to survive. But neither among fluctuations, among factors, nor yet among species can selection originate anything new.

Nor is there any other method known to modern science by means of which new factors can be originated which were not potentially latent in the ancestry. The much-heralded new "species" of De Vries and

others are now known to be merely new factors cropping out; for though they remain constant and breed true, they obey Mendel's Law when crossed with their parental forms, and hence are merely the result of some new combination of factors which can be reproduced at will by using the same method of combination and segregation. The real scientific test for any form supposed to be a new "species" would be twofold: (1) to show that some new character had been added which no ancestor ever possessed; and (2) to show that this new character will breed true under all circumstances of hybridization, and not merely segregate as a unit character or mere analytic variety after hybridization. It is almost superfluous to say that no "new species" originating in modern times has ever justified itself under these tests. [pp. 94-96]

Here again we find the record of creation confirmed; for the failure of the thousands of modern investigators to originate genuine new species proves that in this respect also creation is not now going on. And all the analogies from the origin of matter, of energy, of life, and from the laws of the reproduction of cells, indicate that we have at last found rock bottom truth regarding the vexed question of the origin of species. So far as science can observe and record, each living thing on earth, in air, in water, reproduces "after its kind." — "*Q. E. D., or New Light on the Doctrine of Creation,*" George McCready Price, pp. 94-96, 98. New York: Fleming H. Revell Company, copyright 1917.

Evolution, DEVELOPMENT DOWNWARD.—It is fashionable to speak of primitive man as a savage. The lowest tribes upon earth are hunted up and taken as types of human nature, and their fetish or something still lower (the expression of horror) is supposed to be the faint beginning from which full-blown Christianity has gradually been evolved. The Old Testament does not lend itself to this theory, nor do the remains of antiquity justify it. The low savage is a degenerate and demoralized being. He has developed downward. Prof. Max Müller, in his "Chips" (1. xxiii.), says:

"If there is one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion is exposed. It may seem almost like a truism that no religion can continue to be what it was during the lifetime of its founder and its first apostle. Yet it is but seldom borne in mind that without constant reformation,—i. e., without a constant return to its fountainhead,—every religion, even the most perfect, nay, the most perfect on account of its very perfection more than others, suffers from its contact with the world, as the purest air suffers from the mere fact of its being breathed."

The architecture and art of ancient days bears witness to the excellent gifts possessed by early men. It is difficult to see how the supposed semianimal savage of prehistoric times became ancestor to the astronomer of early Chaldea and to the pyramid builder of ancient Egypt. It would seem rather that primeval man was specially gifted with originality in its full sense, possessing the instinct to look up to the Creator. [pp. 108, 109] . . .

When Prof. Sir W. Ramsay began his study of Greek religion, he was a follower of Robertson Smith and M'Lennan, and accepted the Totemist theory as the key of truth, but the evidence compelled him to change his view. He saw that the modern savage, so far from being primitive, represents the last stage of degeneracy. In his "Cities of St. Paul" he says:

"So far as the history of the Mediterranean lands reaches, I find only degeneration, corrected from time to time by the influence of

great prophets and teachers like Paul. Whether there lies behind this historical period a primitive savage period, I am not bold enough or skilful enough to judge. I can only look for facts in the light of history. I dare not rush into the darkness that lies behind: The primitive savage who develops naturally out of the state of totemism into the wisdom of Sophocles and Socrates, or he who transforms his fetish in the course of many generations through the Elohistic stage into the Jehovah of the Hebrews, is unknown to me. I find nothing even remotely resembling him in the savages of modern times. I cannot invent for myself a primitive savage of such marvelous potentialities, when I find that the modern savage is devoid of any potentiality, in many cases unable to stand side by side with a more civilized race, a mere worthless degenerate who has lost even his vital stamina; in other cases, when he can survive, showing at least no capacity to improve except through imitation of external models." [pp. 109, 110]—"*Old Testament Theology and Modern Ideas*," R. B. Girdlestone, M. A., pp. 108-110. London: Longmans, Green & Co., 1909.

Evolution, FROM MONKEYS TO INFIDELS.—Evolution once signified the movement of troops, or of a squadron of warships; but it is now used to describe the process by which monkeys are changed into infidels. Evolution signifies unrolling. You unroll a monar a few millions of years, and you have an oyster. You unroll your oyster for ages on ages, and you have a tadpole. You unroll your tadpole long enough, and you have a monkey; and you unroll your monkey a few thousand centuries, and you have an infidel. And this is science! — "*The Anti-Infidel Library*," H. L. Hastings, "*Was Moses Mistaken?*" p. 28. Boston: Scriptural Tract Repository, 1893.

Evolution, FRUITS OF.—It is rightly considered that the supreme test of any doctrine, religious, social, or scientific, is its bearing upon life and human action. "Ye shall know them by their fruits." What are the fruits of the evolution theory? We cannot help replying that, reduced to its last logical conclusion, it lands every one in sheer agnosticism,—the "gospel of despair," according to Herbert Spencer. It was devised by infidels in the interests of infidelity; and it results in a point-blank denial of the loving fatherhood of God, which is the most fundamental idea of Christianity. The reason every one does not reach those barren, cheerless heights—beneath what they are pleased to term the "high and dry light of science," but which is, on the contrary, the blackness of darkness—is because they are not so logical. The evidences of God's loving care and tireless interest in them, as revealed in his works or in his Word, have in some measure got the better of the merciless logic of their godless theory.

The majority readily admit that, in the light of their theory, the great First Cause must be supremely indifferent to the suffering and death of animals, perhaps of men. For during the untold ages the fittest have contrived to survive, even for a time, only at the expense of their fellows' lives. . . . A few of the Christians of the present day still accept only that part of the theory which gives us a cooling globe and the geological succession of life; while, following the lead of Dawson and Dana, they demand a special creation, at least for man. They thus avoid the frightful heritage of bestial and savage nature which the evolution of man from the lower animals would necessarily entail. They cannot altogether forego every memory of an Edenic beginning for our race. As for the vast majority of the modern school of "Christian" evolutionists, who constantly profess that they can

see nothing inconsistent between Christianity and Darwinism, I can only pity their crude ideas of the former, and protest in the name of my Master against coupling his name with a doctrine so subversive of his mission to earth.—“*Outlines of Modern Christianity and Modern Science*,” George McCready Price, pp. 234, 235. Oakland, Calif.: Pacific Press Publishing Company, copyright 1902.

Evolution, LOGICAL OUTCOME OF.—In the Dark Ages, when the Bible was shut away from the people, their ignorance of its truths resulted in crime and lawlessness on every side, and in their having no protection against their civil and ecclesiastical oppressors. Today, the destruction of faith in the Bible by this false science is accomplishing the same results as the destruction of the Bible itself. On every hand we see iniquity abounding, and the people with no care for, or knowledge of, their danger from the religio-political combinations now forging the chains for their enslavement.

A world-wide organization or combination for the salvation of society as a mass, which must result in a religio-political despotism, is the logical outcome of the evolution theory; its triumph is only a question of time; and its strength and universality when established can be estimated only by the popularity of the teaching which for a half century has been preparing the world for just such a state of things, by teaching that the struggle for existence is the normal and not an abnormal condition of society; that man has developed from the lowest beginnings through this process, and can therefore complete the work of self-regeneration and purification without any outside “supernatural” help, or “restitution of all things.”—“*God’s Two Books*,” George McCready Price, pp. 37, 38. Washington, D. C.: Review and Herald Publishing Association, 1911.

Evolution, THE DOCTRINE OF CREATION ESTABLISHED.—Both matter and energy seem now to be at a standstill, so far as creation is concerned, no means being known to science whereby the fixed quantity of both with which we have to deal in this world can be increased (or diminished) in the slightest degree.

The origin of life is veiled in a mist that science has not dispelled and does not hope to dispel. By none of the processes that we call natural can life now be produced from the not-living.

Unicellular forms can come only from pre-existing cells of the same kind; and even the individual cells of a multicellular organism, when once differentiated, reproduce only other cells after their own kind.

Species of plants and animals have wonderful powers of variation; but these variations seem to be regulated and predestined in accordance with definite laws, and in no instance known to science has this variation resulted in producing what could properly be called a distinct new kind of plant or animal.

Geology has been supposed to prove that there has been a long succession of distinct types of life on the globe in a very definite order extending through vast ages of time. This is now known to be a mistake. Most living forms of plants and animals are also found as fossils; but there is no possible way of telling that one kind of life lived and occupied the world before others, or that one kind of life is intrinsically older than any other or than the human race.

In view of such facts as these, what possible chance is there for a scheme of organic evolution?

Must we not say that every possible form of the development theory is hereby ruled out of court? There can be no thought of the gradual

development of organic nature by everyday processes in a world where such facts prevail. Rather must we say, with the force of the accumulated momentum of all that has been won by modern science, that, instead of the animals and plants on our world having arisen by a long-drawn-out process of change and development of one kind into another, there must have been just such a literal creation at the beginning as the Bible describes. As we stand with uncovered head and bowed form in the presence of this great truth, it would seem almost like sacrilege to attempt by rhetoric to adorn it. Its inevitableness, its majesty, its transcendent importance for our generation, would only be obscured by so doing.

The essential idea of the evolutionary theory is uniformity. It seeks to show that the present orders of plant and animal life originated by causes or processes identical with those now said to be operating in our modern world. It denies that at any particular time in the past, causes and processes were in operation to originate the present order of nature, which were essentially different from the processes now operating in our world under what we call natural law. Evolution seeks to smooth out all distinction between creation and the modern régime of "natural law."

On the other hand, the essential idea of the Christian doctrine of creation is that, back at a period called "the beginning," forces and powers were brought into exercise and results were accomplished which have not since been exercised or accomplished. In other words, the origin of the world and the things upon it was essentially and radically different from the manner in which the present order of nature is now being sustained and perpetuated. The mere matter of time is in no way the essential idea in the problem. The question of how much time was occupied in the work of creation is of no importance, neither is the question of how long ago it took place. The one essential idea is that the processes and methods of creation are beyond us, for we have nothing with which to measure them; creation and the reign of "natural law" are essentially incommensurable. The one thing that the doctrine of creation insists upon is that the origin of our world and of the things upon it must have been brought about by some direct and unusual manifestation of the power of the Being whom we call the Creator; and that since this original creation the things of nature have been perpetuated and sustained by processes and methods which (though still essentially inscrutable by us) we call the order of nature and the reign of natural law.

But in view of the series of facts enumerated in the previous pages, the doctrine of creation is established by modern scientific discoveries almost like the conclusion of a mathematical problem.—"*Q. E. D., or New Light on the Doctrine of Creation,*" George McCready Price, pp. 125-128. New York: Fleming H. Revell Company, copyright, 1917.

Evolution, TESTIMONY OF HISTORY CONCERNING.—If man has sprung from the lower forms of life up through the savage to the civilized condition, we ought to be able to find many things confirming it in the conditions revealed at the dawn of history. And it is really most natural thus to work backward upon the supposed history of development; for there are certainly some leading facts about man's early history that are many times more certain than most of the supposed generalizations of biology and geology.

What, then, are the conditions revealed as the curtain rises on the first scenes of recorded human history? Briefly, and without attempting to offer much proof for the statements made, we may say that we have well-civilized tribes scattered over all the continents, in Peru,

Mexico, the central plain of North America, Western Europe, Egypt, Babylonia, Assyria, and the East, each possessing a civilization seldom equaled, save in very modern times, and in some respects not excelled by any, and yet of such a character, and so undeniably related to one another, as to prove that these scattered civilizations must have had a common source in some other civilized state before they were thus dispersed. It is also very strongly suggested in many ways that this primal home of civilized man before his dispersion is somehow lost in the geological changes which have taken place. In addition we shall find that the history of languages confirms the record of Babel; while all nations have not only traditions of the flood, but of an Edenic beginning; and at this first glimpse we get of human society, they give us in their social customs, and embalmed in the dry husks of their dead formalism and idolatry, gleams of lofty ideals and forms of prayer to one supreme God, the Creator,—all traces of a more intellectual, a more truly human state in the dim forgotten past, the afterglow of a once brighter day.—“*God's Two Books*,” George McCready Price, pp. 40, 41. Washington, D. C.: Review and Herald Publishing Association, 1911.

Exodus, ROUTE OF.—It is just here [“at the head of Lake Timsah”] where the land route to Palestine begins, and was so used as a route by the Bedawin before the days of the present Suez Canal. We must not forget that the chariot corps—“*crème de la crème*” of the Egyptian army—was stationed at Tanis; it could there the better guard the frontier. But a new command comes from the Lord God: that the array was to “turn.” They had been told not to go “the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent *when they see war*.” Ex. 13: 17. Had they gone that direct route, they must have seen war, and plenty of it, too, for the chariot corps would have been well on their flank, and in their front the great fortified wall; and, moreover, Philistia at this time was under the sway of Egypt. None but a powerful array of trained soldiers could have had any hope of cutting their way through all these warlike forces of the enemy, and the Israelites were a frightened mob of captives, just liberated from hard bondage, with coward minds and frightened hearts. This “turn” gave Pharaoh courage. He thought they were “entangled in the land,” and here I will quote what I have previously written on this part of the subject, for, on re-examination of the whole route, I see no reason to alter it:

“They now marched to encamp before ‘Pi-hahiroth,’ between Migdol and the sea *over against* ‘Baal-Zephon.’ ‘Pi-hahiroth’ means ‘edge of the sedge,’ or ‘where sedge grows;’ Baal-Zephon, ‘the Lord of the North.’ This latter was *across* the sea, and probably the high peaks of ‘Jebel Muksheih’ were in view. But have we any reason to believe that the ‘Red Sea’ extended in those days as far as ‘Lake Timsah’? Yes, plenty of proof. Egyptian records show how at that time the ‘sea’ extended to that place. They tell how a canal was made to connect the Nile with that sea, and give an account of the rejoicings on the opening of the canal. The ‘sea’ has retreated, owing to the elevation of the land. Proofs are in plenty from recent geological surveys, and now we can understand with a clearer eye what the prophet Isaiah means when he says (chap. 11: 15): ‘And the Lord shall utterly destroy the tongue of the Egyptian Sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.’ ‘Egyptian sea’—it could never have meant that which now ends at Suez, but one which all records prove extended to Lake Timsah. Sluggish, yes; for it was ‘weedy’ or ‘reedy.’

And here let me say there is no warrant, according to the best scholars, in calling the sea in question 'Red Sea.' The Hebrew words are clear, and mean 'sea of reeds' or 'sea of weeds,' when they describe the 'sea' the Israelites crossed. This, again, is a most powerful confirmation of the view that at one time the present Gulf of Suez extended to Lake Timsah."

Pharaoh thought that, hemmed in by that "sea," the Israelites would be at his mercy; so he makes "ready his chariot" and takes chariot guard — 600 chosen chariots — "and pursued after the children of Israel." He overtakes the multitude, who see their danger: the desert toward Jebel Attaka, with its steep cliffs, in front; the "sea" on their left hand. They murmur at Moses, "Were there no graves in Egypt?" They remind him of their fears, their cowardly fears: "It had been better for us to serve the Egyptians than that we should die in the wilderness!" The pursuit continued, for "Pharaoh drew nigh;" but the Lord orders that the people "go forward," and the promise is that they shall cross the sea on "dry ground." The host of Israel is led by a "pillar of fire" by night, a "pillar of cloud" by day. Eastern armies have from time immemorial been led by "cressets" of fire at night; Alexander so led his troops. The Mecca caravan of today is led by "cressets" of fire borne aloft. This is now done to escape the heat of the sun. But the pillar of cloud was now in the *rear* (Ex. 14: 19) of the Israelites, showing its bright face to them, but darkness to the Egyptians. So those troops still pursuing would be as if in a fog; they would dimly see the fugitives moving on, but be ignorant of their own exact position. They, in the darkness caused by the cloud, would not see the waters. The Egyptian host is "troubled," and, as old versions of the Bible read, "their chariot wheels were bound," or "made them to drive heavily." Yes, because the wind which had caused the sea to go back was changing by a miracle. So the water, percolating through the sand, would make the whole a quicksand; and "when the morning appeared," the Egyptians saw their dangerous position, tried to fly — it was too late! they were all swallowed up; and "Israel saw the great work which the Lord did upon the Egyptians."

"Egyptian records tell us that at this time the then Pharaoh had had to meet a serious invasion of Libyans and other peoples on the west." This is probably why he had so weakened his garrisons at Tanis that he only had the chariot corps.

I have already spoken of the great discovery of royal mummies, and told how Seti, Rameses, and many other royal bodies have been found. The mummy of Menephtah is missing! Though no mummy of Menephtah is found yet, in the Boulak Museum we can look upon his sculptured face, which, if the artist does not belie him, shows him to have been a weak, irresolute man, such as the Bible narrative suggests — puffed up by his grandeur; for he wears on his head a double crown, that for Upper and Lower Egypt. One thing is, however, clear from the monuments — that it was long ere any Egyptian expeditions across the border were undertaken; and this in itself would imply that the empire was weakened from some cause known to the Egyptians, and which they wished to conceal. Those best able to judge say that the explorations in the Delta, Tanis, and other towns, have as yet only touched the fringe of possible discovery.

It is an interesting fact that Zoan, the Tanis of Pharaoh, was built seven years after Hebron, and from its name must have been built by Semites. No trace of Zoan exists; Tanis was built over it, and city after city has been built over the ruins of that. We also see that "Hyksos inscriptions on sphinxes are always in a line down

the right shoulder, never on the left. This honoring of the right shoulders by Semitics was followed by the Jews;" the Egyptians, on the contrary, when they wished to show honor, inscribed on the left shoulder, but they were usually indifferent.

It will be seen that we totally disagree with those theories which would make the Israelites cross the Gulf of Suez. To my mind the whole of that theory is unsound; contrary to the position assigned in the Bible to the land of Goshen; entirely destroyed by M. Naville's discovery of Pithom, which sets all doubt at rest. Theologians had read Josephus, and, misled by the Letopolis which he speaks of, thought it meant Heliopolis, near Cairo. Hampered by this vital mistake, they overlooked the Bible statements as to Zoan and Goshen, and have led the world astray. The Israelites had crossed by a miracle, and then "went three days in the wilderness and found no water." Had they crossed at Suez, three hours would have taken the host to the "Wells of Moses;" but crossing about Lake Timsah, they would have to go "three days" before they could reach that oasis.

Why should it be thought necessary that Pharaoh and his host descended a steep bank into a fearful chasm? His chariot wheels could not have driven down it, and it was really when they "drove heavily" that the soldiers found out where they were and turned to fly. Had the Bible been read more closely, this popular idea of Suez would never have gained credence.—"*The Bible and Modern Discoveries*," Henry A. Harper, pp. 83-88. London: Printed for the Committee of the Palestine Exploration Fund by Alexander P. Watt, 1891.

Fasting, SCRIPTURAL IDEA OF.—The custom of fasting has been more or less conspicuous in many of the religions which have prevailed in the world. Among the religious observances of the Greeks and Romans, fasting, though not entirely unknown, held a less important place than elsewhere. In Egypt we find nothing of compulsory general fasts, though a rigorous temporary abstinence was required of persons about to be initiated into the mysteries of Isis and Osiris. In the remote East the custom of fasting obtained more generally. Climate, the habits of a people, and their creed, gave it at different periods different characteristics; but it may be pronounced to have been a recognized institution with all the more civilized nations, especially those of Asia, throughout all historic times. We find it in high estimation among the ancient Parsees of Irania. It formed a prominent feature among the mysteries of Mithras; and found its way, together with these, over Armenia, Cappadocia, Pontus, and Asia Minor to Palestine, and northward to the wilds of Scythia. The ancient Chinese and Hindoos carried fasting to an unnatural excess. The Pavaka, by the due observance of which the Hindoo believer is supposed to be purified from all his sins, requires, among other things, an uninterrupted fast for twelve days (Chambers' Cyclopaedia, art. "Fast"). The Mohammedans, during the ninth month, Ramadan, fast rigorously every day, from sunrise till the stars appear at evening.

In the Scriptures fasting assumes a new and higher significance. Here it is purely an act of piety. The Bible represents fasting in the true sense as the accompaniment of supplication, as being in itself an act of prayer. Apart from its relation and reference to the divine Being, the mere act of fasting has in the Bible no significance. Of its sanitary value we hear nothing; in its Scriptural aspect it appears as a religious act, a penitential act, a prayer in itself. Such being the case, we cease to wonder that there is no direct mention made of "prayer" in the book of Esther. A Jew would no more think of fasting without prayer

— without putting up a petition to Jehovah — than he would think of eating without drinking, or of sleeping without reclining. Fasting was invariably attended with prayer, though prayer was not in every case accompanied by fasting. It is clear that fasting in the Scriptural sense comprises: (1) Abstinence from food and drink for a longer or shorter period. Without this abstinence there is no proper "fast." (2) Abstinence from all earthly pleasures. Dan. 9: 3; 10: 3. (3) Abstinence to the extent of afflicting the body more or less. This physical suffering, this refusal to gratify the demands of appetite, is not to be regarded as a penance, but as an act of self-denial subordinating the lower nature to the higher, the physical to the spiritual part of man.

Generally speaking, fasting viewed as a religious mortification or humiliation, was intended: (1) As an expression of penitence and humility before God, in view of one's sins. It was not a self-inflicted punishment for sin, but an expression of sorrow on account of sin. 1 Sam. 7: 6; Neh. 1: 4. (2) It was often a prayer for the removal of some present affliction or calamity under which the individual or the nation was suffering (see Judges 20: 26; Joshua 7: 6, where fasting is evidently implied). (3) At other times the object was to deprecate some imminent evil, to avert some impending judgment of God. 2 Sam. 12: 16; 1 Kings 21: 27; 2 Chron. 20: 3; Jonah 3: 5-10. (4) Often fasting was preparatory to seeking by prayer some special blessing from God. Matt. 17: 21; Luke 2: 37; Acts 10: 30; 13: 3; 14: 23; 1 Cor. 7: 5.

Among the Jews but one day of fasting seems to have been observed by divine command — that of the day of atonement (compare Lev. 16: 29; 23: 27; Num. 29: 7). During the time of the captivity, the Jews observed four other annual fasts,—on the seventeenth of the fourth month, in memory of the capture of Jerusalem (Jer. 52: 6, 7); on the ninth day of the fifth month, in memory of the burning of the temple (Zech. 7: 3; 8: 19); on the third of the seventh month, in memory of the slaughter of Gedaliah (Jer. 41: 2); and on the tenth day of the tenth month, as a memorial of the inception of the attack upon Jerusalem (Zech. 8: 19). To these was added the fast of Esther, observed on the thirteenth day of the twelfth month, Adar. At a later period other fasts were added, so that the Jewish calendar includes at present some twenty-eight fast days for each year. John Allen in his "Modern Judaism" (pp. 384, 385), mentions six principal fasts (see also Rabbi David Levi's "Ceremonies of the Jews," pp. 70, 71, 85, 120, 125; "Jewish Ceremonies," by Gamaliel Ben Pedahzur, pp. 34-68). The latter very rare and curious work specifies and describes nine fast days, and refers to several others. The Pharisees, as appears from Luke 18: 12, were accustomed to fast twice in each week. These fasts are said to have occurred on Mondays and Thursdays, because the tradition was that Moses ascended Mt. Sinai the second time to receive the law on a Thursday, and descended upon Monday (Schaff-Herzog, Cyclopaedia, art. "Fasting"). The Talmudic treatise entitled *Taanith*, gives very minute directions respecting the proper method of fasting.

It would be beside our purpose to give a sketch of the custom of fasting as it has obtained in the Christian church. We close with the remark of Calvin: "Holy and legitimate fasting is directed to three ends. For we practise it, either as a restraint on the flesh, to preserve it from licentiousness; or as a preparation for prayers and pious meditations; or as a testimony of our humiliation in the presence of God, when we are desirous of confessing our guilt before him" ("Institutes," book 4, chap. 12, sec. 15).—*The Book of Esther, A New Translation,* edited by Rev. John W. Haley, M. A., pp. 149-151. Andover: Warren F. Draper, 1885.

Fatherhood.—He [Christ] makes the fatherhood the basis of all the duties which man owes to God. Supreme love to God is possible only because God is love. On the ground of mere sovereignty or judicial and autocratic authority, the first commandment could never be enjoined. We cannot love simply because we will or wish or are commanded, but only because we are loved. Supreme affection is possible only through the sovereign fatherhood. And what is true of this first is true of all our other duties. Worship is to be in spirit and in truth, because it is worship of the Father. Prayer is to be constant and simple and sincere because it is offered to the Father. We are to give alms in simplicity and without ostentation, because the Father sees in secret. We are to be forgiving, because the Father forgives. Obedience is imitation of God, a being perfect as our Father in heaven is perfect. In a word, duty is but the habit of the filial spirit; and it is possible and incumbent on all men, because all are sons.—“*The Place of Christ in Modern Theology,*” Andrew Martin Fairbairn, M. A., D. D., p. 488. New York: Charles Scribner's Sons, 1893.

Fathers, CYPRIAN.—Thascius Cæcilius Cyprianus was born of a wealthy patrician family about 200 A. D. While yet a young man he was a brilliant teacher of rhetoric at Carthage, and during that period seems to have disputed with members of the rising Christian church. Their arguments or evidence must have been too strong for his disbelief, for he became converted, and at once assumed an influential position among the Christians of the city.

He spent most of his wealth on the poor, and grew to be so popular that the whole Christian populace called him to the head of the Carthaginian church. This made him a buffer against the imperial persecutions. Several times he was driven into hiding or exile, and at last he was brought before the magistrate and condemned to death in accordance with the decree of Valerian, because he would not sacrifice to the emperor.—“*The Library of Original Sources,*” Vol. IV, p. 35. Milwaukee, Wis.: University Research Extension Company, copyright 1907.

Feasts, NEW YEAR.—It is altogether probable that the beginning of the year was celebrated from ancient times in some special way, like the New Moon festival. The earliest reference, however, to such a custom is, probably, in the account of the vision of Ezekiel (Eze. 40: 1) which, as stated above, took place at the beginning of the year, on the tenth day of the month (Tishri?). On the same day the beginning of the year of jubilee was to be proclaimed by the blowing of trumpets. Lev. 25: 9. According to the Septuagint rendering of Ezekiel 45: 20, special sacrifices were to be offered on the first day of the seventh month as well as on the first day of the first month. This first day of the seventh month was appointed by the law to be “a day of blowing of trumpets” (יוֹם הַרְפוּעָה). There was to be a holy convocation; no servile work was to be done; and special sacrifices were to be offered. Lev. 23: 23-25; Num. 29: 1-6 (comp. ib. 10: 1-10). This day was not expressly called New Year's Day, but it was evidently so regarded by the Jews at a very early period. . . .

The observance of the 1st of Tishri as Rosh ha-Shanah, the most solemn day next to Yom Kippur, is based principally on the traditional law to which the mention of “Zikkaron” (=“memorial day;” Lev. 23: 24) and the reference of Ezra to the day as one “holy to the Lord” (Neh. 8: 9), seem to point. The passage in Psalms (81: 5) referring to the solemn feast which is held on New Moon day, when the shofar is sounded, as a day of “mishpat” (judgment) of “the God of Jacob,” is taken to indicate the character of Rosh ha-Shanah. Rosh ha-Shanah is

the most important judgment day, on which all the inhabitants of the world pass for judgment before the Creator, as sheep pass for examination before the shepherd. Three books of account are opened on Rosh ha-Shanah, wherein the fate of the wicked, the righteous, and those of an intermediate class (not utterly wicked) are recorded. The names of the righteous are immediately inscribed, and they are sealed "to live." The middle class are allowed a respite of ten days till Yom Kippur, to repent and become righteous; the wicked are "blotted out of the book of the living." Ps. 69: 28:—*The Jewish Encyclopedia, Vol. IX, art. "New Year," p. 256.*

Flood, TESTIMONY OF FACTS TO.—Such, then, are the teachings of the Mosaic narrative. Let us note how science brings to our view the results of this work.

It is well known that the bones of the great extinct mammals, as well as those of the immense reptiles of the "secondary" rocks, are almost always found in comparatively superficial deposits, quite generally also among the foothills of ranges of mountains like the Rockies or the Himalayas. More than this, they are found together in such heaps, such vast numbers, as utterly to preclude the idea that they died and were buried in any ordinary way—unless, indeed, those ancient animals had graveyards and buried their dead together. Thus, in speaking of the remains of the Zeuglodon (a kind of whale), Professor Nicholson says:

"Remains of these gigantic whales are very common in the 'Jackson beds' of the Southern United States. So common are they that, according to Dana, 'the large vertebræ, some of them a foot and a half long and a foot in diameter, were formerly so abundant over the country in Alabama that they were used for making walls, or were burned to rid the fields of them.'"

Concerning some of the deposits of the Western United States we are told that "remains of the Oreodontidæ [extinct pig-like animals] occur in such vast numbers as to indicate that these animals must have lived in large herds around the borders of the lake basins in which their remains have been entombed."

Whether Professor Marsh's attempt at explanation really explains, I shall leave the reader to judge. It was the best he could do as a uniformitarian. But such collections of ancient remains are just what the sincere believer of Moses' record would expect to find.

I might refer to the remains of the Hipparion, also found in immense quantities in Europe and India, but shall confine myself to a more familiar example, those of the mammoth and other semitropical species found in such profusion in the arctic regions. These in many cases have been so suddenly overwhelmed and embalmed in the ice that their undigested food, consisting of the boughs, bulbs, and leaves of semitropical plants, which, as we have seen, grew in that locality abundantly at that time, has been found in the stomachs of these beasts, as if the latter had been killed yesterday, proving that they were "quietly feeding when the crisis came." Most persons have read of the first specimen of the mammoth found by a fisherman in 1799, on the bank of the Lena River near its mouth. When it finally tumbled out of the ice, after five years occupied in the latter melting around it, the naturalist who wished to secure the specimen and pelt for the museum at St. Petersburg had great difficulty in saving it from the dogs and wolves, for its flesh was in a state of perfect preservation after its millenniums of entombment. But we are speaking now only of the abundance of these remains.

"So abundant, indeed, are the remains of the mammoth that for many years they have actually been quarried for the sake of the ivory—in 1821 no less a quantity than 20,000 pounds of this product having been obtained from New Siberia alone." . . .

We might multiply such testimony to almost any extent, showing that almost all the so-called Secondary and Tertiary rocks reveal a similar state of things,—remains of land and marine life all heaped together in certain sections in such vast numbers as to prove conclusively to any unbiased mind that they were destroyed all together and in some very extraordinary way. The elemental tumult described in Genesis 7 and 8 seems by far the most reasonable explanation of the facts as we know them. And there is, of course, no stratigraphical evidence—the only evidence of real value—to show that all these deposits referred to above might not have been laid down at approximately one and the same time.—"*Outlines of Modern Christianity and Modern Science*," George McCready Price, pp. 161-164. Oakland, Calif.: Pacific Press Publishing Company, copyright 1902.

The same strong evidence to the historic truth of Genesis is given us when we consider the question of climate. Every "age," from "Silurian times" down to the "recent," bears witness, through its coral limestones, or remains of plant and land animal life, that the climate in which these forms lived was of the most mild and genial description, and singularly uniform, "periods during which the whole northern hemisphere enjoyed a kind of perpetual summer." The same species have been found distributed over all this continent from Florida to Labrador, and even far within the arctic circle, a singular uniformity of climate that we can scarcely comprehend.

These facts agree well with what we know of antediluvian times. The cloudless, rainless skies of those glorious days when the earth was young betoken a vastly different condition of the atmosphere from what we have today. But what is our astonishment when we are told, almost in the same breath, that every formation, from the "Silurian" to the "recent," presents unmistakable evidence of "ice action" over the same areas and practically at the same time! Talk about credulity! What, then, becomes of our "one great act of faith,—faith in the uniformity of nature,"—about which we used to hear so much from Professor Huxley? Why, this invoking the power of ice action in a semitropical climate is contrary to their own favorite "law of parsimony," which, we are told, "forbids us to invoke the operation of higher causes to account for effects which lower causes suffice to explain." How can they have the assurance to bid us leave the plain, consistent, and eminently reasonable explanation of Moses, and accept this "rotation of climates," as James Geikie calls it, without the most undoubted evidence that the phenomenon spoken of was really caused by ice action? No wonder the latter author exclaims:

"Geologists are staggered by the appearance of glacial deposits in the Permian, a formation whose fossils indicate mild and genial rather than cold climatal conditions. The occurrence in the Eocene, also, of huge, ice-carried blocks seems incomprehensible when the general character of the Eocene fossils is taken into account, for these have a somewhat tropical aspect. So likewise the appearance of ice-transported blocks in the Miocene is a sore puzzle."

That is, palms and other tropical plants grew abundantly in England, and the cinnamon and fig, with palms, etc., grew in North America, in both Eocene and Miocene "times;" while in the latter, many evergreens, together with luxuriant ivies and vines, large-leaved oaks, and walnuts, and even Sequoias (like the pines and "big trees" of Califor-

nia) and magnolias, grew in northern Greenland, "within twelve degrees of the pole." I should think that glaciers over Europe in such a climate were rather a "sore puzzle" for the most ingenious "uniformitarian."

To make the matter worse, they are finding these evidences of "glacial action" over such enormous areas that many of our leading investigators are becoming dazed at the problems involved in making their theories appear even moderately reasonable. For a long time they have taught us that a great winding-sheet of ice extended over the northern regions down to about 40° north in America, and to about 50° in the Old World, though curiously enough confined between the Missouri River and the Dakotas on the west and the Ural Mountains on the east. Agassiz, indeed, and others of the older geologists, taught that the glacial winter was cosmic, i. e., encrusted the whole globe with ice; and . . . the strong evidence of this comparative universality at least was made the basis of the "interval" or "restitution theory" of creation, which was started by Buckland and advocated by many others. But this idea of a universal coat of ice has been gradually hushed down by the ridicule of modern geologists, most of whom, as evolutionists, of course cannot believe in the great break in the succession of life which this would involve. Besides, it would labor under the grave inconvenience of harmonizing too closely with the Biblical story of a universal deluge, if for ice we only substitute water. But more recently they have been finding abundant traces of the same phenomena in different parts of Australia, India, South Africa, and South America,—tropical or semitropical countries,—though in some cases they are obliged to locate them in "Permo-Carboniferous times," that is, contemporary with the luxuriant vegetation of the coal beds, and though in each case they say the deposits are stratified, and therefore could not have been produced by glaciers.

But these things are no longer puzzles, nor are such minor occurrences as marine forms mixed up with the coal and land plants with the deep-sea limestones, already referred to, if we only forget this ever-haunting specter of the succession of life, and remember that all these deposits were laid down at that universal churning up of the soil of the ancient world, the Noachian Deluge.—"*Outlines of Modern Christianity and Modern Science*," George McCready Price, pp. 170-174. Oakland, Calif.: Pacific Press Publishing Company, copyright 1902.

Flood, UNIVERSALITY OF.—The universality and northerly course, in general, of the deluge, appear to be fully established by well-attested accounts of the fossil remains of foreign animals and vegetables, found all over the globe, in places and at elevations where they could not have been naturally produced.

1. At Port Julian, on the eastern coast of South America, in 49 degrees south latitude, Sir John Narborough, in 1670, found on the tops of the hills, and in the ground, very large oyster shells, six or seven inches broad, and yet not one oyster was to be found in the harbor. . . .

2. On the Andes, near the western coast of South America, Ulloa found bivalve shells at the elevation of 13,869 English feet; and in the same rocks containing these, petrified wood, which must have been drifted thither at the same time the shells were deposited. . . .

3. The Alps and Pyrenean Mountains in Europe abound with fossil shells, at considerable elevations.

4. In the Tauric Mountains of the Crimea are found petrifications of foreign shells, not to be met with in the adjacent seas. . . .

5. At the mountain of St. Peter's, near Maestricht, in Germany, among other fossil remains have been found the head of a crocodile;

large jawbones and vertebræ, a thigh bone and shoulder blade of some large species of animal; tortoise shells; fragments of branched horns resembling those of the elk; the teeth of various species of sharks, and of some unknown fishes; sea shells of various kinds; silicious wood, perforated by worms, madrepores, and fungites. . . .

6. The same observations may be applied to the petrified skeletons of the elephant, rhinoceros, hippopotamus, etc., which abound in the steppes, or table-lands, of Tartary and Siberia. Most of the fossil crocodiles which have been discovered in the different parts of Europe, are referred by St. Fond to the Gavial, or Asiatic species. . . .

7. In a gravel pit in the parish of Newton St. Loe, three miles from Bath, in the valley adjoining the Bristol road, were found, in 1801, several fossil remains of foreign animals, now in the possession of Jacob Wilkinson, Esq. Among them is a great tusk, probably of a mammoth, which is seven feet long, and measures, at the butt, thirteen inches round; a large shoulder blade, probably belonging to the same animal; and the petrified jaws of an alligator, in which the teeth are perfect, and locked in each other. . . .

8. In the year 1775, the Russian government sent a surveyor, Chvoynoff, to explore the shores of the icy sea, who found, near the promontory of Swatoi Noss, an island about 150 versts long, and 80 broad in the widest part, which was "formed," to use his own expressions, "of the bones of that extraordinary animal, the mammoth, mixed with the heads and horns of the buffalo, or something like it, and some horns of the rhinoceros."

9. Also during the expedition for exploring the north and east coasts of Russia, in 1785-94, on the high, sandy shores of the river Kovima, which runs into the icy sea, in latitude 69 degrees 16 minutes, were found in great abundance the tusks of the mammoth. . . .

10. M. Pallas, who had formerly espoused the opinion of Buffon, that Siberia was once the abode of elephants, was convinced by later observations that such, whose remains are there found in considerable numbers, must either have fled to these high grounds to avoid an increasing deluge, or that their carcasses had been wafted thither by its waters. In his observations on the formation of mountains, this author says that the relics of those large animals, inhabitants of Hindustan,—the elephant, rhinoceros, and monstrous buffaloes,—are to be found in great quantities near the course of rivers, and chiefly wherever there is any considerable opening in the chain of Oural Mountains, which bound Siberia on the south. They are deposited at no great depth, under beds of sand or slime, accompanied with various sea shells, bones of fish, and wood covered with ocher,—an evident proof that they were transported thither by water [and that they did not travel thither by land]. A rhinoceros, still covered with its skin entire, found in the frozen soil of the borders of the Viloûi, "is a convincing proof," says he, "that it must have been the most rapid inundation, which could have hurried this carcass to these frozen countries, before corruption had time to destroy its tenderest parts." . . .

11. "A complete mammoth has lately been found in a state of perfect preservation on the borders of the frozen ocean. It was discovered by Schoumakoff, a Tungoose chief, in the autumn of 1799, in the midst of a rock of ice; but it was not till the fifth year after finding it that the ice had melted sufficiently to disengage the mammoth, when it fell over on its side on a bank of sand. . . .

12. In the heart of North America, also, some years ago, in a salt marsh near the river Ohio, were dug up several skeletons of animals of enormous size. One tooth, belonging to a large row, weighed upwards

of eleven pounds. A thigh bone of a quadruped was found in the same place, which was more than four feet in length. . . .

13. In the year 1783, a huge skeleton, probably of this kind, was discovered in a marl pit, under a peat moss, surrounded by a stratum of sea shells, and other marine productions, on the lands of Dr. Percy, bishop of Dromore, in Ireland. The horns were seven feet and one inch long; the length of the skull, one foot eleven inches; the breadth of the forehead above the eyes, eleven inches. All the bones were of a gigantic size, not in the least petrified, but as fresh as if the animal had only died a week before. . . .

These instances seem fully sufficient to establish the universality of the deluge, and its general progress northward from the southern polar regions.—“*A New Analysis of Chronology and Geography*,” Rev. William Hales, D. D., Vol. I, pp. 327-331. London: C. J. G. & F. Rivington, 1830.

Flood, CHANGES DUE TO.—It seems evident that the chief difference between the world as we know it and the world before the flood, is due to some great change in the atmospheric conditions. Those rainless skies, with a semitropical climate universal over the globe, are proof of this; as is also the long life of man and the great vigor and luxuriance of the animal and vegetable forms found fossil in the rocks. They all speak to us of an atmosphere more vitalizing than we have now. It would even seem probable that ordinary decay and fermentation were then comparatively unknown, for in the first recorded instance of the kind, it seems to have been altogether a new and unexpected result. Whether there was more carbonic acid gas in the air then, and whether any material increase of this would be consistent with the great vigor of the animals, I know not. It would seem to account for the luxuriance of the plant life. Simply a denser atmosphere might allow far more water vapor to be suspended in it without precipitation, and might, as Tyndall thought, account for that singularly uniform climate over all the world. I have already suggested that some mass of burning hydrogen floating in space might have been attracted into our atmosphere, and might in that case have robbed us of a large share of our oxygen, leaving our breath supply in the impoverished condition in which it is at present. What has really produced the change, we may never know in this life; but certain it is that there has been a great alteration in our atmosphere since those glorious, balmy, springlike days when the earth was young.—“*Outlines of Modern Christianity and Modern Science*,” George McCready Price, p. 181.

Flood, ACCORDING TO BEROSUS.—The account which Berosus gives of the deluge is still more strikingly in accordance with the narrative of Scripture. “Xisuthrus,” he says, “was warned by Saturn in a dream that all mankind would be destroyed shortly by a deluge of rain. He was bidden to bury in the city of Sippara (or Sepharvaim) such written documents as existed; and then to build a huge vessel or ark, in length five furlongs, and two furlongs in width, wherein was to be placed good store of provisions, together with winged fowl and four-footed beasts of the earth; and in which he was himself to embark with his wife and children, and his close friends.

“Xisuthrus did accordingly, and the flood came at the time appointed. The ark drifted toward Armenia; and Xisuthrus, on the third day after the rain abated, sent out from the ark a bird, which, after flying for a while over the illimitable sea of waters, and finding neither food nor a spot on which it could settle, returned to him. Some days later, Xisuthrus sent out other birds, which likewise returned, but with feet covered with mud. Sent out a third time, the birds returned no

more; and Xisuthrus knew that the earth had reappeared. So he removed some of the covering of the ark, and looked, and behold the vessel had grounded upon a high mountain, and remained fixed. Then he went forth from the ark, with his wife, his daughter, and his pilot, and built an altar, and offered sacrifice; after which he suddenly disappeared from sight, together with those who had accompanied him.

"They who had remained in the ark, surprised that he did not return, sought him, when they heard his voice in the sky, exhorting them to continue religious, and bidding them go back to Babylonia from the land of Armenia, where they were, and recover the buried documents, and make them once more known among men. So they obeyed, and went back to the land of Babylon, and built many cities and temples, and raised up Babylon from its ruins."

Such is the account of Berossus; and a description substantially the same is given by Abydenus, an ancient writer of whom less is known, but whose fragments are generally of great value and importance. It is plain that we have here a tradition not drawn from the Hebrew record, much less the foundation of that record, yet coinciding with it in the most remarkable way. The Babylonian version is tricked out with a few extravagances, as the monstrous size of the vessel, and the translation of Xisuthrus; but otherwise it is the Hebrew history *down to its minutia*. The previous warning, the divine direction as to the ark and its dimensions, the introduction into it of birds and beasts, the threefold sending out of the bird, the place of the ark's resting, the egress by removal of the covering, the altar straightway built, and the sacrifice offered, constitute an array of exact coincidences which cannot possibly be the result of chance, and of which I see no plausible account that can be given except that it is the harmony of truth.—*"The Historical Evidences of the Truth of the Scripture Records,"* George Rawlinson, M. A., pp. 67-69. New York: John B. Alden, 1883.

Flood, BABYLONIAN ACCOUNT OF.—The greatest of all the Babylonian epics is the story of Gilgames, for in it the greatest of the myths seem to pour into one great stream of epic. It was written upon twelve big tablets in the library of Ashurbanipal, some of which have been badly broken. It was, however, copied from earlier tablets which go back to the first dynasty of Babylon. The whole story is interesting and important, but its greatest significance lies in the eleventh tablet, which contains a description of the great flood, and is curiously parallel to the flood story in the book of Genesis.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. I, art. "Babylonia and Assyria, The Religion of," p. 374.

Flood, CHALDEAN ACCOUNT OF.—

As soon as dawn appeared,
 There rose from the north a dark cloud.
 The weather god (Ramman) thundered in its midst.
 God Nebo and god, the king, went in front of him.
 There came they that oppress mountain and country.
 God Uragal tore loose the anchor.
 There came (also) Adar, storm he poured down.
 The gods the Anunnaki lifted on high (their) torches,
 With whose light they illuminate the land.
 The storm, excited by Ramman, reached up to heaven.
 All light was turned into darkness.
 He overflowed the land like [. . .], he devastated.
 With violence he blew and in one (?) day the storm rose above the
 mountains.

Like as an onslaught in battle it came against the people.
Not could brother see his brother, not did recognize one another the
people;

Even in heaven the gods were afraid of the deluge;
They retired, went up to the heaven of god Anu (i. e., the sky).
There the gods crouched down like as dogs, on the surrounding walls
(perhaps "the firmament") they sat down.

Then cried out Ishtar full of wrath (variant: like a woman in travail);
There called out the goddess, the lofty, she whose cry is powerful:
This people (?) has been turned into clay, and
The evil that I have predicted before (or in the assembly of) the gods,
As I have predicted the evil in the assembly of the gods,
(It has come about namely:)

To destroy my people completely, I predicted the storm.
But I will bear my people again (i. e., bring them to life again),
Though now, like young fishes, they fill the sea.
The gods wailed with her over the Anunnaki;
The gods sat there bowed down in weeping;
Their lips were pressed together (in fear and in terror).
Six days and (seven) nights continued the storm,
Raged cyclone and tempest.

When the seventh day arrived that (fearful) cyclone ceased, the battle
Which they had fought like as a battle army rested;
The waters of the deep narrowed down (sank), the terrible storm, the
deluge, was at an end.

I looked up over the sea and raised my voice.
But the whole race had returned to the clay.
Like as the surrounding field had become the bed of the rivers.
(i. e., no difference could be seen, everything was covered with water).
I opened an air-hole and light fell upon my cheeks;
Dazzled I sank backward, sitting down weeping,
Down my cheeks flowed my tears.

I looked up: "The world a wide ocean!" (I cried).
On the twelfth (day?) there arose (out of the water) a strip of land.
On Mount Nicir the ship settled.

The mountain of the land Nicir took hold of the ship and did not let it
move again.

One day, two days, Mount Nicir took hold of the ship and did not let
it move again.

The third and fourth day Mount Nicir, the same.

The same on the fifth and sixth day.

On the seventh day, in the morning,

I let go a dove; she flew hither and thither,
But as there was no place of rest for her, she returned.

I then sent out a swallow, the bird left, it also flew hither and thither,
And returned again, as there was no place of rest.

At last I sent out a raven, it left;

The raven went and saw the decrease of the waters.

It settled down to feed (either on the carcasses still floating about or
on the slimy mud), went off, and no more returned.

Then I disembarked and to the four winds I offered a sacrifice.

A peace offering I made upon the height of the mountain.

Each time I placed seven censers,

Poured into them calmus, cedar wood, and sweet-smelling lollium.

The gods inhaled the savor, yea, the gods inhaled the sweet savor;

The gods gathered like flies around the sacrificer.

But when now the lofty goddess arrived,

She took the great lightnings of Anu and did according to her desire.

“ These gods! (she said) not, by my necklace, will I forget;
 These days will I remember forever, not will I forget;
 The gods may come to the sacrifice,
 But Bel shall not come to the sacrifice,
 Because rashly did he cause the deluge
 And delivered my people to destruction.”
 But when god Bel arrived,
 He saw the vessel and grew angry, wrath filled his heart against the
 gods, the Igigi (and he said):
 “ What soul has escaped here; no man must survive the universal de-
 struction.”

God Adar opened his mouth and spake, saying unto Bel, the warlike:

“ Who beside Ea could have thought this out?

But Ea knows everything.”

Ea opened his mouth and spake, saying unto Bel, the warlike:

“ Thou, mighty among the gods, warrior,

Thus, thus rashly hast thou caused the deluge.

May the sinner bear his sin's reward, and the wicked his wickedness.

Be lenient, let not (all) be crushed; be merciful, let not (everything) be
 destroyed.

Instead of causing a flood, lions might have come and diminished man-
 kind;

Instead of causing a flood, hyenas might have come and diminished
 mankind;

Instead of causing a flood, famine might have arisen and seized the land;

Instead of causing a flood, pestilence might be brought about and killed
 the people.

I did not reveal the decision of the great gods.

Atrachasis I let see (it) in a dream, the decision of the gods he heard.”

Then came Bel to his senses, Bel mounted to the ship,

Took me by the hand and raised me up.

He raised up and placed my wife at my side.

Then he turned toward us, sat down between us and blessed us, saying:

“ Ere this Pernapishtim was a man;

Now Pernapishtim and his wife shall be like unto the gods and lifted
 up on high;

Let Pernapishtim live afar off at the mouth of the (two?) rivers.”

And he took us and made us dwell afar off at the mouth of the rivers.

—“ *The Library of Original Sources*,” Vol. I, pp. 18-21. Milwaukee,
 Wis.: University Research Extension Company, copyright 1907.

Flood, BABYLONIAN STORY OF.—The Babylonian story of the deluge is so well known that it is not necessary to recapitulate it here. The striking resemblances to the Biblical story have so frequently been noted that they need not be repeated; nor is it necessary to emphasize the fact that they show a common origin for both narratives. In so far all scholars are agreed.

Gunkel, however, taking the position generally held, thinks that those who are unwilling to agree that the Hebrew account is dependent on the Babylonian, but who say that both are versions of the same event, have overanxious temperaments. He claims that inasmuch as the stories coincide in so many minor details, they are related as narratives. To prove that the Israelitish story was borrowed from Babylonia, he sums up his views in his “Israel und Babylonien” (p. 19) in two arguments: First, the great age of Babylonian civilization and of the deluge narrative as well; second, the frequent occurrence of floods is very natural in the flat plain of Babylonia, which lies close to the sea and is watered by two great streams.

The argument advanced by Zimmern, who holds also that the narrative was transplanted from Babylonia, its birthplace, is practically the same as the arguments of Gunkel. He says that the story, which was primitive, was indigenous in Babylonia, and was transplanted to Palestine; because the very essence of the Babylonian narrative presupposes a country liable to inundations, like Babylonia. He regards the story simply as a "nature myth," representing the phenomena of winter, which in Babylonia is a time of rain.

These writers hold [that] the theory advanced by Dillman, as well as by others, that there was a common Semitic tradition which developed in Israel in one way and in Babylonia in another, is to be rejected. Those who fail to be convinced that there was no such common source are accused by Gunkel of being possessed with anxious piety in a sad combination with a pitiful lack of culture.

Besides the eleventh tablet of the Gilgamesh epic, which contains the deluge story, three other fragments have been found. The one, which is too small to be of any value, belonging to the early age, refers to the Babylonian hero. The second, now in the library of Mr. J. Pierpont Morgan, was written in the reign of Ammizaduga, about 2000 B. C., and represents a god calling upon Adad to cause a destructive rainstorm, and Ea interposing in order to save the diluvian hero. There are indications that even this is a copy of an earlier tablet. Scheil, who has given an account of the tablet, thinks this story was current in Sippara. We, therefore, have a Babylonian version of a deluge, distinct from the other, several centuries prior to the time of Moses. A third is in the Berlin Museum. Moreover, early seal-cylinders clearly indicate that scenes from the Gilgamesh epic were favorite themes for the lapidary of Babylonia or Shumer in a very early period. It is not improbable that some represent a Sumerian Noah in his ark. But this only proves the antiquity of some of the elements of which the epic is composed.

It is a well-recognized fact that the Gilgamesh series is a collection of stories which became the national epic of the late Babylonians. Its composite character has already been pointed out, the work of the redactor in combining the different elements being an accepted fact. In the epic are found relics of ancient Sumerian mythology combined with Semitic sun myths; and some of the latter at least, the writer claims, have come from an ancient stock of legends possessed by the Western Semites.

It is not a question whether Israel borrowed the deluge story from this Babylonian composition, or the Babylonians from Israel, but whether the Semitic elements in the Gilgamesh epic are indigenous to southern Babylonia (i. e., to the Sumerians); or whether they had their origin with the Semitic Babylonians who entered the land; or whether they go back to that Semitic center from which they came. It seems that most of the theories on the subject which result in saying the Hebrews borrowed their story from the Babylonians, emanate from a very contracted view of the situation; as if the only civilized peoples in Western Asia that possessed a literature or mythology were the Babylonians or Sumerians and Israel. That the Babylonian legend is of a great antiquity offers no difficulty. The almost universal character of a tradition of the event, which marked an epoch for ancient peoples, the writer thinks, is based upon the recollection of an actual inundation of an extraordinary character. The Babylonian and the Hebrew narratives, both of which can be said to belong to a comparatively late period in the history of man, have many points, as we have seen, in common. Doubtless the Sumerians also possessed a narrative, which may yet be found, some of the elements of which are included in the Gilgamesh

series; but which may have been a story altogether different in character from the Hebrew and the Babylonian.

A fact to be constantly kept before us is that the Biblical account makes the ark rest upon the mountains of Ararat (i. e., Urartu of the inscriptions), while the Babylonian fixes the place at Mt. Nisir. If Nisir is a mountain east of the Tigris, across the Little Zab, as has been declared, it can be said to be in Urartu, for that country included the highlands north of Assyria. It is a question whether in ancient times Urartu included the lofty mountainous plateau now known as Armenia. But the point to be emphasized is that both the Hebrew and the Babylonian stories localized the second beginning of man's history, not only in the same region, but also outside of Babylonia.

The Biblical story contains some features which are acknowledged to be distinctively Palestinian. These, it is claimed, made their appearance after the story reached Palestine and was appropriated by the Hebrews. They are "Noah," "the olive leaf," which is characteristic of Palestine; "the ark," instead of a ship, because there are no large navigable rivers in that land; and the beginning of the deluge on the seventeenth day of the second month, as that is the month the rains begin in Canaan, whereas the Babylonian deluge began in the eleventh month, the time the rains begin to fall in Babylonia. This latter is based on the fact that the epic was written on twelve tablets, which Rawlinson suggested represented the months; the eleventh tablet, therefore, corresponding to the eleventh month. There seems to be about as much proof for this assertion as if it were said that all books containing 365 pages represent the days of the year. Further, I fail to see that "Noah" is distinctively Palestinian. There is but one Noah known in the literature of Palestine, whereas the element *Nûh* is frequently found in Babylonian nomenclature. It would seem that the Pan-Babylonists have here overlooked an important argument.

The statement that "olives" are characteristic of Palestine is most interesting, but it would have been more correct to have said Palestine and Syria, or still more appropriately Amurru, for at Beirut and Tripolis there are olive groves five miles square. Little or nothing is known of the origin of the word "ark" (*tebah*), although some declare it is of Egyptian origin. These supposed features, due to Palestinian influences after the story was borrowed from the Babylonian, do not offer very weighty arguments in support of the theory that the deluge story originated in southern Babylonia. [pp. 71-76] . . .

We may conclude that predominant elements in this and other parts of the Gilgamesh epic are connected with the sun deity and the land of the Western Semites, and that the origin of the Semitic portion of the epic, which doubtless includes those features which are common to the Biblical narrative, goes back to a West Semitic narrative, which is parent also to the Biblical version.

We are, therefore, led to conclude, in the light of these facts, that the influence of Babylonia upon Israel or even Amurru has been greatly overestimated. In fact, exactly the reverse seems to be the case, i. e., many of the elements of the Semitic Babylonian religion and literature are not indigenous to the land, but in all probability came from the West; at least they had their natural development in that part of Western Asia. The ultimate origin may belong elsewhere, but that does not affect these conclusions. [p. 82] — "*Amurru, The Home of the Northern Semites*," Albert T. Clay, Ph. D., pp. 71-76, 82. Philadelphia: The Sunday School Times Company, 1909.

Forever, Two SENSES OF.—The word "*Olam*" has two senses, though the connection between the two is obvious. Its first and original

sense is to "conceal," or "hide," or something "hidden." Hence it came to mean "time hidden from man," or "time indefinite." In our version it is often translated "forever," and in certain places it may mean "time unmeasured," "for an age," or "for ages." But that strictly speaking it expresses a limited time is clear, not only from many passages where the time referred to can only be a lifetime, or till the year of jubilee, or for the period of the Jewish dispensation, but from other passages, where the word is redoubled or used in the plural (which it could not be if it meant "forever"), where its meaning is "for ages," or "from age to age." — *The Names of God in Holy Scripture*, Andrew Jukes, pp. 137, 138. London: Longmans, Green & Co., 1892.

Forgeries, PREVALENCE OF, IN EARLY CENTURIES.—In the history of the rise and gradual development of the papal claims the historian must never lose sight of a force which was for centuries at work in favor of the Papacy, i. e., the falsifications and interpolations of passages in the books of the ancient Fathers, or in the acts and canons of the councils, in order to defend or promote the interests, the dignity, and the grandeur of the Roman see. It is true these frauds do not explain by themselves the gradual development of the exaggerated claims of the Papacy, but no historian of independent judgment and learning will ever be able to deny that those frauds helped, to a great extent, the growth of the papal claims, and contributed very largely to their being recognized as of divine appointment.

For instance, the Roman theologians for centuries appealed to the false decretals and to the interpolated text of St. Cyprian's "*De Unitate Ecclesiæ*" as to authentic documents witnessing to the belief of the universal church with regard to the Papacy, and the learned never dared call in question such momentous evidences, though on other and reasonable grounds well inclined to do so. Yet the false decretals and Cyprian's interpolated passages were shameless fabrications.

As a matter of fact, as Rufinus in his book, "*De Adulteratione Librorum Origenis*," rightly remarks, it was pretty common in the early centuries of the church [and, we may add, all through the Middle Ages till the invention of the press], to corrupt the writings of the great ecclesiastical writers, forging new books or passages, altering the genuine ones, adding to them explanatory phrases, correcting what they believed to be misspellings of ignorant amanuenses, or mistranslations, as the case may be, suppressing this or that, reducing this text to a more orthodox tenor, and the like. Thus, says he, were corrupted and interpolated the writings of Tertullian, of St. Hilary, of St. Cyprian, and above all, of Origen." — "*The Primitive Church and the Primacy of Rome*," Prof. Giorgio Bartoli, pp. 104-106. New York: Hodder and Stoughton.

Forgeries, THE SARDICAN AND NICENE CANONS.—The conduct of the popes since Innocent I and Zosimus, in constantly quoting the Sardican Canon on appeals as a canon of Nice, cannot be exactly ascribed to conscious fraud — the arrangement of their collection of canons misled them. There was more deliberate purpose in inserting in the Roman manuscript of the sixth Nicene canon, "The Roman Church always had the primacy," of which there is no syllable in the original,—a fraud exposed at the Council of Chalcedon, to the confusion of the Roman legates, by reading the original. Toward the end of the fifth and beginning of the sixth century, the process of forgeries and fictions in the interests of Rome was actively carried on there.—"*The Pope and the Council*," Janus (Dr. J. J. Ign. von Döllinger) (R. C.), pp. 122, 123, London: Rivingtons, 1869.

Forgeries, INTERPOLATING ST. CYPRIAN.—Toward the end of the sixth century a fabrication was undertaken in Rome, the full effect of which did not appear till long afterward. The famous passage in St. Cyprian's book, "On the Unity of the Church," was adorned, in Pope Pelagius II's letter to the Istrian bishops, with such additions as the Roman pretensions required. St. Cyprian said that all the apostles had received from Christ equal power and authority with Peter, and this was too glaring a contradiction of the theory set up since the time of Gelasius. So the following words were interpolated: "The primacy was given to Peter to show the unity of the church and of the chair. How can he believe himself to be in the church who forsakes the chair of Peter, on which the church is built?"—*"The Pope and the Council," Janus (Dr. J. J. Ign. von Döllinger) (R. C.), p. 127. London: Rivingtons, 1859.*

Forgeries, DONATION OF CONSTANTINE.—After the middle of the eighth century, the famous Donation of Constantine was concocted at Rome. It is based on the earlier fifth-century legend of his cure from leprosy, and baptism by Pope Silvester, which is repeated at length, and the emperor is said, out of gratitude, to have bestowed Italy and the western provinces on the Pope, and also to have made many regulations about the honorary prerogatives and dress of the Roman clergy. The Pope is, moreover, represented as lord and master of all bishops, and having authority over the four great thrones of Antioch, Alexandria, Constantinople, and Jerusalem.

The forgery betrayed its Roman authorship in every line; it is self-evident that a cleric of the Lateran Church was the composer.—*Id., pp. 131, 132.*

Donatio Constantini.—By this name is understood, since the end of the Middle Ages, a forged document of Emperor Constantine the Great, by which large privileges and rich possessions were conferred on the Pope and the Roman Church. In the oldest known (ninth century) manuscript (*Bibliothèque Nationale, Paris, MS. Latin 2777*) and in many other manuscripts the document bears the title: "*Constitutum Domni Constantini Imperatoris.*" . . . This document is without doubt a forgery, fabricated somewhere between the years 750 and 850.—*The Catholic Encyclopedia, Vol. V, art. "Donation," pp. 118, 119.*

Forgeries, GRATIAN'S WORK.—The corruption of the thirty-sixth canon of the ecumenical council of 692 is Gratian's own doing. It renewed the canon of Chalcedon (451), which gave the Patriarch of New Rome, or Constantinople, equal rights with the Roman Patriarch. Gratian, by a change of two words, gives it a precisely opposite sense, and suppresses the reference to the canon of Chalcedon. He also reduces the five patriarchs to four; for the ancient equality of position of the Roman Bishop and the four chief bishops of the East was now to disappear, though even the Gregorians, as, e. g., Anselm, had treated him as one of the patriarchs.—*"The Pope and the Council," Janus (Dr. J. J. Ign. von Döllinger [R. C.]), pp. 144, 145. London: Rivingtons, 1869.*

Forgeries, A CANON CHANGED.—The canon of the African Synod, — that immovable stumblingblock of all papalists, — which forbids any appeal beyond the seas, i. e., to Rome, Gratian adapted to the service of the new system by an addition which made the synod affirm precisely what it denies. If Isidore undertook by his fabrications to annul the old law forbidding bishops being moved from one see to another, Gratian, following Anselm and Cardinal Gregory, improved on this by a fresh forgery, appropriating to the Pope alone the right of translation.—*Id., pp. 146, 147.*

Forgeries, St. CYPRIAN'S TREATISE.—The reader may have remarked that I gave the most beautiful extract of Cyprian's treatise "On the Unity of the Church" according to the Oxford translation. I did so in order to leave out the shameful Roman interpolations of the same passage. The words interpolated are well known:

"He builds *His church upon that one [Peter], and to him intrusts his sheep to be fed. . . .*

"He established one chair and . . .

"And primacy is given to Peter, that one church of Christ and one chair may be pointed out; and all are pastors and one flock is shown, to be fed by all the apostles with one-hearted accord.

"He who deserts the chair of Peter, on which the church was founded, does he trust that he is in the church?"

Now, the words in italics are spurious. "The history of their interpolation," says Archbishop Benson, "may be distinctly traced even now, and it is as singular as their controversial importance has been unmeasured. Their insertion in the pages of "*De Unitate Ecclesiæ*" ["On the Unity of the Church"] is a forgery which has deceived an army of scholars and caused the allegiance of unwilling thousands to Rome. —"*The Primitive Church and the Primacy of Rome,*" Prof. Giorgio Bartoli, pp. 88, 89. New York: Hodder and Stoughton.

I do not mention here the attempts that have been made to find a trace of the interpolated passages in the writings of Prudentius, Ambrose, and Augustine, because they all failed miserably. The interpolation, therefore, is certain, and is admitted now by all scholars, Catholic as well as Protestant, although in most Roman seminaries this is still simply ignored.—*Id.*, p. 93.

Genealogy, IMPORTANCE OF, TO THE JEWS.—The promise of the land of Canaan to the seed of Abraham, Isaac, and Jacob successively, and the separation of the Israelites from the Gentile world; the expectation of Messiah as to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron with its dignity and emoluments; the long succession of kings in the line of David; and the whole division and occupation of the land upon genealogical principles by the tribes, families, and houses of fathers, gave a deeper importance to the science of genealogy among the Jews than perhaps any other nation. When Zerubbabel brought back the captivity from Babylon, one of his first cares seems to have been to take a census of those that returned, and to settle them according to their genealogies. Passing on to the time of the birth of Christ, we have a striking incidental proof of the continuance of the Jewish genealogical economy in the fact that when Augustus ordered the census of the empire to be taken, the Jews in the province of Syria immediately went each one to his own city. The Jewish genealogical records continued to be kept till near the destruction of Jerusalem.—"*A Dictionary of the Bible,*" William Smith, LL. D., pp. 209, 210, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.

Genealogy of Christ.—David's successor was his son Solomon, and Matthew traces the genealogy through Solomon to Joseph; but the bar was put up against him at the time of the captivity and the last king, Jehoniah (1: 11). Luke traces the genealogy, not through Solomon, but through another son of David against whom there was no bar, viz., Nathan (Luke 3: 31; 1 Chron. 3: 5), and so on down to Mary, for only through her was the imposed condition fulfilled that Jesus should

be "the fruit of David's body." And it could have been fulfilled only by some one in that line. Luke 1: 32; Acts 2: 30; Rom. 1: 3; Acts 13: 23. It seems indubitable, therefore,—the "scholars" to the contrary notwithstanding,—that Luke does not trace the royal line of Joseph as does Matthew, but gives the lineage which belongs to Mary.

But the other obstacle: while Mary was of a royal line, she was not of the royal lineage—the regular, legal, required lineage through which it was indispensable that descent must course—not of the Prince of Wales line, so to speak, if such an illustrative anachronism can be allowed. How, then, could her son get into that royal line? Why, by her marriage with some one who was in that line! And that is just what took place—the marriage with Joseph.

The absolute necessity for the two genealogies thus seems apparent; but there is a seeming discrepancy which needs to be solved. According to Matthew 1: 16, Joseph is the son of Jacob, and according to Luke 3: 23 he is the son of Heli. He could hardly be the son of both.

Joseph was the son of Jacob in the strict sense, for Matthew says: "Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ" (1: 16). But Luke does not say that Heli begat Joseph, but says, "Joseph, which was . . . of Heli" (3: 23), the translators gratuitously putting in the words, "the son." Remembering the omnibus-content of the word "son" before noted,¹ manifestly we need to put into it the meaning which the situation here calls for, which is *son-in-law*; even as in 1 Samuel 24: 16, where Saul says, "Is this thy voice, my son David?" when David was his son-in-law. So, as Joseph could not, by natural generation, be the son of both Jacob and Heli, and as it says that "Jacob begat Joseph" and does not say that Heli begat Joseph, the natural and satisfactory explanation is that Joseph was the son-in-law of Heli.

There is another consideration that seems to add conclusiveness to the foregoing. The Jews, in constructing their genealogical tables, reckoned descent entirely in the line of males, and when the line passed from father to grandson through a daughter, the daughter herself was not named, but her husband was counted as the son of the maternal grandfather. Thus it is plain how Joseph, the actual son of Jacob, who married the daughter of Heli, is, as son-in-law, put in the genealogy as Heli's son.

Joseph's *right* to the Davidic throne was not voided by the Jehoniah inhibition,—only the occupancy of it. Thus Jesus acquired the right to the throne of David through his reputed (step-)father, Joseph, and is eligible to sit on it as David's son through Mary. As Wilkinson puts it: "By that marriage Jesus escapes the two barriers in the genealogy of Matthew, and walks over the one barrier in the genealogy of Luke. The two genealogies were necessary."—"*A Study in the Genealogy of Jesus*," Rev. William H. Bates, D. D., Washington, D. C. Reprinted from the *Bibliotheca Sacra*, April, 1917.

The line in Matthew is the regal line through Solomon, exhausted in Joseph. The line in Luke is the legal line through Nathan, an elder brother (2 Sam. 5: 14), exhausted in Mary.—"*The Companion Bible*," note on Matt. 1: 6. London: Oxford University Press.

¹ We commonly understand by a son, one begotten by a father and born of a mother. Now, the Hebrew language has no word for grandson, and so, with the Hebrews, a "son" may be a lineal male descendant more than one remove down the line. Daniel, addressing Belshazzar, says: "God gave Nebuchadnezzar thy father" (5: 18), "and thou his son, O Belshazzar" (5: 22), although the relation between them was that of grandfather and grandson. And Christ speaks of Zaccheus as "a son of Abraham" (Luke 19: 9), though Abraham lived some two thousand years before. Accordingly, between two names that stand in juxtaposition as father and son, it is possible that a number of names may intervene.

Genealogy of Christ, ACCORDING TO LUKE.—Godet, Lange, and many others take the ground that Luke gives the genealogy of Mary, rendering Luke 3: 23 thus: Jesus “being (as was supposed) the son of Joseph, [but in reality] the son of Heli.” In this case Mary, as declared in the Targums, was the daughter of Heli, and Heli was the grandfather of Jesus. Mary’s name was omitted because “ancient sentiment did not comport with the mention of the mother as the genealogical link.” So we often find in the Old Testament the grandson called the son. This view has this greatly in its favor, that it shows that Jesus was not merely the legal but the actual descendant of David; and it would be very strange that in the Gospel accounts, where so much is made of Jesus’ being the son and heir of David and of his kingdom, his *real* descent from David should not be given.—“*A Dictionary of the Bible*,” William Smith, LL. D., p. 210, *Teacher’s edition*. Philadelphia: Porter and Coates, copyright 1884.

Genealogy of Christ, MATTHEW AND LUKE HARMONIZED.—Later, and chiefly among Protestant divines, the theory was invented of one genealogy being Joseph’s, and the other Mary’s, a theory in direct contradiction to the plain letter of the Scripture narrative, and leaving untouched as many difficulties as it solves. The fertile invention of Annius of Viterbo forged a book in Philo’s name, which accounted for the discrepancies by asserting that all Christ’s ancestors, from David downward, had two names. The circumstance, however, of one line running up to Solomon, and the other to Nathan, was overlooked. Other fanciful suggestions have been offered; while infidels, from Porphyry downward, have seen in what they call the contradiction of Matthew and Luke a proof of the spuriousness of the Gospels; and critics like Professor Norton, a proof of such portions of Scripture being interpolated. Others, like Alford, content themselves with saying that solution is impossible, without further knowledge than we possess. But it is not too much to say that after all, in regard to the main points, there is no difficulty at all, if only the documents in question are dealt with reasonably, and after the analogy of similar Jewish documents in the Old Testament; and that the clues to a right understanding of them are so patent and so strongly marked that it is surprising that so much diversity of opinion should have existed. The following propositions will explain the true construction of these genealogies:

1. They are both the genealogies of Joseph, i. e., of Jesus Christ, as the reputed and legal son of Joseph and Mary. One has only to read them to be satisfied of this. The notices of Joseph as being of the house of David, by the same evangelists who give the pedigree, are an additional confirmation (Matt. 1: 20; Luke 1: 27; 2: 4, etc.), and if these pedigrees were extracted from the public archives, they must have been Joseph’s.

2. The genealogy of St. Matthew is, as Grotius most truly and unhesitatingly asserted, Joseph’s genealogy as legal successor to the throne of David, i. e., it exhibits the successive heirs of the kingdom, ending with Christ as Joseph’s reputed son. St. Luke’s is Joseph’s private genealogy, exhibiting his real birth, as David’s son, and thus showing why he was heir to Solomon’s crown. This is capable of being almost demonstrated. If St. Matthew’s genealogy had stood alone, and we had no further information on this subject than it affords, we might indeed have thought that it was a genealogical stem in the strictest sense of the word, exhibiting Joseph’s forefathers in succession, from David downward. But immediately we find a second genealogy of Joseph,—that in St. Luke’s Gospel,—such is no longer a reasonable opinion. Because if St. Matthew’s genealogy, tracing as it does the successive generations through

the long line of Jewish kings, had been Joseph's real paternal stem, there could not possibly have been room for a second genealogy. The steps of ancestry coinciding with the steps of succession, one pedigree only could in the nature of things be proper. The mere existence therefore of a second pedigree, tracing Joseph's ancestry through private persons, by the side of one tracing it through kings, is in itself a proof that the latter is not the true stem of birth.

When, with this clue, we examine St. Matthew's list, to discover whether it contains in itself any evidence as to when the lineal descent was broken, we fix at once upon Jechonias, who could not, we know, be literally the father of Salathiel, because the word of God by the mouth of Jeremias had pronounced him childless, and declared that none of his seed should sit upon the throne of David, or rule in Judah. Jer. 22: 30. The same thing had been declared concerning his father Jehoiakim in Jeremiah 36: 30. Jechonias therefore could not be the father of Salathiel, nor could Christ spring either from him or his father. Here then we have the most striking confirmation of the justice of the inference drawn from finding a second genealogy, viz., that St. Matthew gives the *succession*, not the strict birth; and we conclude that the names after the childless Jechonias are those of his next heirs, as also in 1 Chronicles 3: 17.

One more look at the two genealogies convinces us that this conclusion is just; for we find that the two next names following Jechonias, Salathiel and Zorobabel, are actually taken from the other genealogy, which teaches us that Salathiel's real father was Neri, of the house of Nathan. It becomes therefore perfectly certain that Salathiel of the house of Nathan became heir to David's throne on the failure of Solomon's line in Jechonias, and that as such he and his descendants were transferred as "sons of Jechoniah" to the royal genealogical table, according to the principle of the Jewish law laid down [in] Numbers 27: 8-11. The two genealogies then coincide for two, or rather for four, generations, as will be shown below. There then occur six names in St. Matthew, which are not found in St. Luke; and then once more the two genealogies coincide in the name of Matthan or Matthat (Matt. 1: 15; Luke 3: 24), to whom two different sons, Jacob and Heli, are assigned, but one and the same grandson and heir, Joseph, the husband of Mary, and the reputed father of Jesus, who is called Christ.

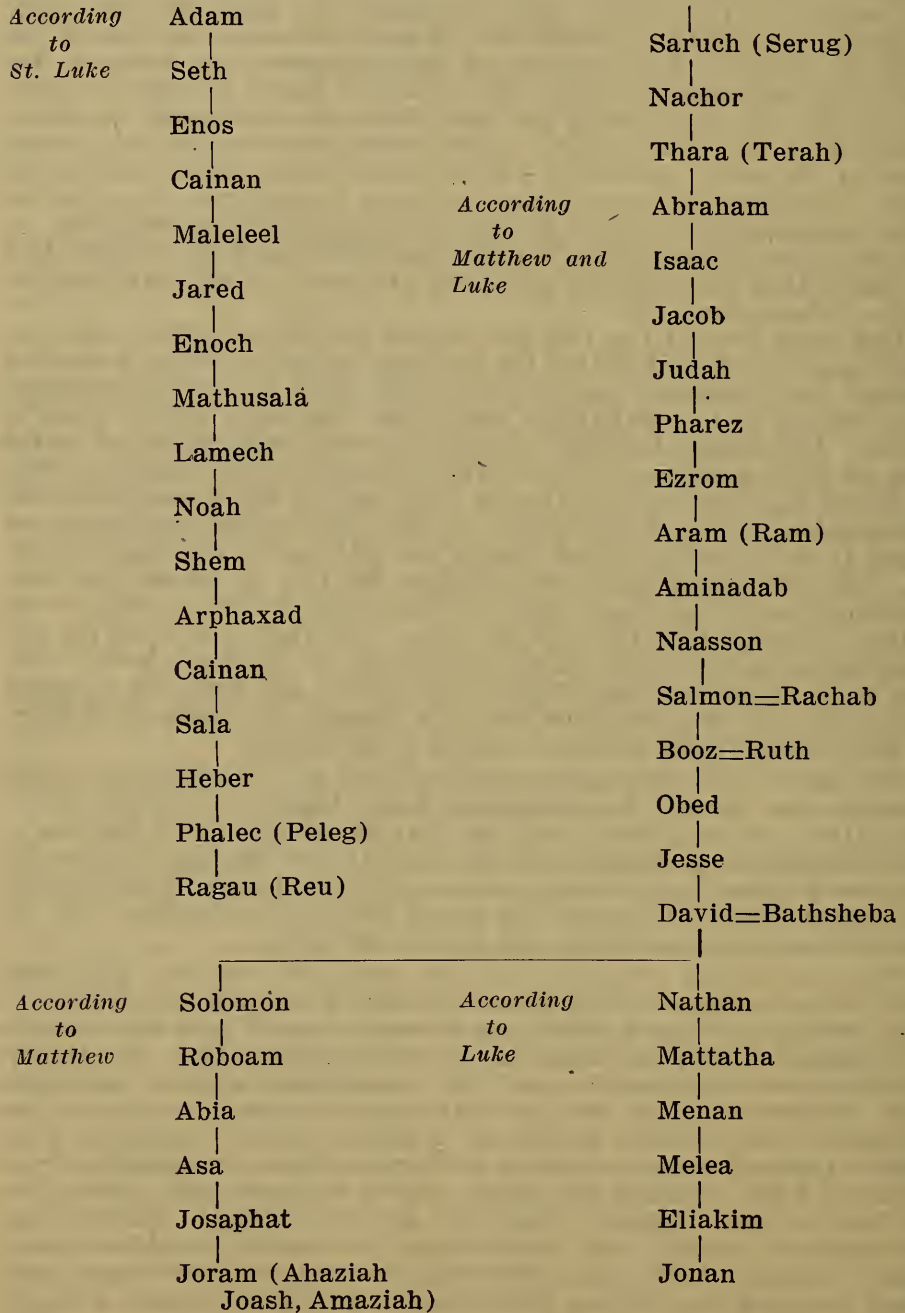
The simple and obvious explanation of this is, on the same principle as before, that Joseph was descended from Joseph, a younger son of Abiud (the Juda of Luke 3: 26), but that on the failure of the line of Abiud's eldest son in Eleazar, Joseph's grandfather Matthan became the heir; that Matthan had two sons, Jacob and Heli; that Jacob had no son, and consequently that Joseph, the son of his younger brother Heli, became heir to his uncle and to the throne of David.

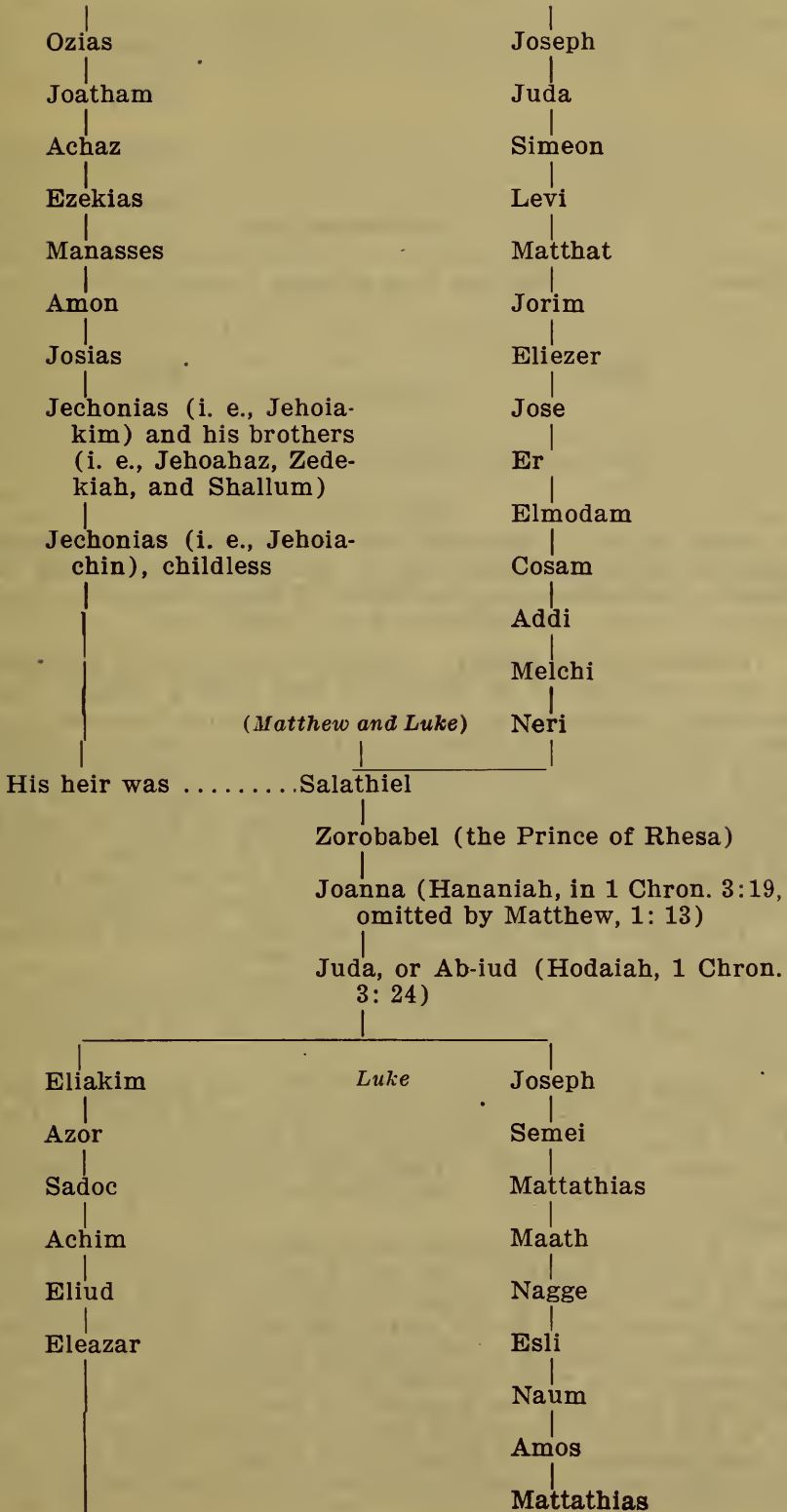
Thus the simple principle that one evangelist exhibits that genealogy which contained the successive heirs to David's and Solomon's throne, while the other exhibits the paternal stem of him who was the heir, explains all the anomalies of the two pedigrees, their agreements as well as their discrepancies, and the circumstance of there being two at all. It must be added that not only does this theory explain all the phenomena, but that that portion of it which asserts that Luke gives Joseph's paternal stem receives a most remarkable confirmation from the names which compose that stem. For if we begin with Nathan, we find that his son, Mattatha, and four others, of whom the last was grandfather to Joseph, had names which are merely modifications of Nathan (Matthat twice, and Mattathias twice); or if we begin with Joseph, we shall find no less than three of his name between him and

Nathan: an evidence, of the most convincing kind, that Joseph was lineally descended from Nathan in the way St. Luke represents him to be (comp. Zech. 12: 12).

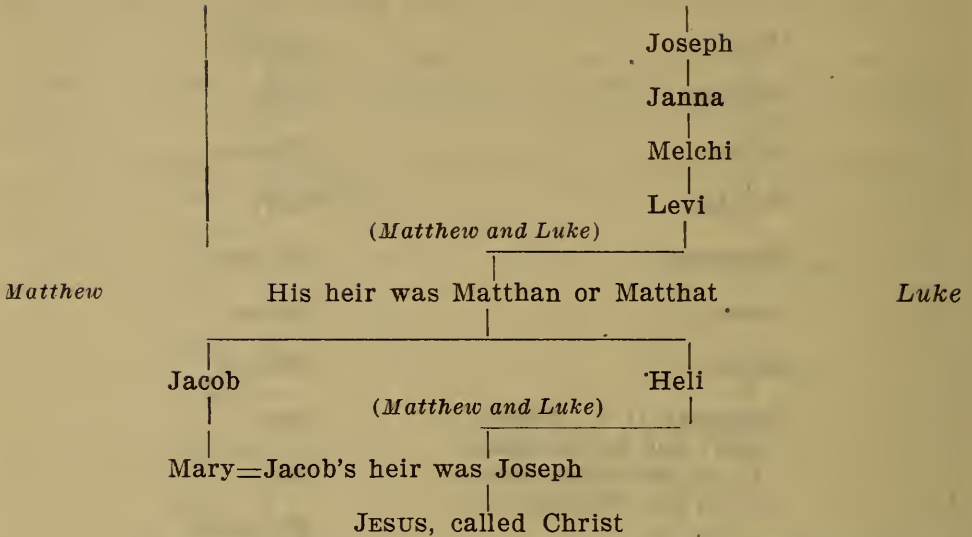
3. Mary, the mother of Jesus, was in all probability the daughter of Jacob, and first cousin to Joseph her husband. So that in point of fact, though not of form, both the genealogies are as much hers as her husband's. . . .

The following pedigree will exhibit the successive generations as given by the two evangelists:





GENEALOGY OF CHRIST



Thus it will be seen that the whole number of generations from Adam to Christ, both inclusive, is 74, without the second Cainan and Rhesa.—“*A Dictionary of the Bible*,” William Smith, LL. D., Vol. I, pp. 665-668. Boston: Little, Brown & Co., 1863.

Genealogies of Christ.—There are two distinct genealogies given in the introductions of Matthew’s and Luke’s Gospels: the former, principally designed for the Jews, traces his pedigree as the promised seed, downward, from Abraham to David; and from him, through Solomon’s line, to Jacob, the father of Joseph, who was the reputed or legal father of Christ. Matt. 1: 1-16. The latter, designed for the Gentiles also, traces it upward, from Heli, the father of Mary, to David, through his son Nathan’s line, and from David to Abraham, concurring with the former, and from Abraham up to Adam, who was the immediate “son of God,” born without father or mother. Luke 3: 23-38.

That Luke gives the pedigree of Mary, the real mother of Christ, may be collected from the following reasons:

1. The angel Gabriel, at the annunciation, told the virgin, that “God would give her divine Son the throne of his father David” (Luke 1: 32); and this was necessary to be proved, by her genealogy, afterward.

2. Mary is called by the Jews, בַּת עֵלִי, “the daughter of Eli” (Light-foot, on Luke 3: 23); and by the early Christian writers, “the daughter of Joakim and Anna.” But Joakim and Eliakim (as being derived from the names of God, יְהוָה, *Iahoh*, and אֱלִי, *Eli*) are sometimes interchanged. 2 Chron: 36: 4. Eli, therefore, or Heli, is the abridgment of Eliakim. . . .

3. A similar case in point occurs elsewhere in the genealogy. After the Babylonish captivity, the two lines of Solomon and Nathan, the sons of David, unite in the generations of Salathiel and Zorobabel, and thence diverge again in the sons of the latter, Abiud and Resa. Hence, as Salathiel, in Matthew, was the son of Jechoniah, or Jehoiachin, who was carried away into captivity by Nebuchadnezzar, so in Luke Salathiel must have been the grandson of Neri, by his mother’s side.

4. The evangelist himself has critically distinguished the real from the legal genealogy, by a parenthetical remark; Ἰησοῦς ὢν (ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, [ἀλλ’ ὄντως]) υἱὸς τοῦ Ἡλὶ [*Iēsous ōn (hōs enomizeto, huios Iōsēph, [all’ ontōs]) huios tou Hēli*]. “JESUS—being (as was reputed, the

son of Joseph, [but in reality] the son of Heli," or his grandson by the mother's side; for so should the ellipsis involved in the parenthesis be supplied.—*"A New Analysis of Chronology and Geography," Rev. William Hales, D. D., Vol. III, pp. 42, 43. London: C. J. G. & F. Rivington, 1830.*

Genesis, UNITY OF.—The positive and irrefragable argument for the unity of Genesis is that it is a continuous and connected whole, written with a definite design and upon an evident plan which is steadfastly maintained throughout. The critics attribute this to the skill of the redactor. But they impose upon him an impossible task. An author may draw his materials from a great variety of sources, form his own conception of his subject, elaborate it after a method of his own, and thus give unity to his production. But a compiler, who simply weaves together extracts selected from separate authorities, has not the freedom of the author, and cannot do the same kind of work. He is trammelled by the nature of his undertaking. He cannot reconstruct his materials and adapt them to one another; he must accept them as he finds them. And now, if these authorities, as is alleged, were prepared with different aims and from diverse points of view, if they are unlike in style and diction and discordant in their statements, he never could produce the semblance of unity in his work. The difference of texture would show itself at the points of junction. There would inevitably be chasms, and abrupt transitions, and a want of harmony between the parts. Such a work as Genesis could not have been produced in this way.—*"The Unity of the Book of Genesis," William Henry Green, D. D., LL. D., pp. 554, 555. London: Richard D. Dickinson, 1902.*

Genesis, LIGHT ON, FROM BABYLON.—The marvelous discoveries of the last half-century have thrown a flood of light on the ancient Oriental world, and some of this light has necessarily been reflected on the book of Genesis. The monuments of Egypt, of Babylonia, and of Assyria have been rescued from their hiding places, and the writing upon them has been made to speak once more in living words. A dead world has been called again to life by the spade of the excavator and the patient labor of the decipherer. We find ourselves, as it were, face to face with Sennacherib, with Nebuchadnezzar, and with Cyrus, with those whose names have been familiar to us from childhood, but who have hitherto been to us mere names, mere shadowy occupants of an unreal world. Thanks to the research of the last half-century, we can now penetrate into the details of their daily life, can examine their religious ideas, can listen to them as they themselves recount the events of their own time or the traditions of the past which had been handed down to them.

It is more especially in Babylonia and Assyria that we find illustrations of the earlier chapters of Genesis, as, indeed, is only natural. The Semitic language spoken in these two countries was closely allied to that of the Old Testament, as closely, in fact, as two modern English dialects are allied to each other; and it was from Babylonia, from Ur of the Chaldees, now represented by the mounds of Mugheir, that Abraham made his way to the future home of his descendants in the West. It is to Babylonia that the Biblical accounts of the fall, of the deluge, and of the confusion of tongues particularly look; two of the rivers of Paradise were the Tigris and Euphrates, the ark rested on the mountains of Ararat, and the city built around the tower which men designed should reach to heaven was Babel, or Babylon. Babylonia was an older kingdom than Assyria, which took its name from the city of Assur, now Kalah Sherghat, on the Tigris, the original capital of the country. It was divided into two halves, Accad (Gen. 10:10) being northern

Babylonia, and Sumir, the Shinar of the Old Testament, southern Babylonia. . . .

At an early date, which cannot yet, however, be exactly determined, the Sumirians and Accadians were overrun and conquered by the Semitic Babylonians of later history, Accad being apparently the first half of the country to fall under the sway of the newcomers. It is possible that Casdim, the Hebrew word translated "Chaldees" or "Chaldeans" in the Authorized Version, is the Babylonian *casidi*, or "conquerors," a title which continued to cling to them in consequence of their conquest.—"*Fresh Light from the Ancient Monuments*," A. H. Sayce, M. A., pp. 19, 20. London: The Religious Tract Society, 1890.

Geology, ASSUMPTIONS OF.—1. The whole science of the modern classification of the rocks into successive "ages" rests upon two pure assumptions: (a) That the action of the elements during all past time has been uniform with the present in character, perhaps in degree; (b) that there has been a development, or at least a succession, in the life upon the globe.

2. The first of these assumptions is a point-blank denial of the record of the deluge.

3. The second being the very backbone of the evolution theory, it is preposterous to bring in their geology as evidence for evolution. It is "circular" reasoning of the most glaring kind.

4. From the Biblical standpoint this succession of life is but the classification or taxonomic series in the life of the antediluvian world.

5. The various phenomena of cañons and river gorges might reasonably have been accomplished within the limits of Biblical time, if the action of the elements began when the deposits were soft and freshly laid.

6. The successive strata of coal have not been proved, and cannot be proved, to have been produced by growth *in situ*. The same may also be said of the limestones. On the contrary, both the limestones and the coal beds often give us unmistakable evidence that they were buried or formed suddenly in some extraordinary way.

7. The fossils invariably supply us with specimens larger of their kind, and showing a far more complete all-round development, than their modern specific representatives, if they have any, whether crustaceans, vertebrate fishes, insects, reptiles, marsupial or placental mammals, or even man.

8. Many of these relics of ancient life are found together in such vast numbers as utterly to preclude the supposition that they were accumulated in any ordinary way; while they are in just such position and numbers as we might expect if thousands of them had been drifted together on the surface of the water to the foothills of the great mountain ranges, and buried there by the storms of the subsiding deluge.

9. The numerous examples of the sudden appearance of species, as well as the numerous breaks in life between successive formations, are just what we should expect if these arrangements are only taxonomic classifications in a complete world destroyed at one and the same time.

10. All the "formations," so far as we can judge, give us proofs of a milder and more equable climate than we have at present.

11. All, save the Cambrian and Laurentian, which are largely metamorphic, give us very coarse conglomerates, unstratified, angular deposits, or large "traveled" boulders, which have usually been attributed to ice action, with all the involved absurdities of something worse than a "rotation of climates." But all of these phenomena are readily accounted for on the hypothesis of a violent and universal deluge.

12. The glacial theory, as generally received, involves so many absurdities that it is pronounced by one of the latest and best authorities to be "the wildest dream which a fertile imagination ever imported into science."

13. The discovery of well-developed human remains in Pliocene, perhaps Miocene, strata is one of the strongest possible proofs that these names do not and cannot possibly represent "ages," but simply taxonomic classifications in the life of the antediluvian world.

14. The lignites and coal seams of the Secondary and Tertiary rocks were undoubtedly covered up at the same time as the Carboniferous deposits, or the "true coal" formations, there being absolutely nothing save the visionary succession of life to prove that they were not contemporaneous.

15. In short, the destruction of a whole world of magnificently developed plant and animal life by the violent waters of a universal deluge is seen to be not only possible, but scientifically certain. The evidence therefore explains the geological phenomena far more easily than a century of ingenious guessing along the lines of uniformitarianism has done. To plain common sense the rocky leaves of nature's diary are even now becoming eloquent to the truth of Genesis, just as the monuments of Assyria and Egypt have these many years confirmed in thunder tones the truth of Old Testament history.—"*Outlines of Modern Christianity and Modern Science*," George McCready Price, pp. 195-198. Oakland, Calif.: Pacific Press Publishing Company, copyright 1902.

Geology, THE FOSSIL WORLD A UNIT.—The broad, general fact is that the remains of man, and thousands of living species of plants and animals, are found in stratified rocks, spread out by flowing water, often sea water; but the place of these deposits, now high and dry, it may be thousands of feet above the sea level, has not been occupied by the sea since the dawn of scientific observation. Land and sea have at some time been all mixed up together, or have exchanged places. And, according to the best authorities of the day, such as Zittel, Fuchs, and Suess, nothing in the nature of a gradual tendency toward such a mutual exchange of land and water, is now going on anywhere on earth. Hence we have no natural way to account for this exchange of land and water, except by saying that something happened to our world long ago, before the dawn of recorded history, which was thoroughly different in kind as well as in degree from anything now going on.

It is not necessary for us to discuss here the questions relating to the antiquity of man, as it is popularly understood. The question of how far back in geological time man actually lived, is for us, who have discarded the myth of the successive geological ages, wholly a false way of looking at the subject. Why should we attempt to decide whether Pliocene or Miocene or Eocene shells are found with these fossil human remains?

That man lived in Western Europe contemporary with those giants of that older world, the elephant and the musk ox, the rhinoceros and the reindeer, the lion, the cape hyena, and the hippopotamus, at a time when most of our mountains had no existence, but their places were occupied by great stretches of ocean, while a soft, vernal climate mantled all the northern regions and clear within the arctic circle, are truths which all admit. Such facts are now found in the textbooks for our children in the public schools.

The really important fact is that human remains are found fossil, just the same as other forms of life, and that there is absolutely no way of proving that these fossil men are not as old as any other fossils.

Whatever proves the latter old, does the same for the former; but if we insist on the comparatively modern character of these fossil human remains, we must admit the same for all other fossils, because, as already shown, inductive science insists that the fossil world was a unit, and that man was contemporary with all alike. True science can never take us back of this state when all existed contemporaneously together; for it would require a supernatural knowledge of the past to discriminate among the fossils, and say that any particular group existed before the others, and occupied the world exclusively for ages before the others came into existence.—“*God's Two Books*,” George McCready Price, pp. 161-163. Washington, D. C.: Review and Herald Publishing Association, 1911.

Geology, THEORY OF UNIFORMITY DISPROVED.—1. The fossils found in the stratified rocks are, as a rule, very abnormal in their abundance, for exceedingly few fossils are now being made in our modern world. They are also abnormal in their (generally) splendid preservation, mere fragments being about all that our modern world can show as materials for fossilization.

2. There is but one climate known to geology proper, and this climate was astonishingly mild and warm over the entire globe.

“The spring
Perpetual smiled on earth with verdant flowers.”

But the elephants and other animals found frozen in the ice of northern Siberia are the best of contemporary vouchers that this climate was “abruptly terminated,” as Dana says, and became “suddenly extreme as of a single winter’s night.” Other considerations just as conclusively prove that this change of climate was not local, but world wide in extent.

3. When looked at broadly, the fossils are seen to be quite generally larger and better developed than their nearest living representatives. And if we can hold *sub judice* the theory of successive geological “ages,” until this point also can be considered, we shall think it very significant that this splendid development is characteristic of the fossils of all the various formations, and that when we cross over into our modern era, the change in the fossils is just as sudden and complete as is that of climate.

4. Deposits like those of the strata containing the fossils are not now being formed anywhere in our deep seas or oceans. The work of the Challenger expedition, with many subsequent investigations, has proved that in the deep ocean absolutely no true stratigraphical deposits are now being made. When we get out beyond the narrow continental shelf, from end to end over the whole ocean floor there is no gravel, no sand, no clay being shifted or deposited in modern times, nothing whatever to disturb the eternal calm of the silent waters. As Geikie remarks of the deposits now lying on the bottom of our modern ocean, “They have no analogues among the formations of the earth’s crust;” that is, these modern deposits are distinctly different in mechanical make-up from those beds which compose our dry land, laid down in the ancient time, although these latter contain abundant remains of animals that once lived in the deep waters of the ocean.

5. Leading geologists, like Howorth and Suess, have critically examined the evidence supposed to indicate that gradual changes of land and sea level are now going on; and they have proved conclusively that *such alleged changes are not now in progress*. To quote the words of Suess himself: “The theory of the secular oscillations of the continents is not competent to explain the repeated inundation and

emergence of the land;” for even in those localities, like Sweden and Greenland, whose coasts have been supposed to be rising or falling, “displacements susceptible of measurement have not occurred within the historic period.”

In short, this prince of modern geologists, after an exhaustive examination of the scientific literature of all civilized countries, thus writes the epitaph of the old theory of the gradual and continuous exchange of land and water: “Thus, as our knowledge becomes more exact, the less are we able to entertain those theories which are generally offered in explanation of the repeated inundation and emergence of the continents.”

Thus on five separate counts we have evidence of the bankruptcy of the theory of uniformity as an explanation of how the geological changes took place; and if we presently find, on a study of the geological “ages,” that these “ages” based on the fossils as time tickets are wholly mythical and unscientific, we shall not have to explain any “repeated” inundation and emergence of the continents, but can assign one major geological event as sufficient to explain the whole. For according to the familiar adage in logic known as Occam’s razor, or the law of parsimony, no more causes are to be admitted than are sufficient to explain the phenomena.—*George McCready Price, M. A., in an article, “A Closed Question Reopened,” in the Biblical Review, July, 1919, pp. 442-444.*

Gerizim and Ebal.—Nothing is more striking to the traveler, even now, when he has climbed the high ridge of the watershed which separates the rounded hills and shut-in valleys of Bethel and Ai — that comparatively barren country — than the great change a few miles of travel brings about: corn lands of great extent and fine woods of olive trees, culminating in the central position of Shechem. The “terebinthꝯ of Moreh” of Abraham’s time are gone; but noble trees of olive, fig, and pomegranate have taken their place. Water is abundant, and therefore fertilizing mist is common. It would be a great feeding ground for the host of Israel, and was the abode of those Perizzites, “rustics” who do not appear to have had fortified towns. Joshua rears an altar, and afterward reads all the words of the law. The hills form a great amphitheater, space and verge enough for all, a natural sounding gallery for Joshua’s voice; every traveler can testify of this. I found that, standing on the slopes of Ebal, my men across the valley and on Gerizim could distinguish all I said.

Interesting discoveries on both these mountains have been made by the officers of the Palestine Exploration Fund, Sir Charles Wilson, Major Anderson, and Major Conder. Of Ebal, the first-mentioned explorer says:

“The summit of Ebal is a comparatively level plateau of some extent; there is no actual peak, but the ground rises toward the west. The view is one of the finest in the country, embracing Safed, Jebel, Jermük, and Hermon on the north; Jaffa, Ramleh, and the maritime plain on the west, the heights above Bethel on the south, and the Hauran on the east. There is a ruin consisting of an inclosure ninety-two feet square, with walls twenty feet thick, built of selected unhewn stones, without mortar. Nothing in this building connects it with the altar erected by Joshua.” Major Conder calls attention to a Moslem sacred site on the ridge of the mountain, not at its highest point, which is called the “Monument of the Faith,” and he thinks this the true site of the altar. Samaritan tradition places the altar on Gerizim; “but this title, ‘Monument of the Faith,’ may be due to the idea the Crusaders

had that this was the Dan of Jeroboam's calf temple." We must not confuse the "altar" built by Joshua with the "great stone" which he afterward set up; but if we are to take the passage in Joshua 24: 26 as indicating the site of the "altar," then it was not on the hill, but in the valley, for the "great stone" was put up "under the oak that was by" (or in) "the sanctuary of the Lord," and this oak would probably be Abraham's oak. The heathen did erect altars and burn sacrifices on every high hill; but, as at Shiloh, the places selected for the altars to Jehovah were in valleys.

Canon Tristram points out that "in the base of Mt. Gerizim is a very curious natural recess, eastward of the modern city, so regular that it looks as if hollowed artificially out of the rocky roots of the mountain, now a sacred inclosure of the Moslems, and called 'The Pillar.' Exactly opposite, in the base of Mt. Ebal, is a similar natural amphitheater." Only Moslems are allowed to enter the inclosure on the Gerizim side, and they say there still stands a column. Modern Samaritans also assert that this is the true site of the "great stone" set up by Joshua. Two hundred years after Joshua we read of "the oak of the pillar that was in Shechem." Judges 9: 6. Fourth-century writers speak of a "praying place outside the city resembling a theater."

We are told Joshua wrote on the stones of the altar "a copy of the law of Moses." Does that mean that he *engraved* the whole law on the stones? No. If we refer to Deuteronomy 27: 2, 3, we shall see that the stones were to be covered with "plaister," and on this "plaister," the words would be written; the process, therefore, would be both easy and rapid. There is a great contrast between the barrenness of Mt. Ebal and the fertility of Gerizim. That may be due a good deal to the position of them. Ebal is steeper, and is the northern hill; Gerizim, the southern hill, so that was chosen for the mount of blessing, "life and light" being always associated with the south by the Jews. Gerizim was afterward chosen by the Samaritans for the site of their temple, and they claim, too, that it was the mountain on which Abraham offered up Isaac. This latter view has obtained some credence, but an examination of the Bible will show it could not be. Abraham was at Beersheba. It would be possible to reach Mt. Moriah, Jerusalem, in the three days spoken of; quite impossible to reach Shechem in that time, for remember, Abraham traveled on an ass. The distance alone between the two places is fatal to this theory, which was invented by the Samaritans to glorify the temple they had set up in opposition to that on Mt. Moriah. Standing on the plain, a small Moslem tomb cuts the sky line on the crest of Gerizim, and here are many ruins, with massive foundations; traces of a castle, some massive stones, called the "Twelve Stones," which Samaritan traditions say were the stones set up by Joshua; and numerous cisterns. The "holy place" of the Samaritans is a sloping rock, which drains into a cistern. A mass of human bones was found lying in another inclosure. These "twelve stones" form a platform of unhewn masonry. The courses are four in number; no inscriptions were found on them. This platform is probably a portion of the Samaritan temple. Other ruins exist, most likely remains of the fortress Justinian erected there. Then there is the Samaritan "Holy of Holies," for the people take off their shoes when they approach it. The Passover is still eaten there, but the community is becoming very small.

"Toward sunset a few men in white surplices recite a form of prayer near the circular pit in which the lambs are roasted; then all the full-grown men join, prayer and prostrations continue till sunset, when the priest rapidly repeats the twelfth chapter of Exodus. The lambs are killed while the priest is speaking; they are skinned and

cleaned, the bodies then placed in the pit till roasted; then the covering is taken off, the bodies drawn out and placed on brown mats; then they are taken to the trench and laid out in line between the two files of the Samaritans, who now have shoes on their feet and staves in their hands. Short prayers follow. They suddenly seat themselves, and commence to eat silently and rapidly until the whole is consumed."

Sir Charles Wilson mentions one fact as to the distance the human voice can here be heard: that "during the excavations of Mt. Gerizim the Arab workmen were on more than one occasion heard conversing with men passing along the valley below."—*The Bible and Modern Discoveries*, Henry A. Harper, pp. 152-155. London: Printed for the Committee of the Palestine Exploration Fund by Alexander P. Watt, 1891.

Gnosticism, DEFINITION OF.—An eclectic system of religion and philosophy, existing from the first to the sixth century. It attempted, in order to commend Christian doctrine to the philosophical tenets of the age, a system of mediation between the two, by teaching that knowledge, rather than faith, was the key to salvation, and incorporating some of the features of Platonism, Orientalism, and Dualism with Christianity. The Gnostics held that God in himself is unknowable and unapproachable, but that all existences, material and spiritual, are derived from the Deity by successive emanations, or eons. Gnosticism borrowed certain elements from the current Persian philosophy, but more from the Greek doctrines connected with Neo-Platonic ideas of *Logos* and *Nous*. Christ was merely a superior eon.—*New Standard Dictionary*, art. "Gnosticism," p. 1047. New York: Funk and Wagnalls Company, 1913.

Gnosticism, MEANING OF.—Gnosticism had its home in Egypt. A few things taken from Christianity were blended with Platonic philosophy, Jewish theology, and old Oriental theosophy. The word "Gnostic" comes from the Greek word *gnosis*, knowledge. They claimed a superior knowledge, but it was a science or knowledge "falsely so called."—*The Bible and the British Museum*, Ada R. Habershon, p. 54. London: Morgan and Scott, 1909.

Gnosticism, PERIL OF.—The crisis evoked by the assaults of Gnosticism was the greatest and most momentous in its consequences of all the convulsions to which Christianity was exposed in the course of its growth in the soil of antique civilization. Had Gnosticism not been overcome, then Christianity had forfeited its peculiar genius; torn loose from its historic foundation, it would have been drawn into the general vortex, thus perishing like the religions of collapsing paganism.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. IV, art. "Gnosticism," p. 499.

God, NAMES OF.—

1. Elohim

The ordinary word translated by the English word "God" in the Old Testament is *Elohim* (אלהים). Though plural in form, it is usually singular in meaning, and takes a singular verb after it, as in Genesis 1: 1. It occurs about 2,555 times in the Old Testament, and is used in thirty-five out of the thirty-nine books, the exceptions being Canticles, Lamentations, Obadiah, and Esther. In all but 245 cases it refers to the one living and true God who revealed himself to Israel and claimed their worship and obedience.

The singular form *Eloah* (אלוה) occurs 57 times, chiefly in Job, almost always of the true God. The Aramaic form of the word is *Elah*

(אלה), almost the same as the Assyrian *Ilu*. It is found in Ezra and Daniel, also in the Aramaic message given in Jeremiah 10: 11. Altogether it occurs 37 times.

The still shorter word *El* (אל) is used 204 times of the true God and 18 times of false gods; it occurs in most of the Old Testament books. Its plural form is never used of the true God. An examination of the passages where this word occurs shows that it is frequently used where some attribute of God is set forth, e. g., in the expression *El Shaddai*.

Whatever the root and source of these words, there can be little doubt that they stood for the primitive idea, or rather revelation, of Deity as the first great cause of all things.

2. Jehovah

The Hebrew name *Jehovah* (יהוה) occurs about 5,500 times in the Old Testament. It is found in thirty-six out of thirty-nine books, the exceptions being Esther, Ecclesiastes, and Canticles. Scholars are uncertain as to its origin, its pronunciation, and its meaning. It is incapable of suffixes such as are found in the case of *Elohim*; in fact, it is of the nature of a personal name, while *Elohim* indicates an office or position. The Hebrew language barely permits of composition except in the case of proper names, but the name Jehovah in a shortened form, answering to the Aramaic and Assyrian *Jahu*, is frequently found in such names as Hezekiah, Elijah, Jehoiakim, and (Moses' mother) Jochbed. The name *Jah* (יה) is possibly the oldest form, or it may be contracted from the larger word.

It has been a source of perplexity that in spite of the fact that the name Jehovah occurs many times in Genesis, especially in the patriarchal history, we read in Exodus 6: 3 that the Lord says, "I appeared unto Abraham, unto Isaac, and unto Jacob by (the name of) *El Shaddai*, but (by) my name *Jehovah* was I-not known to them." This perplexity is not altogether done away with by the discovery that the name in a slightly different form is found in ancient Chaldean documents. The name must have been known in the days of Abraham, and probably long before, but it was not fully understood. Do we understand it now? The passage just referred to brings out the fact that the Lord had made certain promises to the patriarchs which he was now — 400 years after — about to fulfil. Thus his eternity, his faithfulness, and his special interest in the seed of Abraham were to be kept in memory by this name. It was his memorial. On turning back to Exodus 3: 13 we find that Moses had said, "When I come to the children of Israel and say to them, The God of your fathers hath sent me to you, and they shall say to me, What is his name? what shall I say to them? And God said to Moses, I AM THAT I AM. And he said, Thus shalt thou say to the children of Israel, I AM hath sent me to you. . . . Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you. This is my name forever, and this is my memorial unto all generations." Thus the Being who spoke to the patriarchs, who is named Jehovah, and who is described as I AM THAT I AM, is the one living and true God; and his name Jehovah is to be interpreted by the Hebrew root of it which lies in the word I AM. Compare Psalms 135: 13, "Thy name, O Jehovah, endureth forever; thy memorial, O Jehovah, throughout all generations;" also Hosea 12: 5, "Jehovah is his memorial." The name is full of memories, and it seems a misfortune that the Jew does not permit himself to pronounce it, and even the Englishman has not fully used it in his Authorized and Revised Versions. It would be better to retain the much-

criticized pronunciation "Jehovah" than to lose it altogether. Mispronunciation is not confined to this word. We have grecized, latinized, and anglicized most of the proper names in the Bible.

3. Adonai

The third name or title of God is the word *Adonai* (אֲדֹנָי). In the singular form of *Adon* (אֲדֹן), it is used of any lord or master. For example, it is applied to Joseph. Gen. 45: 9. It is used of God in a few passages; e. g., Joshua 3: 11, 13, where we read of "the Lord, or Master, of the whole earth." This passage is referred to with the same title in the singular in Psalms 97: 5, also in Micah 4: 13; see also Zechariah 4: 14 and 6: 5. In the plural form, though by no means applied only to God, it is frequently used of him, and is found in twenty-two books of the Old Testament. It gave a sense of rule or possession, very much as our English word "Lord" does. It is occasionally found in composite proper names, as Adonizedek, and still more often in conjunction with other names of God, especially in prayers; e. g., Genesis 15: 2.

4. 'Elion and Shaddai

The fourth name is '*Elion* (עֲלִיִן), the Most High. It is used thirty-nine times, chiefly in the Psalms, but occurs as early as Genesis 14: 18, 19, 29, in connection with Melchizedek, also in the vaticination of Balaam. Num. 24: 16. It reminds us that God is far above man, that he is the Most High, the Supreme Being.

The name usually translated "the Almighty" is *Shaddai* (שַׁדַּי). Perhaps "the all-sufficient" would be a better translation. It marks the divine bounty, and is used with special force in the promises made to the patriarchs. It is freely used in Job, and rarely in Psalms, Isaiah, Ezekiel, and Joel. It occurs in Numbers 24: 4, 16, in the mouth of Balaam, and in Ruth 1: 20, 21, where Naomi the Moabitess uses it. Occasionally we find it in the composition of proper names, as in the name Zurishaddai, "the Almighty is my Rock."

5. Other Titles of God

There are certain combinations of names and some other titles or expressions of the attributes of God which have to be enumerated and shortly considered.

When we bear in mind the first verse of the Bible, it seems natural that God should be called *Creator*, as in Isaiah frequently; but in one passage, strangely enough, the word is in the plural according to the Hebrew punctuation. Eccl. 12: 1. This may be intended to emphasize the thought. Also he is called a Father to Israel, though the thought of Fatherhood is not often expressed. He is "the God of the spirits of all flesh" (Num. 16: 22; 27: 16), a title which reminds us that the immaterial element in human nature is more godlike than the material. He is "the Holy One of Israel" because his holiness is specially manifested in his dealings with his people. Again, he is described as the "Strength of Israel" (1 Sam. 15: 29), where the word (נִצְחָה) might have been rendered "victory" or "perpetuity." Compare the expression, "the Lord is my strength." Ex. 15: 2; Ps. 68: 35; 86: 1; 27: 1; 46: 1. God is universally regarded in the Old Testament as the fountain of force and energy as well as the spring of life. Thus the conservation of energy is traced to its source. The Rock as a sign of stability and security is used six times of God in Deuteronomy 32, eleven times in the Psalms, and in twelve other places.

The expression "the Mighty One" (אֲמִיר) is found chiefly in connection with the name Jacob or Israel. Gen. 49: 24; Isa. 1: 24; 49: 26; 60: 16. Another word signifying "great" (גָּדוֹל) is used in Deuteron-

omy 7: 21, 23; and yet another (גִּבּוֹר) in Deuteronomy 10: 17, and other passages; while in Isaiah 63: 1—"mighty to save"—the word (רַב) signifies abundance. The title "High One" (מְרוֹם) is used both of God and of his dwelling place. Micah 6: 6; Isa. 32: 15.

A notable and rare expression is found thrice [twice] over in Genesis 14, where God is called "the possessor of heaven and earth." The word (קָנָה) is generally used of purchase or acquisition, but it must have had a special sense in ancient days, and it gives a far-reaching view of ancient monotheism.

God is also called a Redeemer, both as a deliverer (פָּרַק) from bondage, and as a kinsman (גָּאֵל) who has the right of redemption. He is also a keeper (שָׁמַר), a deliverer (נָצַל or פָּלַט), a quickener (חַיָּה), and a Saviour (יִשַׁע). This last word is applied to God in his dealings with Israel in 350 passages, the first being Deuteronomy 33: 29. One other notable expression should be mentioned, viz., "The Lord of hosts" (יְהוָה צְבָאוֹת). Sometimes this is applied to lordship over the stellar hosts, sometimes to the angelic armies, and sometimes to the hosts of Israel. It is rather curious that this title does not occur till Samuel's time. If the Pentateuch, Joshua, and Judges had been composed after Samuel's age, we should have found such a fitting title for God freely introduced.

6. God Revealed in His Names

Such are the primary materials for estimating Old Testament theology. The names of God suggest varied and sublime aspects of his Being. They appeal alike to our reason, our affection, and our conscience. The whole Hebrew Scriptures are thus steeped in theology of the truest and most practical kind. It is not that we have a bare repetition of words and phrases such as we meet with in Mohammedan writings, nor a series of esoteric and mystical formulæ as in ancient Egyptian religion; but we have God in nature, God in history, and God in redemption, God inhabiting the spirit world and supreme over the stellar world, these two worlds being harmonious but distinct, as the human mind and the body are distinct.

The names conserve the ideas; and the history illustrates them. Thus right thoughts of the Infinite were built up in the mind of the finite. Enough was revealed to encourage men to obey, but not enough to make them giddy with the conviction that they had found out all. God was revealed, yet he hid himself. "The secret things belong unto the Lord our God, but those which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29: 29. —"*Old Testament Theology and Modern Ideas*," R. B. Girdlestone, M. A., pp. 38-43. London: Longmans, Green & Co., 1909.

If we may take a suggestion from Exodus 6: 3, it implies that different names of God have each their distinct and proper signification; and this inherent signification of the terms must be taken into the account if any successful attempt is to be made to explain their usage. The mechanical and superficial solution of two blended documents offered by the critics will not answer. Exodus 6: 3, instead of contradicting the book of Genesis, affords the key to the phenomena which it presents.

The derivation and primary signification of *Elohim* are in dispute; according to some authorities the radical meaning is that of power, according to others it denotes one who is the object of fear and adoration. It is the general name for God, and is applied both to the true God and to pagan deities. *Jehovah* is not a common but a proper noun. It belongs to the true God alone, and is his characteristic name, by which he is distinguished from all others, and by which he made

himself known to Israel his chosen people. Accordingly *Jehovah* denotes specifically what God is in and to Israel; *Elohim*, what he is to other nations as well. That universal agency which is exercised in the world at large, and which is directed upon Israel and Gentiles alike, is, by *Elohim*, the God of creation and of providence. That special manifestation of himself which is made to his own people is by *Jehovah*, the God of revelation and of redemption. The sacred writer uses one name or the other according as he contemplates God under one or the other point of view. Where others than those of the chosen race are the speakers, as Abimelech (Gen. 21: 22, 23) or Pharaoh (41: 38, 39), it is natural that they should say *Elohim*, unless they specifically refer to the God of the patriarchs (Gen. 26: 28), or of Israel (Ex. 5: 2), when they will say *Jehovah*. In transactions between Abraham or his descendants and those of another race, God may be spoken of under aspects common to them both, and the name *Elohim* be employed; or he may be regarded under aspects specifically Israelitish, and the name *Jehovah* be used. Again, as *Elohim* is the generic name for God as distinguished from beings of a different grade, it is the term proper to be used when God and man, the divine and the human, are contrasted, as Genesis 30: 2; 32: 28; 45: 5, 7, 8; 50: 19, 20.

Hengstenberg maintained that *Elohim* denotes a lower and *Jehovah* a higher stage of the knowledge and apprehension of God. The revelation of God advances from his disclosure as *Elohim* in the creation (Genesis 1) to his disclosure as *Jehovah* in his covenant with Israel at Sinai; and in the interval between these two extremes he may be designated by one name or the other, according to the conception which is before the mind of the writer at the time. In any manifestation surpassing those which have preceded he may be called *Jehovah*; or if respect is had to more glorious manifestations that are to follow, he may be called *Elohim*. The names, according to this view, are relatively employed to indicate higher or lower grades of God's manifestation of himself. There seems to be a measure of truth in this representation of the matter, at least in its general outlines. The name *Jehovah* shines out conspicuously at three marked epochs, while in the intervals between them it is dimmed and but rarely appears. *Jehovah* is almost exclusively used in the account of our first parents, recording the initiating of God's kingdom on earth (Gen. 2: 4 to 4: 16), in its contrast with the material creation described in chapter 1; in the lives of Abraham and Isaac, recording the setting apart of one among the families of mankind to found the chosen people of God in its contrast with the preceding universal degeneracy (Gen. 12 to 17: 1; 26); and God's revelation of himself to Moses as the deliverer and God of Israel, fulfilling the promises made to their fathers, in contrast with the antecedent period of waiting and foreign residence and oppression. From this time onward *Jehovah* is the dominant name, since the theocratic relation was then fully established.—“*The Higher Criticism of the Pentateuch*,” William Henry Green, D. D., LL. D., pp. 102-104. New York: Charles Scribner's Sons, 1895.

God, NAMES OF.—Throughout the Hebrew Scriptures two chief names are used for the one true divine Being—*Elohim*, commonly translated “God” in our version, and *Jehovah*, translated “LORD.” *Elohim* is the plural of *Eloah* (in Arabic, *Allah*); it is often used in the short form *El* (a word signifying strength), as in *El-Shaddai*, God Almighty, the name by which God was specially known to the patriarchs. Gen. 17: 1; 28: 3; Ex. 6: 3. The etymology is uncertain, but it is generally agreed that the primary idea is that of strength, power of

effect, and that it properly describes God in that character in which he is exhibited to all men in his works, as the creator, sustainer, and supreme governor of the world.

The plural form of *Elohim* has given rise to much discussion. The fanciful idea that it referred to the trinity of persons in the Godhead hardly finds now a supporter among scholars. It is either what grammarians call the plural of majesty, or it denotes the fulness of divine strength, the sum of the powers displayed by God. Jehovah denotes specifically the one true God, whose people the Jews were, and who made them the guardians of his truth. The name is never applied to a false god, nor to any other being except one, the Angel-Jehovah, who is thereby marked as one with God, and who appears again in the New Covenant as "God manifested in the flesh." Thus much is clear; but all else is beset with difficulties.

At a time too early to be traced, the Jews abstained from pronouncing the name, for fear of its irreverent use. The custom is said to have been founded on a strained interpretation of Leviticus 24: 16; and the phrase there used, "The Name" (*Shema*), is substituted by the rabbis for the unutterable word. In reading the Scriptures they substituted for it the word *Adonai* (Lord), from the translation of which by *Kyrios* [*kyrios*] in the Septuagint, followed by the Vulgate, which uses *Dominus*, we have the LORD of our version. The substitution of the word "Lord" is most unhappy, for it in no way represents the meaning of the sacred name. The key to the meaning of the name is unquestionably given in God's revelation of himself to Moses by the phrase "I AM THAT I AM." Ex. 3: 14; 6: 3. We must connect the name "Jehovah" with the Hebrew substantive verb *to be*, with the inference that it expresses the essential, eternal, unchangeable *being* of Jehovah. But more, it is not the expression only, or chiefly, of an absolute truth; it is a practical revelation of God, in his essential, unchangeable relation to his chosen people, the basis of his covenant.—"A Dictionary of the Bible," William Smith, LL. D., p. 220, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.

While *Elohim* exhibits God displayed in his power as the creator and governor of the physical universe, the name *Jehovah* designates his nature as he stands in relation to man, as the only almighty, true, personal, holy Being, a spirit and "the Father of spirits" (Num. 16: 22; comp. John 4: 24), who revealed himself to his people, made a covenant with them, and became their lawgiver, and to whom all honor and worship are due.—*Id.*, p. 284.

GOD, NAMES OF, ELOHIM.—This is the name, and the only name, by which God is set before us in the first chapter of the book of Genesis. Here we find it repeated in almost every verse. Under this name we see God, according to his own will, working on a dark and ruined creature, till by his word all is set in order and made "very good." This is the name which we need to know before all others. This, therefore, is the first revealed in Holy Scripture; for it shows us one, who, when all is lost in darkness and confusion, brings back, first his light and life, and then his image, into the creature, and so makes all things new and very good.

Now there are certain peculiarities connected with this name, which must be considered, if we would understand even in measure all that is divinely taught under it.

This name, then (in Hebrew, "*Elohim*" or "*Alehim*"), is a plural noun, which, though first and primarily used in Holy Scripture to describe the one true God, our Creator and Redeemer, is used also in a lower sense in reference to the "gods many and lords many" whom the

ancient heathen feared and worshiped. Let us first look at the primary use of this name, in which we learn its highest significance. We shall then better understand how it could be applied to the gods of the heathen or to the idols which represented them.

First, then, this name, though a plural noun, when used of the one true God is constantly joined with verbs and adjectives in the singular. We are thus prepared, even from the beginning, for the mystery of a plurality in God, who, though he says, "There is no God beside me," and, "I am God, and there is none else," says also, "Let us make man in our image, after our likeness;" and again, "The man is become like one of us;" and again at Babel, "Go to, let us go down and confound their language;" and again, in the vision granted to the prophet Isaiah, "Whom shall I send, and who will go for us?" And this same mystery, though hidden from an English reader, comes out again and again in many other texts of Holy Scripture. For, "Remember thy Creator in the days of thy youth," is literally, "Remember thy Creators." Again, "None saith, Where is God my Maker?" is in the Hebrew, "God my Makers." So again, "Let Israel rejoice in him that made him," is, in the Hebrew, "in his Makers." And so again in the Proverbs, "The knowledge of the Holy Ones is understanding." So again where the prophet says, "Thy Maker is thy husband," both words are plural in the Hebrew. Many other passages of Scripture have precisely the same peculiarity. Therefore in heaven "cherubim and seraphim continually do cry, Holy, holy, holy, Lord of hosts," while on earth, taught by the Spirit of our Lord, we say, "Father, Son, and Holy Ghost." The plural form of the first name of God, that is "*Elohim*," shadows forth the same mystery; while the verb, and even the adjective, joined with it in the singular, as when we read, "the living," or "the righteous," or "the most high God," show that this "*Elohim*," though plural, is but one God.—"*The Names of God in Holy Scripture*," Andrew Jukes, pp. 15-17. London: Longmans, Green & Co., 1892.

Greece, ALEXANDER FULFILLING PROPHECY.—Alexander collected his army at Pella to cross the Hellespont, that he might exact the vengeance of Greece on Persia for indignities suffered at the hands of Xerxes, who "by his strength through his riches" had stirred up "all against the realm of Grecia." Dan. 11: 2, A. V. . . . It may be noted how exactly the point of Alexander's invasion is indicated in Daniel's prophecy. Dan. 8: 5. From Troy he advanced southward, and encountered the Persian forces at the Granicus. While in the conflict, Alexander exhibited all the reckless bravery of a Homeric hero. He at the same time showed the skill of a consummate general. The Persian army was dispersed with great slaughter. Before proceeding farther into Persia, by rapid marches and vigorously pressed sieges, he completed the conquest of Asia Minor. Here, too, he showed his knowledge of the sensitiveness of Asiatic peoples to omens, by visiting Gordium and cutting the knot on which, according to legend, depended the empire of Asia.

What he had done in symbol he had to make a reality; he had to settle the question of supremacy in Asia by the sword. He learned that Darius had collected an immense army and was coming to meet him. Although the Persian host was estimated at a half-million men, Alexander hastened to encounter it. Rapidity of motion, as symbolized in Daniel by the "he-goat" that "came from the west . . . and touched not the ground" (Dan. 8: 5), was Alexander's great characteristic. The two armies met in the relatively narrow plain of Issus, where the Persians lost, to a great extent, the advantage of their numbers; they

were defeated with tremendous slaughter, Darius himself setting the example of flight.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. I, art. "Alexander, the Great," p. 92.

Greek Church, SEPARATION OF, FROM ROME.—It [the separation between the Greek and the Roman Churches] is due chiefly to three causes. The first cause is the politico-ecclesiastical rivalry of the Patriarch of Constantinople backed by the Byzantine Empire, and the Bishop of Rome in connection with the new German Empire. The second cause is the growing centralization and overbearing conduct of the Latin Church in and through the Papacy. The third cause is the stationary character of the Greek and the progressive character of the Latin Church during the Middle Ages. [p. 311] . . .

The first serious outbreak of this conflict took place after the middle of the ninth century, when Photius and Nicolas, two of the ablest representatives of the rival churches, came into collision. Photius is one of the greatest of patriarchs, as Nicolas is one of the greatest of popes. The former was superior in learning, the latter in statesmanship; while in moral integrity, official pride, and obstinacy both were fairly matched, except that the papal ambition towered above the patriarchal dignity. Photius would tolerate no superior, Nicolas no equal; the one stood on the Council of Chalcedon, the other on Pseudo-Isidor.

The contest between them was at first personal. The deposition of Ignatius as Patriarch of Constantinople, for rebuking the immorality of Cæsar Bardas, and the election of Photius, then a mere layman, in his place (858), were arbitrary and uncanonical acts which created a temporary schism in the East, and prepared the way for a permanent schism between the East and the West. Nicolas, being appealed to as mediator by both parties (first by Photius), assumed the haughty air of supreme judge on the basis of the Pseudo-Isidorian Decretals, but was at first deceived by his own legates. The controversy was complicated by the Bulgarian quarrel. King Bogoris had been converted to Christianity by missionaries from Constantinople (861), but soon after applied to Rome for teachers, and the Pope eagerly seized this opportunity to extend his jurisdiction (866).

Nicolas, in a Roman synod (863), decided in favor of the innocent Ignatius, and pronounced sentence of deposition against Photius with a threat of excommunication in case of disobedience. Photius, enraged by this conduct and the Bulgarian interference, held a counter-synod, and deposed in turn the successor of St. Peter (867). In his famous encyclical letter of invitation to the Eastern patriarchs, he charged the whole Western Church with heresy and schism for interfering with the jurisdiction over the Bulgarians, for fasting on Saturday, for abridging the time of Lent by a week, for taking milk-food (milk, cheese, and butter) during the quadragesimal fast, for enforcing clerical celibacy, and despising priests who lived in virtuous matrimony, and, most of all, for corrupting the Nicene Creed by the insertion of the *Filioque*, and thereby introducing two principles into the Holy Trinity.

This letter clearly indicates all the doctrinal and ritual differences which caused and perpetuated the schism to this day. The subsequent history is only a renewal of the same charges aggravated by the misfortunes of the Greek Church, and the arrogance and intolerance of old Rome. [pp. 312-314] — "*History of the Christian Church*," Philip Schaff, (7 vol. ed.) Vol. IV, pp. 311-314. New York: Charles Scribner's Sons, 1893.

Greek Church, DATE OF FINAL SEPARATION OF.—Leo [IX, 1049-1055] sent an embassy to Constantinople, at the head of which stood the masterful and passionate Cardinal Humbert. Leo's letters censured the assumption of Michael Cærularius, in calling himself the ecumenical patriarch, and desiring thereby to subordinate to himself the Eastern patriarchs; so also his procedure against the Roman custom in the Supper. Plainly under the pressure of the imperial wish, Nicetas Pectoratus, a monk of the monastery of Studion, agreed to repudiate his treatise against the Latins in the presence of the court and the Roman ambassadors, and the emperor caused it to be burned. But Michael Cærularius [Patriarch of Constantinople] proved unapproachable, and broke off all intercourse with the Roman legates. They then deposited a bull of excommunication against him on the altar of St. Sophia, on the 16th July, 1054, in which he was accused of all possible heresies, and every one who received the Supper from a Greek who blamed the Roman sacrifice was threatened with the ban. Once more the emperor induced the already departed legates to return; but the populace took the side of their Patriarch, the legates were obliged to take flight, and were placed under the ban by Michael at a synod, which the Oriental patriarchs also approved. The popular disposition, which was fostered by the Greek clergy, annulled the plans of the emperor. Although the council represented the matter as though Humbert and his companions were not really legates of the Bishop of Rome, as a matter of fact the decisive and momentous schism was thus completed.—“*History of the Christian Church in the Middle Ages*,” Dr. Wilhelm Moeller, p. 230, 2d edition, translated by Andrew Rutherford, B. D. New York: The Macmillan Company, 1910.

Greek Catholic Church, NAME AND CREED OF.—Various names are used to designate the great division of Christendom which is considered in this article. The full official title is “The Holy Orthodox Catholic Apostolic Eastern Church” (ἡ ἁγία ὀρθόδοξος καθολικὴ ἀποστολικὴ ἀνατολικὴ ἐκκλησία [hē hagia orthodoxos katholikē apostolikē anatolikē ekklesia]). The Roman Church claims all these titles, except “Oriental,” for which it substitutes “Roman,” and claims them exclusively. The name “Eastern (or Oriental) Church” designates its origin and geographical territory. The “Orthodox Church” expresses its close adherence to the ecumenical system of doctrine and discipline as settled by the seven ecumenical councils before the separation from the Western or Latin Church. On this title the chief stress is laid, and it is celebrated on a special day called “Orthodoxy Sunday,” in the beginning of Lent, when a dramatic representation of the old ecumenical councils is given in the churches, and anathemas are pronounced on all heresies. The common designation “Greek Church” is not strictly correct, but indicates the national origin of the church and the language in which most of its creeds, liturgies, canons, and theological and ascetic literature are composed, and its worship mainly conducted. [p. 48] . . .

The Eastern Church holds fast to the decrees and canons of the seven ecumenical councils. Its proper creed is that adopted at Nicæa in 325, enlarged at Constantinople 381, and indorsed at Chalcedon 451, without the Latin *filioque*. This creed is the basis of all Greek catechisms and systems of theology, and a regular part of worship. The Greeks have never acknowledged in form the Apostles' Creed, which is of Western origin, nor the Athanasian Creed, which teaches the double procession, and is likewise of Western origin. Besides this ecumenical creed, the Eastern Church acknowledges three subordinate confessions, which define her position against Romanism and Protestantism; namely, (1) The “Orthodox Confession” of Petrus Mogilas, metro-

politan of Kief (1643), a catechetical exposition of the Nicene Creed, the Lord's Prayer and the beatitudes, and the decalogue; (2) the "Confession of Dositheos or Eighteen Decrees of the Synod of Jerusalem" (1672); and (3) the "Longer Catechism" of Philaret, metropolitan of Moscow, adopted by the Holy Synod of St. Petersburg in 1839 and published in all the languages of Russia. [p. 50] — *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IV, art. "Eastern Church," pp. 48-50.*

Greek Church, CREED OF.—Neither before nor after the Great Schism has the Greek or "Holy Oriental Orthodox Catholic Apostolic" Church found it necessary or desirable to draw up a new creed. It recognizes still, as its ultimate standards, the original Niceno-Constantinopolitan Creed with the addition of Chalcedon, assigning to the *Apostolicum* and the *Quicumque* (of course without the words "and from the Son") no higher status than that of devotional and private utility. It adheres faithfully to the "Exposition of the Orthodox Faith" in which John of Damascus harmonized the theological work of the Greek Fathers and councils of the first seven centuries (c. A. D. 750). While proud of the doctrinal immutability thus evidenced, it has not, however, altogether eluded the necessity of producing or adopting or condemning particular confessions and catechisms, and in some sense defining its relation to modern movements of thought both in the Protestant and in the Roman Catholic world.—"*A History of Creeds and Confessions of Faith,*" William A. Curtis, B. D., D. Litt., pp. 90, 91. *New York: Charles Scribner's Sons, 1912.*

Greek Church AND ROMAN COMPARED.—No two churches are so much alike in their creed, polity, and cultus, as the Greek and Roman; and yet no two are such irreconcilable rivals, perhaps for the very reason of their affinity. They agree much more than either agrees with any Protestant church. They were never organically united. They differed from the beginning in nationality, language, and genius, as the ancient Greeks differed from the Romans; yet they grew up together, and stood shoulder to shoulder in the ancient conflict with paganism and heresy. They co-operated in the early ecumenical councils, and adopted their doctrinal and ritual decisions. But the removal of the seat of empire from Rome to Constantinople by Diocletian and Constantine, the development of the papal monarchy in the West, and the establishment of a Western empire in connection with it, laid the foundation of a schism which has never been healed. The controversy culminated in the rivalry between the Patriarch of Constantinople and the Pope of Rome.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IV, art. "Eastern Church," p. 49.*

Greek Church, EFFORTS FOR UNION WITH THE LATIN CHURCH.—Deep-rooted as was the antipathy of the Greeks against the Latins, still the continual approach of destruction with the advance of the Turks compelled the Grecian emperor, John VII, Palæologus, from the year 1430, to try again every means to win assistance from the Latins by means of a union of the churches. The differences between the Pope and the Synod of Basle delayed the arrangement. The emperor at length threw himself into the arms of the Pope, and in 1438 came in person with a great body of bishops into Italy. At the synod, which was opened at Ferrara, but moved in February, 1439, to Florence, for a long time all seemed likely to be lost in an endless controversy; but necessity made the Greeks yielding, and on the 6th July, 1439, they signed the form of union prescribed by the Pope. On the other hand, they

now brought back with them disunion into their fatherland: the general indignation caused many of the bishops to revoke their subscription. The great majority of the Greeks who were already living under the Turkish dominion, pronounced decisively against any Latinization. The ill-fated emperor sought so far as he could to maintain the union inviolate, in the vain hope of supporting thereby his tottering throne. But it served rather to hasten than to ward off the inbreak of destruction.

After the Act of Union with the Greeks there followed at Florence the empty show of a renewed union with the Armenians (1440), the inefficacy of which it was easy to foresee. Then appeared at the Council, which in 1442 was removed to the Lateran, a succession of ambassadors from all the other Oriental churches, in order to obtain for them reconciliation with the Church of Rome by a papal decree. This frivolous scene was evidently intended to win back the public opinion of the Western world to the Pope, by the appearance of a general union of all Christendom under the papal obedience, and to overawe and bring to submission the steadfast adherents of the Council of Basle.—“*A Compendium of Ecclesiastical History*,” Dr. John C. L. Gieseler, Vol. V, pp. 205-209. Edinburgh: T. & T. Clark, 1855.

Hammurabi.—Hammurabi was sixth king of the first dynasty of Babylon. The name is taken as a compound of *Ammu* and *rabi*, “(the god) Ammu is great.” In the Assyrian period the name was not understood and was mistranslated *Kimta-rapastum*, “great of family” or “the family is noble.” This fact is a strong re-enforcement of the argument for the foreign origin of the dynasty. By Assyriologists Hammurabi is quite generally identified with the Amraphel of Genesis 14, though the final syllable of the latter word is hard to account for on philological grounds, and some scholars dispute the identification.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. V, art. “Hammurabi and His Code,” p. 135.

Hammurabi, CODE OF.—At the end of the year 1901 an important discovery was made among the ruins of Susa — “Shushan the palace,” as it is called in the book of Daniel. There M. de Morgan’s excavations brought to light the three fragments of an enormous block of polished black marble, thickly covered with cuneiform characters. The characters were engraved with the highest artistic skill, and at the top of the monument was a low relief representing the Babylonian king Khammu-rabi, or Amraphel, receiving the laws of his kingdom from the sun god before whom he stands. When the characters had been copied and read, it was found that they embodied a complete code of laws—the earliest code yet discovered, earlier than that of Moses by eight hundred years, and the foundation of the laws promulgated and obeyed throughout Western Asia. [p. 67] . . .

That Babylonian law should have been already codified in the age of Abraham deprives the “critical” theory, which makes the Mosaic law posterior to the prophets, of one of its two main supports. The theory was based on two denials,—that writing was used for literary purposes in the time of Moses, and that a legal code was possible before the period of the Jewish kings. The discovery of the Tel el-Amarna tablets disproved the first assumption; the discovery of the code of Khammu-rabi has disproved the second. [pp. 69, 70] . . .

Certain German Assyriologists have been at great pains to discover similarities between the codes of Khammu-rabi and Moses, and to infer from this a connection between them. And there are cases in which the similarity is striking. The free man, for example, who had been

enslaved for debt, was to be manumitted after three years according to the code of Khammu-rabi, after seven years according to that of Moses. Kidnapping, again, was punished in both codes by death, and there are some curious resemblances in the laws relating to death from the goring of an ox. If the owner of the ox could be proved to have been negligent or otherwise responsible for the accident, the Babylonian law enacted that he should be fined half a maneh of silver, or one third of a maneh if the dead man were a slave; in Israel the penalty of death was exacted in the first case, and a fine of half a maneh in the second. Where, however, the owner was not in fault, he went unpunished in both codes, though the Mosaic code required that the ox should be put to death.

The difference between the two codes in this last particular is characteristic of a difference which runs through the whole of them, and makes the contrast between them far greater and more striking than any agreement that can be pointed out. The code of Khammu-rabi presupposes a settled state, a kingdom, in short, in which law is supreme and the individual is forbidden to take it into his own hands. The code of Moses, on the other hand, is addressed to a more backward community, which has not yet become a state, but is still in the condition of a tribal confederacy. [pp. 71, 72]—“*Monument Facts and Higher Critical Fancies*,” A. H. Sayce, LL. D., D. D., pp. 67-72. New York: Fleming H. Revell Company.

Hammurabi, CODE OF, COMPARED WITH PENTATEUCHAL LAWS.—A comparison of the code of Hammurabi as a whole with the Pentateuchal laws as a whole, while it reveals certain similarities, convinces the student that the laws of the Old Testament are in no essential way dependent upon the Babylonian laws. Such resemblances as there are arose, it seems clear, from a similarity of antecedents and of general intellectual outlook; the striking differences show that there was no direct borrowing. The primitive Semitic custom of an eye for an eye and a tooth for a tooth (Ex. 21: 24; Lev. 24: 20; Deut. 19: 21) is made the basis of many penalties in the Babylonian code. . . . These similarities only show that Babylonia had a large Semitic element in its population. Again, Hammurabi pictured himself at the top of the pillar on which these laws are written as receiving them from the sun god. The Bible tells us that Moses received the laws of the Pentateuch from Jehovah. The whole attitude of the two documents is, however, different. Hammurabi, in spite of the picture, takes credit, both in the prologue and in the epilogue of his code, for the laws. He, not Shamash, established justice in the land. Moses, on the other hand, was only the instrument; the legislation stands as that of Jehovah himself.

This difference appears also in the contents of the two codes. The Pentateuch contains many ritual regulations and purely religious laws, while the code of Hammurabi is purely civil. As has been already pointed out, the code of Hammurabi is adapted to the land of the rivers, and to a highly civilized commercial people; while the Biblical laws are intended for a dry land like Palestine, and for an agricultural community that was at a far less advanced stage of commercial and social development.

Religion is, however, not a matter of social advancement only. In all that pertains to religious insight the Pentateuch is far in advance of Hammurabi's laws.—“*Archæology and the Bible*,” George A. Barton, Ph. D., LL. D., pp. 340, 341. Philadelphia: American Sunday-School Union, copyright 1916.

Hammurabi, CODE OF, AND HIGHER CRITICISM.—He [Hammurabi] is supposed to be identical with the Amraphel, king of Shinar, men-

tioned in Genesis 14. The twenty-eight columns of text [of his code] contain a very remarkable series of laws, and the fact that such a wise code should have existed in the time of Abraham has been urged as a proof that the Mosaic law was not a revelation from God, but a copy from Babylon. As we have already noticed, there is clear evidence from God's words concerning Abraham, that he had already given a "charge," "commandments," "statutes," and "laws." How God gave these laws we do not know. . . .

Khammurabi's code seems to explain several of the customs of the patriarchs, such as Sarah giving Hagar to Abraham, Rachel giving Bilhah to Jacob, because they were childless. A provision covering this is in the code. There are also laws concerning the adoption of a slave, thus making him a freeman and the heir of his adopted father, reminding us of Abraham's reference to Eliezer. There are many laws against theft of any kind, a death penalty being attached to robbery from the palace. This reminds us of the supposed theft of Joseph's cup, and explains the fear of his brethren. The customs represented in Genesis 24, where Abraham seeks a wife for his son, the giving of gifts, etc., are all in keeping with the code. Another law illustrates the adoption of Ephraim and Manasseh by their grandfather Jacob.

Before this code of Khammurabi was found, the critics had been saying that the book of Deuteronomy was written in the days of Josiah, and the other books of Moses subsequently. "This discovery undermined the very foundations of 'the critical hypothesis.' But instead of repenting of their error and folly, the critics turned round, and with amazing effrontery declared that the Mosaic code was borrowed from Babylon. This is a most reasonable conclusion on the part of those who regard the Mosaic law as a purely human code. But here the critic is 'hoist with his own petard.' For if the Mosaic law were based on the Hammurabi code, it could not have been framed in the days of Josiah, long ages after Hammurabi had been forgotten. This Hammurabi discovery is one of many that led Professor Sayce to declare that 'the answer of archeology to the theories of modern "criticism" is complete; the law preceded the prophets, and did not follow them.' But even this is not all. It is a canon of 'criticism' with these men that no Biblical statement is ever to be accepted unless confirmed by some pagan authority; Genesis 14 was therefore dismissed as fable on account of its naming Amraphel as a king of Babylon. But Amraphel is only another form of the name of Hammurabi, who now stands out as one of the great historical characters of the past."—"*The Bible and the British Museum*," Ada R. Habershon, pp. 57-59. London: Morgan and Scott, 1909.

Herod, TIME OF DEATH OF.—Herod was made king of Palestine by a decree of the senate, *Coss. Cn. Domitio Calvino, C. Asinio Pollione* (Josephus, *Ant.*, xiv, 14, 5), *i. e.*, U. C. 714, B. C. 40. But he did not obtain quiet possession till three years later, when, aided by the Roman legions, he wrested the actual sovereignty from the hands of Antigonus, *Coss. Agrippa, Caninio Gallo, i. e.*, U. C. 717, B. C. 37 (Josephus, *Ant.*, xiv, 16, 4). In that year, namely, on the day of the Fast (10 Tisri = 4 October), he took Jerusalem by siege. This then is the *actual epoch* of the reign of Herod.

But it is the almost invariable practice of Jewish writers to date the years of their kings from the first (Jewish) day or 1 Nisan of the year in which the actual epoch occurred. Therefore the years of Herod bear date from 1 Nisan B. C. 37.

Now Josephus (*Ant.*, xvii, 8, 1) states that Herod reigned thirty-seven years from the date of his appointment by the decree of the sen-

ate, and thirty-four years from the death of Antigonus. If the years were complete, they would end 4th October, B. C. 3; if *current*, then the statement is satisfied by any date between 1 Nisan B. C. 4 and 1 Nisan B. C. 3. For, since the first year of Herod bears date from 1 Nisan B. C. 37, therefore his thirty-fourth from 1 Nisan B. C. 4. Thus far, then, the year is open to doubt. And it is much to be regretted that Josephus nowhere defines the year of Herod's death by the names of the consuls. It also unfortunately happens that this portion of Dion Cassius (in whose writings we possess the only connected history of the term of six or seven years during which the Nativity must have occurred) has come down to us in a mutilated state. For there is no reason to doubt that this historian related the death of Herod and the partition of his kingdom under its proper year. Still a careful combination of notes of time which Josephus has preserved will enable us to determine the necessary date with great precision.

For the death year of Herod is defined by the mention, in Josephus, of an eclipse of the moon (*Ant.*, xvii, 6, 4, *fin.*). By calculation, it is certain that this eclipse occurred in the night between the 12th and 13th March B. C. 4; for in the year B. C. 4 no other eclipse was visible at Jerusalem, and in the year B. C. 3 no eclipse at all was visible. This eclipse, then, as falling necessarily at the full of the moon, preceded the Passover of B. C. 4 by just one lunation.

But it is further evident from Josephus that the death of Herod occurred just before a Passover. This must have been the Passover either of B. C. 4 or of B. C. 3. On the one supposition, the eclipse preceded the Passover in question by a period of one lunar month, on the other by a period of thirteen months. In order to settle this point, we must attentively consider the course of events related by Josephus.

The eclipse took place in the very night after Herod's execution of certain sophists or zealots, who had thrown down a golden eagle which he had placed over the eastern gate of the temple (*Ant.*, xvii, 6, 4, *fin.*). From that time Herod's disease increased in violence. Seeking relief, he crossed the Jordan, on a visit to the hot springs of Callirhoë, where, as a last resource, his physicians ordered him to be bathed in hot oil. The experiment had nearly proved fatal, and from that time Herod despaired of life. He immediately returned to Jericho. There he received, by the return of his ambassadors whom he had sent to Rome, the imperial rescript which authorized him to put his son Antipater to death. "For a short space," says Josephus, "he revived; but very soon he relapsed, and, weary of his life, attempted to lay violent hands upon himself. Antipater, in his prison, hearing the shriek which was raised upon this alarm, and hoping that it betokened his father's death, endeavored to bribe the gaoler to set him at liberty. The gaoler went straightway to Herod with information of Antipater's design, and the tyrant, in consequence, gave peremptory orders, on the spot, for the execution of his son. This was done: and on the fifth day after the execution Herod breathed his last" (*Ant.*, xvii, 6, 5-7, 1; *Bel. Jud.*, 1, *fin.*).

Immediately after the funeral and the seven days' mourning, Archelaus, who by his father's last will, made within five days of his death, was nominated king of Judea, went up to Jerusalem (*Ant.*, u. s. §4; *Bel. Jud.*, ii, 1, 1), and just then, at the conclusion of the public mourning (*Bel. Jud.*, ii, 2, 3) was the Passover. All this while, Archelaus was in urgent haste to go to Rome, to obtain the ratification of his father's last will, on which errand he set sail immediately after the festival. From these details it follows incontestably that the death of Herod preceded the Passover by not more than seven or eight days. . . .

Archelaus was deposed and banished in the year U. C. 759. *Coss. Aem. Lepido, L. Arruntio* (Dion Cass., LV). But Archelaus had reigned full nine years. This becomes evident on comparing Josephus, *Ant.*, xvii, 13, 3, with *Bel. Jud.*, ii, 7, 3, where, relating this event, he mentions a remarkable dream of Archelaus, which a certain Essene had expounded as denoting the term of years during which he should reign; namely, in his dream, Archelaus saw nine ears of corn, which were devoured by oxen. This is the account in the "Wars;" but in the "Antiquities" (written after the "Wars") the number of ears of corn and years of government is given as ten. The two accounts are easily reconciled on the supposition that the reign of Archelaus lasted nine years complete, and had reached its tenth when he was deposed. A term of nine years reckoned from any date of U. C. 759 leads up to the same date of U. C. 750, B. C. 4. Whereas, if the death of Herod occurred about the Passover of B. C. 3, U. C. 751, nine years of Archelaus were not complete till U. C. 760, and consequently the variation above noticed could not have taken place.

Again: Herod Philip, Josephus expressly says (*Bel. Jud.*, xviii, 4, 6), died in the twentieth year of Tiberius, *i. e.*, between August A. D. 33 and August A. D. 34, having ruled thirty-seven years. But a term of thirty-seven years complete, from any date between these extremes, leads to the same date between August B. C. 5 and August B. C. 4. The reign of Philip, by our hypothesis, began 1 Nisan B. C. 4; therefore its thirty-seventh year was complete 1 Nisan A. D. 34. In other words, the thirty-seventh year of Philip included about five months of the nineteenth, and seven months of the twentieth, of Tiberius. This note of time, therefore, is perfectly consistent with the former.

Lastly: Herod Antipas was deposed and banished after the return of Herod Agrippa to Palestine as king of Judea, which latter event took place in the second year of Caius, *i. e.*, after March A. D. 38. When Agrippa was established in his kingdom, Herodias excited her husband, H. Antipas, against him, and at last persuaded him to undertake a voyage to Rome, the issue of which was his banishment. But we learn from Philo the very time of the year at which H. Agrippa arrived in Judea as king, namely, it was about the time of the Etesian winds, *i. e.*, July or August. Hence the voyage of H. Antipas to Rome cannot be placed earlier than A. D. 39. And as Herod found Caius at Baiæ, where he was to be found in that year no later than August, it follows that the deposal of Herod cannot be placed earlier than the summer of A. D. 39, and certainly it cannot be placed later.

Now there are in existence three coins of Herod Antipas, with the numeral ΜΓ intimating that they were struck in the forty-third year of his tetrarchate, and this is the latest date noted on any of his coins. If his tetrarchate bears date, as we maintain, from 1 Nisan B. C. 4, its forty-third year began 1 Nisan A. D. 39: but if from 1 Nisan B. C. 3, then not till 1 Nisan A. D. 40, half a year after his banishment.

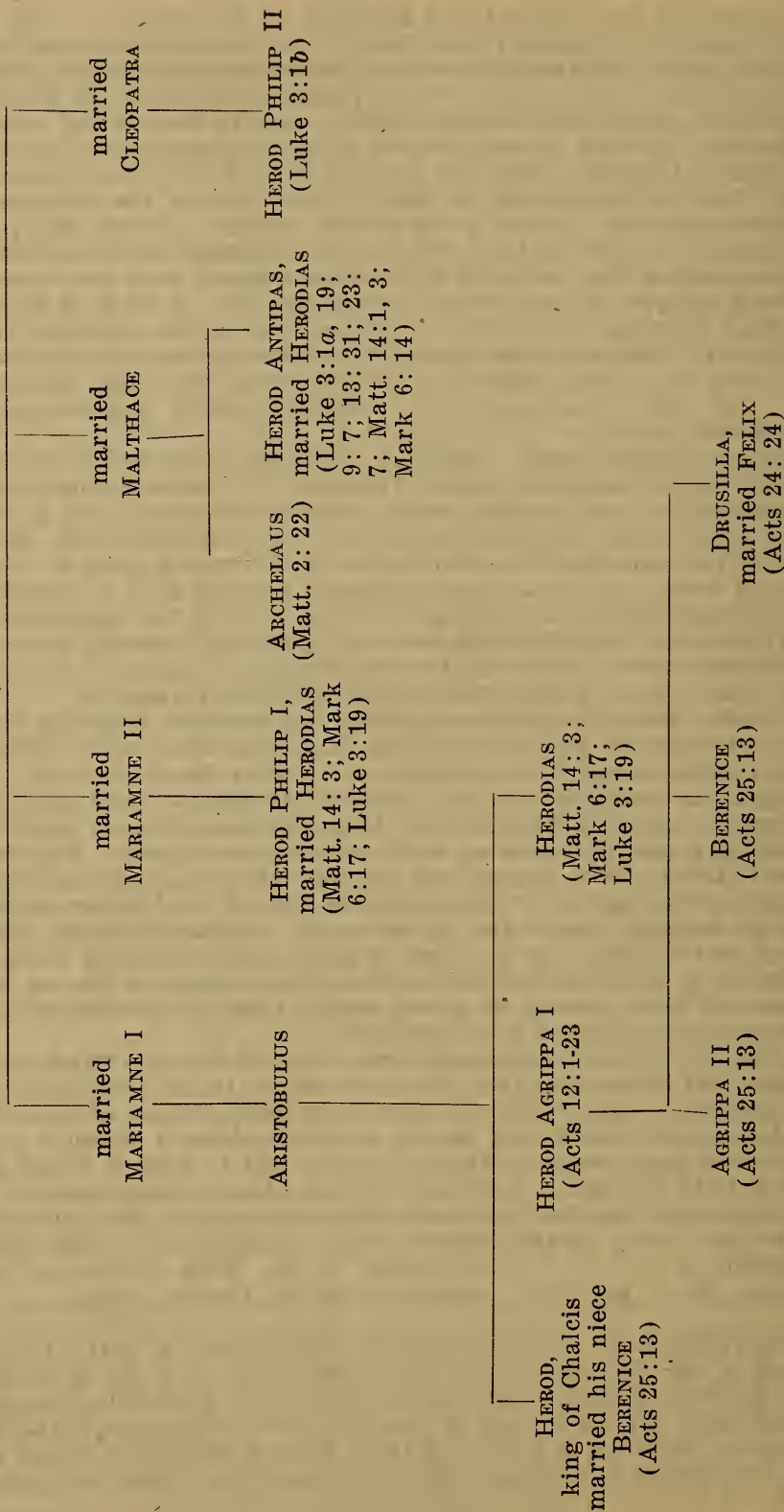
It seems to me that the death of Herod is hereby fixed incontestably to the date which I have assigned above, namely, a few days before the Passover of B. C. 4.—"*Chronology of the Holy Scriptures*," Henry Browne, M. A., pp. 26-31. London: John W. Parker, 1844.

Herodians, A POLITICAL PARTY.—Herodians: a party twice mentioned in the Gospels (Matt. 22: 16; Mark 12: 13; 3: 6) as acting with the Pharisees in opposition to Jesus. They were not a religious sect, but, as the name implies, a court or political party, supporters of the dynasty of Herod. Nothing is known of them beyond what the Gospels state.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. III, art. "Herodians," p. 1383.

HEROD, GENEALOGY OF

Herods of the New Testament, GENEALOGY OF.—

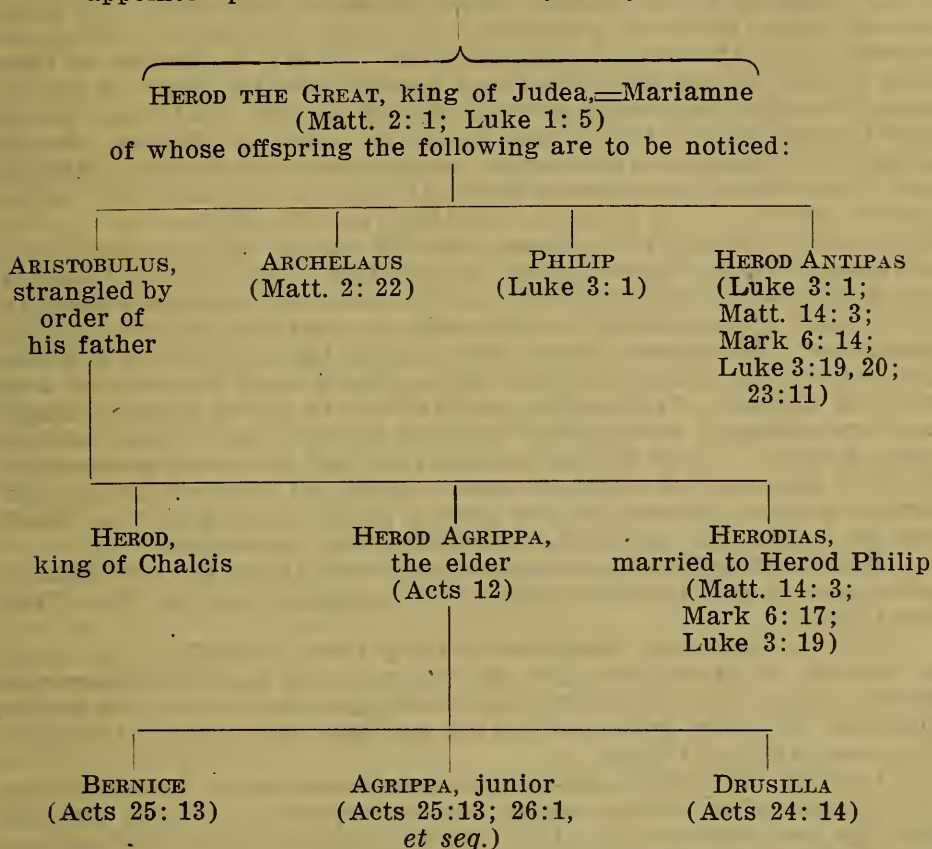
HEROD THE GREAT (Matt. 2: 1; Luke 1: 5)



—“The Companion Bible,” Part V, “The Gospels,” Appendix, p. 153. London: Oxford University Press.

Herod, FAMILY OF.—

ANTIPAS OR ANTIPATER, an Idumæan,
appointed prefect of Judea and Syria by Julius Cæsar



Herod, misnamed the Great, by his will divided his dominions among his three sons, Archelaus, Herod Antipas, and Herod Philip.

To Archelaus he assigned Judea, Samaria, and Idumæa, with the regal dignity, subject to the approbation of Augustus, who ratified his will as it respected the territorial division, but conferred on Archelaus the title of Ethnarch, or chief of the nation, with a promise of the regal dignity, if he should prove himself worthy of it. Archelaus entered upon his new office amid the loud acclamations of his subjects, who considered him as a king; hence the evangelist, in conformity with the Jewish idiom, says that he *reigned*. Matt. 2: 22. [p. 109] . . .

Herod Antipas (or Antipater), another of Herod's sons, received from his father the district of Galilee and Peræa, with the title of Tetrarch. He is described by Josephus as a crafty and incestuous prince, with which character the narratives of the evangelists coincide; for, having deserted his wife, the daughter of Aretas, king of Arabia, he forcibly took away and married Herodias, the wife of his brother Herod Philip, a proud and cruel woman, to gratify whom he caused John the Baptist to be beheaded. [p. 110] . . .

Philip, tetrarch of Trachonitis, Gaulonitis, and Batanæa, is mentioned but once in the New Testament. Luke 3: 1. He is represented by Josephus as an amiable prince, beloved by his subjects, whom he governed with mildness and equity: on his decease without issue, after

a reign of thirty-seven years, his territories were annexed to the province of Syria.

Agrippa, or Herod Agrippa I, was the son of Aristobulus, and grandson of Herod the Great, and sustained various reverses of fortune previously to his attaining the royal dignity. At first he resided at Rome as a private person, and ingratiated himself into the favor of the emperor Tiberius; but being accused of wishing him dead that Caligula might reign, he was thrown into prison by order of Tiberius. On the accession of Caligula to the empire, Agrippa was created king of Batanæa and Trachonitis, to which Abilene, Judea, and Samaria were subsequently added by the emperor Claudius. [pp. 110, 111] . . .

Herod Agrippa II, or Junior, was the son of the preceding Herod Agrippa, and was educated under the auspices of the emperor Claudius: being only seventeen years of age at the time of his father's death, he was judged to be unequal to the task of governing the whole of his dominions. These were again placed under the direction of a Roman procurator or governor, and Agrippa was first king of Chalcis, and afterward of Batanæa, Trachonitis, and Abilene, to which other territories were subsequently added, over which he seems to have ruled, with the title of King. It was before this Agrippa and his sister Bernice that St. Paul delivered his masterly defense (Acts 26), where he is expressly termed a king. He was the last Jewish prince of the Herodian family, and for a long time survived the destruction of Jerusalem.

Besides Herodias, who has been mentioned above, the two following princesses of the Herodian family are mentioned in the New Testament; viz.,

Bernice, the eldest daughter of King Herod Agrippa I, and sister to Agrippa II (Acts 25: 13, 23; 26: 30), was first married to her uncle Herod, king of Chalcis; after whose death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. . . .

Drusilla, her sister, and the youngest daughter of Herod Agrippa, was distinguished for her beauty, and was equally celebrated with Bernice, for her profligacy. [p. 111]—*An Introduction to the Critical Study and Knowledge of the Holy Scriptures,* Thomas Hartwell Horne, B. D., Vol. III, pp. 109-111. London: T. Cadell, 1839.

Higher Criticism, CONTRASTED WITH LOWER.—Criticism of Scripture ("Biblical criticism") is usually divided into what is called "lower or textual criticism" and "higher criticism," the latter a phrase round which many misleading associations gather. "Lower criticism" deals strictly with the *text* of Scripture, endeavoring to ascertain what the real text of each book was as it came from the hands of its author; "higher criticism" concerns itself with the resultant problems of age, authorship, sources, simple or composite character, historical worth, relation to period of origin, etc. The former—"textual criticism"—has a well-defined field in which it is possible to apply exact canons of judgment: the latter—"higher criticism"—. . . manifestly tends to widen out illimitably into regions where exact science cannot follow it, where, often, the critic's imagination is his only law.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. II, art. "Criticism of the Bible," p. 749.

Higher Criticism, REAL QUESTION INVOLVED IN.—Here is no question merely of the strict inerrancy of Scripture, of absolute accuracy in unimportant minutiae, of precision in matters of science. This is not the issue raised by the theorizing of that class of Biblical critics with which we contend. And it is no mere question of the mode of inspiration.

But it is the question whether any dependence can be placed upon the historical truth of the Bible; whether our confidence in the facts recorded in the Pentateuch rests upon any really trustworthy basis; facts, be it observed, not of mere scientific or antiquarian interest, but which mark the course of God's revelations to the patriarchs and to Moses. It is the certainty of facts which are vital to the religion of the Old Testament, and the denial of whose truth weakens the foundations on which the New Testament itself is built. The critical theory which we have been examining is destructive of all rational certainty of the reality of these truths; and thus tends to overturn the historical basis of the religion of the Bible.

It is no merely literary question, then, which this style of criticism raises. It is not simply whether the Pentateuch was written by one author or another, while its historic truth and its divine authority remain unaffected. The truth and evidence of the entire Mosaic history are at stake. And with this stands or falls the reality of God's revelation to Moses and the divine origin of the Old Testament. And this again is not only vouched for and testified to by our divine Lord and Saviour Jesus Christ and his inspired apostles, but upon this the Lord Jesus bases his own claims. Moses wrote of him. The predictions uttered and recorded by Moses speak of Christ. The types, of which both the Pentateuchal history and the Mosaic institutions are full, point to Christ. But if the predictions are not genuine, and the history is untrue, and the institutions were not ordained of God, but are simply the record of priestly usage, what becomes of the witness which they bear to Christ? And must not the religion of the Old Testament sink in our esteem from a religion directly revealed of God to one which is the outgrowth of the Israelitish mind and heart, under an uplifting influence from above, it may be, but still proceeding from man, not from God? It is then based not on positive truth authoritatively communicated from God to man, but on the aspirations and reflections, the yearnings and longings and spiritual struggles of devout and holy men seeking after God, with such divine guidance and inward illumination as good men in every age may enjoy, but that is all. There is no direct revelation, no infallible inspiration, no immediate and positive disclosure of the mind and will of God.

The religion of the Bible is not merely one of abstract doctrines respecting God. It does not consist merely in monotheism, nor in right notions of the being and perfections of God as abstract truths. Nor does it consist merely in devout emotions and aspirations toward the divine Being. But both its doctrines and its practical piety are based on positive disclosures which God has made of himself in his dealings with men and his communications to them. It is a historical religion based on palpable outstanding facts, in which God has manifested himself, and by which he has put himself in living relation to men. Appeal is throughout made to the mighty deeds and the great wonders wrought by his uplifted hand and his outstretched arm in evidence that it is the almighty God who has acted and spoken and revealed himself, and no mere human imaginings. To discredit these Biblical statements is to discredit the Biblical revelation. And this is what is done throughout the entire Mosaic period, not by Kuenen and Wellhausen and Stade and Cornill merely, who are avowed unbelievers in a supernatural revelation, but by those likewise who claim to be evangelical critics.

It is notorious that the long succession of distinguished scholars, by whom the divisive hypothesis has been elaborated in its application to the Pentateuch, have been unbelievers in an immediate supernatural revelation.—“*The Higher Criticism of the Pentateuch*,” William Henry Green, D. D., LL. D., pp. 163-165. New York: Charles Scribner's Sons, 1895.

Higher Criticism, IN RELATION TO THE MIRACULOUS.—There are three evident indications of God's immediate presence, which pervade the Scriptures from beginning to end, and are inwrought into its entire structure, and with which they must reckon who recognize in its contents merely that which is natural and human. These are miracle, prophecy, and revealed truth. [pp. 173, 174] . . .

Three different methods have been devised for getting rid of these troublesome factors. [p. 174] . . .

A second mode of dealing with the supernatural, without admitting its reality, is that of the old rationalistic exegesis. This regards it simply as Oriental exaggeration. It is looked upon as the habit of the period to think and speak in superlatives, and to employ grandiloquent figures and forms of expression. In order to ascertain the actual meaning of the writer, these must be reduced to the proportion of ordinary events. Thus Eichhorn, the father of the higher criticism, had no difficulty in accepting the Mosaic authorship of the Pentateuch, and defending its credibility, while at the same time he discarded the miraculous. [p. 175] . . .

The third mode of banishing the supernatural from the Bible is by subjecting it to the processes of the higher criticism. This is the most plausible as well as the most effective method of accomplishing this result. It is the most plausible because the animus of the movement is concealed, and the desired end is reached; not by aiming at it directly and avowedly, but as the apparently incidental consequence of investigations pursued professedly for a different purpose. And it is the most effective because it supplies a complete antidote for the supernatural in each of its forms. Every reported miracle is met by the allegation that the record dates centuries after its supposed occurrence, leaving ample time for the legendary amplification of natural events. Every prediction which has been so accurately fulfilled that it cannot be explained away as a vague anticipation, shrewd conjecture, or fortunate coincidence, is met by the allegation that it was not committed to writing till after the event. Revelations of truth in advance of what the unaided faculties of men could be supposed to have attained to, must be reconstructed into accordance with the requirements of a gradual scheme of development. The stupendous miracles of the Mosaic period, the far-reaching predictions of the Pentateuch, and its minute and varied legislation are all provided for by the critical analysis, which parts it into separate documents and assigns these documents severally to six, eight, and ten centuries after the exodus from Egypt. [p. 176]

These critical results are based professedly on purely literary grounds, on diction and style and correspondence with historical surroundings. And yet he who traces the progress of critical opinion will discover that these are invariably subordinated to the end of neutralizing the supernatural, and that they are so managed as to lead up to this conclusion. The development of critical hypotheses inimical to the genuineness and the truth of the books of the Bible has from the beginning been in the hands of those who were antagonistic to supernatural religion, whose interest in the Bible was purely literary, and who refused to recognize its claims as an immediate and authoritative revelation from God. These hypotheses, which are largely speculative and conjectural, are to a great extent based upon and shaped by unproved assumptions of the falsity of positive Scriptural statements. They are in acknowledged variance with the historical truth of much of the Bible, and require, as is freely confessed, the complete reconstruction of the sacred history. They require us to suppose that the course of events and the progress of divine revelation must throughout

have been very different from the representations of the Bible. [p. 177] — "*The Higher Criticism of the Pentateuch*," William Henry Green, D. D., LL. D., pp. 173-177. New York: Charles Scribner's Sons, 1895.

Higher Criticism, IN RELATION TO UNBELIEF.—It is noteworthy that the partition hypotheses [according to which the Pentateuch is a combination of various writings] in all their forms have been elaborated from the beginning in the interest of unbelief. The unfriendly animus of an opponent does not indeed absolve us from patiently and candidly examining his arguments, and accepting whatever facts he may adduce, though we are not bound to receive his perverted interpretation of them. Nevertheless we cannot intelligently nor safely overlook the palpable bias against the supernatural which has infected the critical theories which we have been reviewing, from first to last. All the acknowledged leaders of the movement have, without exception, scouted the reality of miracles and prophecy and immediate divine revelation in their genuine and evangelical sense. Their theories are all inwrought with naturalistic presuppositions, which cannot be disentangled from them without their falling to pieces. Evangelical scholars in Germany, as elsewhere, steadfastly opposed these theories, refuted the arguments adduced in their support, and exposed their malign tendencies. It is only recently that there has been an attempt at compromise on the part of certain believing scholars, who are disposed to accept these critical theories and endeavor to harmonize them with the Christian faith. But the inherent vice in these systems cannot be eradicated. The inevitable result has been to lower the Christian faith to the level of these perverted theories instead of lifting the latter up to the level of a Christian standard.

According to the critical hypothesis, even in the most moderate hands, the situation is this: The Pentateuch, instead of being one continuous and self-consistent history from the pen of Moses, is made up of four distinct documents which have been woven together, but which the critics claim that they are able to separate and restore, as far as the surviving remnants of each permit, to their original condition. These severally represent the traditions of the Mosaic age as they existed six, eight, and ten centuries after the exodus. When these are compared, they are found to be in perpetual conflict. Events wear an entirely different complexion in one from that which they have in another; the characters of those who appear in them, the motives by which they are actuated, and the whole impression of the period in which they live is entirely different.

It is very evident from all this why the critics tell us that the doctrine of inspiration must be modified. If these Pentateuchal documents, as they describe them, were inspired, it must have been in a very peculiar sense. It is not a question of inerrancy, but of wholesale mutual contradiction which quite destroys their credit as truthful histories. And these contradictions, be it observed, are not in the Pentateuch itself, but result from the mangling and the mal-interpretations to which it has been subjected by the critics.—*Id.*, pp. 157, 158.

Higher Criticism AND THE PROPHETS.—We saw that the inquisitorial method of the higher critics allows them to cast doubts on anything, and on any one; to prove or to disprove anything they like; to accept or to condemn just as they fancy it. Far from being astounded at having fought shy, to a certain extent, of the prophets, we must rather expect them to declare, *in corpore*, what at present is said by a few of them, such as E. Havet, M. Vernes, and others; namely, that

"the prophetic books, far from having that high antiquity which is attributed to them, were not written before the second century B. C."

In fact, the lenience and patience of the higher critics with regard to the prophets is inconceivable. Having victoriously reduced Abraham, Moses, Joshua, Samson, and David to nice little astral myths, how can they tarry so long over mere prophets; that is, men mostly of lowly origin, with no official character, no particular social status, nor men of independent means. The higher critics, down to Wellhausen, do, it is true, their best to apply to the prophets as many pin pricks as possible. They deny the authenticity of Amos 2: 4, 5 — just 4, 5; then also 4: 13; 5: 8; 9: 5; etc.

But is this petty warfare really worthy of men so grand and re-doubtable? Smaller enemies than the prophets have long exclaimed, "Sword cuts, if you please, but no pin pricks!" Would it not be more charitable to use against the prophets the full armory of the torture, the full impact of the scientific instruments so carefully determined by the judges in witch trials of the seventeenth century? Would it not be more in keeping with the strict scientific method of higher criticism to say to the prophets:

"Gentlemen, we regret, but your pretense of having lived in the eighth or the seventh century B. C., and of having written certain prophetic writings, is really quite unacceptable. In the first place, you are fully aware of the fact that you never lived at all, and that your hypothetical existence at present you owe simply to our need of proving that you too are astral myths. Yours is what our teachers would have called a subpotential existence for the sake of argument. True, some people refer to numerous pieces of evidence coming from Assyrian and other independent sources, confirming many a detail in your writings. But is it not evident in your case, as it was in the case of Abraham, that the more local color one can show to exist in your pretended writings, the more certain it becomes that, as our colleague Verne profoundly said, your local color was probably superimposed by a late and latest interpolator? *Quién sabe* [who knows]? as our friends, the sagacious Spaniards, say. Interpolators are so *wily*.

"But we are more than a match for such wiles. The more subtle the wiles, the more subtle the meshes in which we capture them. The idea of prophets and prophetic writings, we admit, is not quite bad. It suits the agitated times of the eighth century B. C. to perfection. It is just what one might expect in times of great tribulation, and we are not unwilling to credit the interpolator with a large measure of historic *finesse*. He clearly thought that when the Athenians in times of need solicited the help of Solon — provided they ever did so, which we must leave to the judgment of our philological colleagues; or if the Florentines implored the help of Savonarola, and the Genevans that of Calvin,—then the Hebrews of the eighth century B. C. may also have desired and needed some such help from what in their ignorance they called prophets. But, as already remarked, the very *finesse* of the interpolator betrays him. So nice a harmony between what is and what is expected to be, is in the highest degree suspicious. Gentlemen, we regret to say that clever interpolators have given you an utterly false impression of your existence."

The preceding oration of the higher critics, although not directly quotable from their writings, is, as every student of the matter knows, a true *résumé* of the drift of their endless arguments about the prophetic writings. The method they use must inevitably lead them to a rejection of the most probable events and persons; and it is no serious exaggeration to say that higher critics, after successfully exterminating

the great personalities of history, must, out of sheer lack of persons to be dissolved in air, attack and destroy, without necessarily astralizing one another. Romulus killed Remus; Professor Niebuhr killed Romulus; Professors Gerlach and Bachofen killed Professor Niebuhr; and so *in infinitum*.

This preposterous method must, and we confidently trust will, come to its overdue end. It must, at any rate, be made clear to the millions of honest people who want to use their Bible as their strongest and most comforting consolation for life and after-life, that all the arguments of the higher critics have so far not been able to move a stone from the edifice inside which over a hundred generations have sought and found their spiritual bliss.—“*The Failure of the ‘Higher Criticism’ of the Bible,*” *Emil Reich, pp. 174-178. Cincinnati: Jennings and Graham, copyright 1905.*

Higher Criticism, THE TEST OF TIME APPLIED TO.—We do not always see most clearly the things that are nearest to us. Our estimates of contemporaneous matters often need revision. We must bow to the logic of events, and accept the verdict of history. If in the dawning of the fortieth century, it shall be found that the law and the prophets are obsolete, the Gospels and Epistles discarded, Moses forgotten, and Paul and his writings set aside to make room for the inerrant productions of Wellhausen, Kuenen, Briggs, and Harper; if the queen of Sheba of that remote period, in her quest for wisdom, shall take a limited through ticket for Chicago, without so much as asking for a stopover at Jerusalem; if it shall be found at last that men have lived in this world for centuries and millenniums, not knowing whence they came or how they got here, until the last half of the nineteenth century—the Creator having kept these things from wise and prudent men like Adam, and Enoch, and Abraham, and Moses; and David, and Solomon, and Daniel, and Paul, and Jesus of Nazareth, that he might reveal them to such devout and guileless babes as Darwin, with his “early, apelike progenitors;” Huxley, with his life-producing, jellylike Bathybius, at the bottom of the sea; Haeckel, with his “spontaneous generation” of “organisms without organs;” Tyndall, with his prayer gauge and his agnosticism; and the higher critics, with their conglomerate theories and inventions; and if the experience of twenty centuries shall demonstrate the superiority of the new and inerrant evangel which these men are proclaiming; the world will rejoice in the “survival of the fittest,”—unless, indeed, the higher critics of those times shall dissect and discredit these new Scriptures, and discarding them, produce yet “another gospel,” which shall be entirely their own.

If it shall then appear that the hunted prophets who wandered in sheepskins and goatskins, and were destitute, afflicted, and tormented, “of whom the world was not worthy,” have gone down before the onslaught of the learned and well-salaried professors of modern universities; if it shall appear that the word of the Lord which they uttered at the loss of all things and at the peril of life itself, has paled its ineffectual fires before the rising radiance of oracular higher criticism; if it shall then be learned that God hath chosen the rich in this world, poor in faith, and heirs of the kingdom—who can tell how welcome this information may prove to those who suppose that gain is godliness, and that it is easier for a camel to go through the eye of a needle than for a poor man to enter the kingdom of heaven?

But if, from the far-distant mountain peaks of the fortieth century—provided this groaning creation has not ere that time been “delivered from the bondage of corruption, into the glorious liberty of the chil-

dren of God," and entered upon those dateless cycles of bliss and blessing where centuries are no more numbered — mankind shall still look back beyond Astruc and Wellhausen to Moses and the prophets; if the little tracts of the hunger-bitten apostle to the Gentiles shall still be read, while the huge tomes of well-fed professors are forgotten; if the men who stood alone and faced the lions shall be found to be as clear sighted as their critics who are backed by millions and millionaires; if prophets and apostles still shine "as stars forever and ever," while learned experts are lost in haze and gloom and darkness; if it be seen that Jesus of Nazareth is still the light of the world, after all that higher critics have said by way of correcting his errors and exhibiting his "limitations;" if the law still goes forth from Zion instead of Chicago, and the word of the Lord from Jerusalem instead of from some German university or beer garden; if, instead of pocket editions of the works of the higher critics for use in family worship, in Sunday schools, and in churches, the writings of Moses and the prophets, and Christ and the apostles, are still read in the synagogues every Sabbath day, while the learned lucubrations and ponderous misrepresentations of the higher critics of our times are forgotten — the people who live in those days must accept the conditions they cannot alter, and inquire for the eternal paths, and see where is the good way, and walk therein. Jer. 6: 16.— "*The Anti-Infidel Library*," H. L. Hastings, "*More Bricks from the Babel of the Higher Critics*," pp. 172, 173. Boston: Scriptural Tract Repository, copyright 1895.

Higher Criticism, OVERTHROWN BY THE EXCAVATOR'S SPADE.— Evolution is the keynote of modern science, both physical and psychological, the magical key with which it hopes to unlock the secrets of the universe. There has been evolution and development in history, as well as in the forms of life, in the systems of the material universe or in the processes of thought. There must have been evolution also in religious and moral ideas, in political conceptions and theological dogmas. If once we could discover its law, we should be able to trace the course it has followed, and know what is first and what is last in the religious systems of the past.

The disciples of the "higher criticism" have assumed not only that the law is discoverable, but also that they have themselves discovered it. They know precisely how religious ideas must have developed in the past, and can consequently determine the relative age of the various forms in which they are presented to us. [pp. 115, 116] . . .

The "critical assumption," in fact, is an inversion of the true method of science. We must first know what was the order of the phenomena before we can discover the law of evolution which they have followed. It is only when we have ascertained what forms of life or matter have succeeded others that we can trace in them a process of development. We cannot reverse the method, and determine the sequence of the phenomena from a hypothetical law of evolution. [pp. 116, 117] . . .

In fact, the whole application of a supposed law of evolution to the religious and secular history of the ancient Oriental world is founded on what we now know to have been a huge mistake. The Mosaic age, instead of coming at the dawn of ancient Oriental culture, really belongs to the evening of its decay. The Hebrew legislator was surrounded on all sides by the influences of a decadent civilization. Religious systems and ideas had followed one another for centuries; the ideas had been pursued to their logical conclusions, and the systems had been worked out in a variety of forms. In Egypt and Babylonia alike

there was degeneracy rather than progress, retrogression rather than development. The actual condition of the Oriental world in the age of Moses, as it has been revealed to us by archeology, leaves little room for the particular kind of evolution of which the "higher criticism" has dreamed.

But in truth the archeological discoveries of the last half-dozen years in Egypt and Krete have once for all discredited the claim of "criticism" to apply its theories of development to the settlement of chronological or historical questions. [pp. 118, 119] . . .

The awakening has come with a vengeance. The skepticism of the "critic" has been proved to have been but the measure of his own ignorance, the want of evidence to have been merely his own ignorance of it. The spade of the excavator in Krete has effected more in three or four years than the labors and canons of the "critics" in half a century. The whole fabric he had raised has gone down like a house of cards, and with it the theories of development of which he felt so confident. [p. 121]—"Monument Facts and Higher Critical Fancies," A. H. Sayce, LL. D., D. D., pp. 115-121. New York: Fleming H. Revell Company.

Higher Criticism, TWO MAIN PILLARS OF, OVERTHROWN.—The existence of laws in the books of Genesis and Exodus is evident, though there is no formal record of their delivery. (Cp. Ex. 18: 16.)

Doubtless some were made known to mankind, as such, by God, e. g. (1) the law of the Sabbath, Gen. 2: 3. . . .

In A. D. 1901, the Code of Amraphel (Khammurabi) (Gen. 14: 1) was discovered in Susa by M. J. de Morgan. The latest date for this code is 2139 B. C.

Eight hundred years before Moses, these laws governed the peoples from the Persian Gulf to the Caspian Sea, and from Persia to the Mediterranean, and were in force throughout Canaan.

This discovery overthrew the two main pillars of the "higher critics," one of which was that such writing was unknown before Moses; the other, that a legal code was impossible before the Jewish kings.—"The Companion Bible," Part I, "The Pentateuch," Appendix, p. 22. London: Oxford University Press.

Higher Criticism, RESULTS OF ASSYRIOLOGY UPON.—We may now sum up the results of the latest discovery in Assyriology. It has forever shattered the "critical" theory which would put the Prophets before the Law, it has thrown light on the form and character of the Mosaic code, and it has indirectly vindicated the historical character of the narratives of Genesis. If such are the results of a single discovery, what may we not expect when the buried libraries of Babylonia have been more fully excavated, and their contents copied and read?—"Monument Facts and Higher Critical Fancies," A. H. Sayce, LL. D., D. D., p. 87. New York: Fleming H. Revell Company.

Hinduism.—Hinduism, or Brahmanism, is the religion of the great majority of the people, and Mohammedanism comes next. Of the 294,361,056 inhabitants of India, British and feudatory, in 1901, 207,147,026 were Hindus, 62,458,077 Mohammedans, 8,711,360 aboriginal pagans, 9,476,759 Buddhists (almost all in Burma), 1,334,148 Jains, 94,190 Parsees (chiefly in Bombay), 18,228 Jews. In Bengal there are 25,265,342 Mohammedans to 46,740,661 Hindus; in the Punjab, 12,183,345 to 10,344,469 Hindus. The Sikh religion is professed, according to the census for the Punjab, by 2,102,896 of its inhabitants. The Christians number 2,923,241. Buddhism at one period prevailed very generally

throughout India; it is now confined to Bhutan, Sikkim, and Burma. [p. 246] . . .

The Popular Faith.—This must be noted as it is seen among the Hindus today. The triad of Brahma the creator, Vishnu the preserver, and Siva the destroyer, is still remembered. One of them (Brahma) has lapsed into an abstraction, and practical adoration is divided between the other two. The Sivaïtes are chiefly, but not entirely, in the north; the Vishnuites in the south. The Sivaïte worship is chiefly attracted by the wife of Siva, under various names—Kali, Dúrga, Parbati, and so forth. Vishnu, again, is almost lost in the worship paid to his two incarnations (*avatars*), Rama and Krishna. Lesser divinities, such as Hanuman, the “monkey god,” and Ganésh, the “elephant god,” are also honored. The sanctity of the Ganges (Ganga) remains; and when the river is lost in the delta, that sanctity is to some extent continued to the Hugli, flowing past Calcutta. The Nerbudda also is sacred. It is hard to gauge the thoughts of Hindus regarding a future state. They think of a heaven (*swarga*) and a hell; also of giant demons (*rakshas*). From their demeanor in the presence of certain death it may be inferred that they expect absorption into the divine essence or entity, through the intervention of the god or gods they have worshiped.

The Caste System, which is a potent factor in the national life, does not appear to have been a part of the Vedic religion originally. But it arose subsequently with a religious sanction which is still maintained. The Brahman caste, including the priests, is held to have something divine in it. Most of the several millions of Brahmans follow secular employment; but even the humblest of them is hedged round by a certain sort of sacredness. This caste, together with the Kshatri, or warrior caste, and the Vaisya, or trader, caste (including the subdivision of Kayasths, or writers), are held to be twice-born (*dwija*). This character does not attach to the Súdra caste, which includes the masses. The restrictions in respect of food and drink (water) in the caste system are most severe and narrow. Caste is lost from any of the infringements that are inevitable in foreign intercourse. But restoration to caste, though often expensive, is sufficiently facile. Within each caste as a division of the people there are subdivisions infinitely numerous, which as a whole have been reckoned at several thousands. . . .

Buddhism is now for the people only a *nominis umbra*; probably the words “buddh,” as abstract wisdom, and “nirvâna,” as a haven of celestial quiescence, are remembered. In the east Himalayas, Sikkim, and Bhutan it is really Lamaism, or the medieval corruption of Buddhism, of which the headquarters are at Lhasa, in Tibet, with the Dalai Lama and the incarnations. The representations of Buddha or Gautama have the aspect of ineffable repose which Buddhism has everywhere exhibited. The caste system does not exist, but the monastic order is all-powerful. In Burma the faith is still mainly that which was settled at the last great council of Asoka, in North India, before the Christian era. Here also caste is not acknowledged; but the priestly and monastic orders, though they cannot arrogate a status like Brahmans, are very influential.

Jainism is believed to have originally sprung from the same school of speculative thought as Buddhism. It has sacred books and saints of its own, in a long line or series, and it promises a future quiescence hardly distinguishable from annihilation. It has an excessive tenderness for animal life. It recognizes caste. Its adherents are largely found in the banking and mercantile classes.—*Standard Encyclopedia of the World's Knowledge*, Vol. XIV, art “India,” pp. 246, 248-250.

History.—GENERAL VIEW OF AUTHORITIES FOR ECCLESIASTICAL HISTORY IN THE FIRST EIGHT CENTURIES.

Greek Writers

<i>Ecclesiastical</i>	<i>Secular</i>
Hegesippus, 120-185	Josephus, 37-98
Eusebius, 263-340	Dion Casius, 155-235
Athanasius, 296-371	Herennius Dexippus, 220-280
Gelasius, 320-394	Eunapius, 347-415
Philostorgius, 368-430	Zosimus, 370-430
Palladius, 367-431	Olympiorus, fl. 425
Philip of Side, fl. 425	
Irenæus Comes, 395-455	
Socrates, 380-445	
Sozomen, fl. 440	
Theodoret, 386-458	
Hesychius, fl. 430	Priscus Panites, 420-471
Gelasius of Cyzicus, fl. 475	Malchus, fl. 495
Basil of Cilicia, fl. 520	Petrus Patricius, 500-562
Zacharias Rhetor, fl. 540	Procopius, 500-565
John of Aegæ	Agathias, 536-582
Theodorus Lector	
Cyril of Scythopolis, fl. 550.	Paul the Silentary, fl. 563
Evagrius, 536-600	Menander, fl. 580
Joannes Moschus, fl. 610	Theophylact, fl. 620

Latin Writers

<i>Ecclesiastical</i>	<i>Secular</i>
Lactantius, 250-325	Tacitus, fl. 110
Rufinus, 345-410	Suetonius, fl. 110
Jerome, 342-420	Hist. August. Scriptores
Sulpicius Severus, 363-420	Sex. Aurelius Victor, fl. 360
Orosius, fl. 410	Amm. Marcellinus, fl. 380
Hilary of Arles, 400-449	
Gennadius, fl. 490	
Liberatus, fl. 535	
Cassiodorus, 465-565	
Gregory of Tours, 544-595	
Fortunatus, 530-605	
Gildas, fl. 560	
Isidore, 560-536	
Ildefonso, fl. 660	
Julianus, fl. 680	Annales Fuldenses
Beda, 673-735	Annales Laurissenses
Paul Warnefrid, 730-800	Annales Einhardi
Liber Pontificalis	Codex Carolinus

—“A Dictionary of Christian Biography,” *Smith and Wace, Vol. III, art. “Historians, Ecclesiastical,”* p. 112. London: John Murray, 1882.

History BETWEEN THE TESTAMENTS.—We will now look at this period of history [the four hundred years between Malachi and John the Baptist], taking for our guide Daniel 11, whose circumstantial de-

tails of the first 240 years make it unlike any other Old Testament prophecy. Its picture of Judah's suzerains passes by a transition hard to mark into a far-reaching vision of the end of the world. . . .

Perfect religious liberty and sympathy with their rulers, born of a common monotheism and hatred of idolatry, made the Persian domination one of the happiest periods of Jewish history. Of the century following Nehemiah's rule we know almost nothing. Then the young Greek conqueror of the world, whose career is vividly pictured in Daniel, and who believed himself to be the Heaven-sent reconciler and pacificator of all mankind, spared and favored Judea, and linked East and West in a bond which has never since been broken, thus preparing the way for Christianity with its Eastern cradle and its Western throne. His work was perpetuated in Alexandria, the city he founded to bear his name, a second capital of the Jewish faith henceforth, and the common portal of the East and West to this day. The spiritual gains of the Persian period were followed by the intellectual gains of the Greek period, and on the banks of the Nile a new Israel, trained in all the wisdom of a new Egypt, arose.

After Alexander's death in 323, the maritime regions of Palestine were for some twenty years buffeted in the strife between his successors. Then followed a peaceful century under five Macedonian kings of Egypt, whose capital was Alexandria. All are mentioned as "kings of the south" in Daniel 11. They were, [p. 165]

1. Ptolemy Soter, 320-283 (Dan. 11: 5).
2. Ptolemy Philadelphus, 285-247 (v. 6).
3. Ptolemy Euergetes, 247-222 (vs. 7, 9).
4. Ptolemy Philopater, 222-205 (v. 11).
5. Ptolemy Epiphanes, 205-181 (v. 14).

Under Ptolemy Soter lived Simon the Just, the greatest high priest between Joshua the son of Jehozadak and Jonathan the Asmonean. He is said to have finished Ezra's work by completing the Old Testament canon and Nehemiah's work by fortifying the temple.

Under Ptolemy Philadelphus was produced the Septuagint. The Greek tongue had already proved itself the most perfect expression of human thought by becoming practically universal, and now God's Word appeared in what was hereafter to be the language of the New Testament. The Septuagint has been well called "The first Apostle of the Gentiles."

Ptolemy Philopater alienated the Jews by forcing his way into the holy of holies and cruelly persecuting them, when a supernatural terror drove him forth. He was then at war with the Syrian king, who had just taken "the well-fenced city" of Sidon. Him the Jews rashly welcomed as a deliverer, and thus passed under the sway of three Macedonian kings of Syria, whose capital was Antioch, and who are mentioned in Daniel 11 as "kings of the north." They were, 1. Antiochus the Great, 223-187 (Dan. 11: 10, 15); 2. Seleucus IV, 187-175 (v. 20); 3. Antiochus Epiphanes, 175-164 (v. 21, etc.).

Hitherto Israel's foreign suzerains, while exacting tribute, had respected their customs and left the conduct of their affairs to their own princes and priests. To the Ptolemies their relations had been almost wholly friendly, and they were yielding more and more to the spell of Greek art and culture. But between them and the Syrian kings there was antagonism from the beginning, ending in the wanton attempt of Antiochus Epiphanes (a half-mad despot whose character reappears in great measure in Nero 200 years later) to Hellenize Judea completely, to substitute the heathen "god of fortresses" for the God of Israel, and to extinguish their ancient religion by a ruthless persecu-

tion, which proved in the end its truest safeguard. The determined effort to destroy or deface every copy of the Law increased love for God's Word and zeal for its multiplication; the determined effort to trample out their nation roused an indomitable spirit of patriotism, which gave unity and complete independence to a race that had been a subject race for nearly four and one-half centuries. [pp. 165-167] . . .

Mattathias, a descendant of Eleazar, son of Aaron, had five heroic sons, who achieved Judah's deliverance and founded a family which ruled for more than a century. From its ancestor Chashmon it was called Asmonean, or Maccabean, from a word meaning "hammer" (comp. Jer. 50: 23), or from the initials of the first sentence of Ex. 15: 11. These priestly rulers were,

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| 1. Judas, 166-161 | } | sons of Mattathias. |
| 2. Jonathan, 161-143 | | |
| 3. Simon, 143-135 | | |
| 4. John Hyrcanus I, 135-106, son of Simon. | | |
| 5. Aristobulus I, 106-105 | } | sons of Hyrcanus I. |
| 6. Alexander Jannæus, 105-78 | | |
| 7. Alexandra, 78-69, widow of Jannæus. | | |
| 8. Hyrcanus II, 3 months | } | sons of Jannæus and Alexandra. |
| 9. Aristobulus II, 69-63 | | |
| 8. Hyrcanus II, 63-40 | | |
| 10. Antigonus, 40-37, son of Aristobulus II. | | |

Judas is the Wallace of Hebrew history. No one ever united more generous valor with a better cause, and of all military chiefs he accomplished the largest ends with the smallest means. As Israel's preserver in its extremity, he has a place beside Moses, Samuel, and David. In 168 the standard was raised. In 167 he won decisive victories at Samaria, Bethhoron, and Emmaus in Philistia, and at Bethzur in 166, thus regaining the temple. The crowning conflict of Adasa or Bethhoron, the Marathon of Jewish history, took place in 161, on the scene of Joshua's greatest triumph in 1450, traditionally also the scene of Sennacherib's destruction in 701. The army of Judas "advanced to victory," says the historian, "fighting with their hands and praying with their hearts." In the same year, the great "Hammer of the Gentiles" fell at Eleasa, the Hebrew Thermopylæ, dying, as all his brothers did, a violent death.

The last undoubted representative of the high priest Joshua fled in 167 from the desecrated temple to Egypt, and at Leontopolis founded a secondary rather than a rival temple, to form a religious center for the Hellenistic Jews of the Dispersion, thus professing to fulfil Isaiah 19: 18, 19. This lasted for three centuries. Great was the degradation of the high priesthood, when in 162 the Syrians gave it to Alcimus, who had placed himself at the head of the Hellenizing party. In Jonathan, however, a new and noble line of high priests was instituted. But alteration of a succession which had remained unbroken for nearly 900 years, paved the way for further changes, and one rabbi finds an explanation of Prov. 10: 27 in the fact that during 410 years the first temple had eighteen priests, while the second temple, during 426 years, had more than three hundred.

Simon snapped the last Syrian fetter when in 142 he took the citadel that overawed God's sanctuary, and his successor saw the issue of a forty-years' strife in the formal recognition of Judah's independence in 128. Hyrcanus I also conquered her two nearest relatives and bitterest enemies, Edom and Samaria, and in 109 razed the rival temple of Gerizim to the ground, thus triumphantly closing the sixty years of

ecclesiastical commonwealth which form the first and best half of the Maccabean age.

Seventy years of ecclesiastical monarchy (the last thirty-seven merely nominal) followed. For the last six Maccabean rulers assumed the title, not of "king of Israel," but of "king of the Jews" (contrast John 1: 49 and Matt. 27: 37), the new phrase marking the new character of the monarchy. Their Greek names indicate the growing strength of Hellenism. Already in the reign of Hyrcanus the party strife between the two opposed sects of Phariſees and Sadducees, henceforth to play so large a part in Jewish history, had begun. The self-seeking ambition of the later Asmoneans led to family discord and political confusion, till Alexander, grandson of the Simon whose wisdom and valor "had made his honorable name renowned unto the end of the world," was a detested tyrant, and six years of civil war between his two sons ended in appeal to the arbitration of Rome. That ever-encroaching and irresistible power restored Hyrcanus II to nominal rule, and from B. C. 37 to A. D. 6 an Edomite dependent of Rome and his son held imposing sovereignty over Jacob's descendants. But practically from B. C. 63 to the awful close of their history as a nation, the Jews had no king but Cæsar. Aristobulus III, grandson of both Aristobulus II and Hyrcanus II, was the last Asmonean high priest, and his beautiful and ill-fated sister Mariamne, wife to the Herod of Matthew 2: 1, and grandmother of the Herod of Acts 12: 1, and of Herodias, was the last of her race. [pp. 167-169] — "*Clews to Holy Writ*," M. L. G. Petrie, B. A., pp. 165-169. New York: American Tract Society, 1893.

History, JEWISH, PROMISE OF CHRIST IN.—And thus it is that we find the promise of a Christ in Jewish history. We find in that history the foundation and the germ of all that was afterward claimed for Christ and advanced in his name. We find there ages before he came or any such claims were ever advanced, the distinct promise of a seed in which the nations should be blessed. However we interpret that promise, whether of the seed of Abraham or of a certain individual of his family, whether we regard him or his family, or a certain individual of his family, as the channel or as the standard of blessing, it is equally true when applied to Christ. He proclaimed himself, and was proclaimed, as the fountain of life and the one source of blessing to mankind.

We find there the distinct promise of a great prophet, who should stand like Moses between God and man. In the whole cycle of history there is no name but one on behalf of which any such claim can be advanced. Christ may not have been that great prophet, but at least there was none other greater than he; and in that case the promise which has existed for three thousand years, and is still a promise, has signally failed, and though history has revealed and confirmed its truth, it must be pronounced a lie.

But we find there also the distinct promise of a king whose throne is to be established forever; and yet before many centuries the kingdom of David is overthrown, and in the time of Herod and Pontius Pilate we hear the people of David crying aloud, "We have no king but Cæsar;" while One who claimed descent from the son of Jesse was led away to be crucified, and the superscription was written over him, containing the indictment upon which he suffered, "This is Jesus of Nazareth, the King of the Jews;" and before he was born, we are told that it had been said, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

And, lastly, we find there from beginning to end the deep impress of a sacrificial system, which must have been unmeaning and self-imposed, and is consequently an unexplained phenomenon in history, if it did not lead upward and point onward to the perfect priesthood and sacrifice of One who should be called, not after the order of Aaron, but after the power of an endless life.—“*The Religion of the Christ*,” Rev. Stanley Leathes, M. A., pp. 90-92. New York: Pott, Young & Co., 1874.

Hittites.—It is now known that this people is to be identified with the Kheta of the Egyptians and the Khatti of the Assyrians. It will be recalled that the Egyptians under Tehutimes III waged war against the Kheta, as did Seti in a later succeeding generation. . . .

At a slightly later period, when the new Assyrian Empire was waxing strong, the Hittites found an enemy on the other side in Tiglath-pileser, who defeated them in a memorable battle, as also a few centuries later did Ashurnazirpal. The latter prince, it would appear, completely subjected them and carried their princes into captivity. Yet they waxed strong again, and took up arms in alliance with Ben-Hadad of Syria against Shalmaneser II in the year 855; and though again defeated, their power was not entirely broken until the year 717 B. C., when Sargon utterly subjected them and deported the inhabitants of their city of Carchemish to a city of Assyria, repopling it with his own subjects.

All these details of the contests of the Hittites against the Egyptians on the one hand and Assyrians on the other were quite unknown until the records of the monuments of Egypt and Assyria were made accessible through the efforts of recent scholars. But it now appears, judged only by the records of their enemies, that the Hittites were a very powerful and important nation for many centuries, and more recent explorations of Asia Minor have brought to light various monuments, which are believed to be records made by the Hittites themselves.—“*The Historians' History of the World*,” edited by Henry Smith Williams, LL. D., Vol. II, pp. 391, 392. New York: The Outlook Company, 1904.

Hittites, MODERN DISCOVERIES CONCERNING.—A few years ago there was no one who suspected that a great empire had once existed in Western Asia and contended on equal terms with both Egypt and Assyria, the founders of which were the little-noticed Hittites of the Old Testament. Still less did any one dream that these same Hittites had once carried their arms, their art, and their religion to the shores of the Ægean, and that the early civilization of Greece and Europe was as much indebted to them as it was to the Phœnicians.

The discovery was made in 1879. Recent exploration and excavation had shown that the primitive art and culture of Greece, as revealed, for example, by Dr. Schliemann's excavations at Mykenæ, were influenced by a peculiar art and culture emanating from Asia Minor. Here, too, certain strange monuments had been discovered, which form a continuous chain from Lydia in the west to Kappadokia and Lykaonia in the east. The best known of these are certain rock sculptures found at Boghaz Keui and Eyuk, on the eastern side of the Halys, and two figures in relief in the Pass of Karabel, near Sardes, which the old Greek historian, Herodotus, had long ago supposed to be memorials of the Egyptian conqueror Sesostris, or Ramses II.

Meanwhile other discoveries were being made in lands more immediately connected with the Bible. Scholars had learned from the Egyptian inscriptions that before the days of the exodus the Egyptian monarchs had been engaged in fierce struggles with the powerful nation

of the Hittites, whose two chief seats were at Kadesh, on the Orontes, and Carchemish, on the Euphrates, and who were able to summon to their aid subject allies not only from Palestine, but also far away from Lydia and the Troad, on the western coast of Asia Minor. Ramses II himself, the Pharaoh of the oppression, had been glad to make peace with his antagonists; and the treaty which provided, among other things, for the amnesty of political offenders who had found a shelter during the war among one or other of the two combatants, was cemented by the marriage of the Egyptian king with the daughter of his rival. A century or two afterward Tiglath-Pileser I, of Assyria, found his passage across the Euphrates barred by the Hittites of Carchemish and their Kolkhian mercenaries. From this time forward the Hittites proved dangerous enemies to the Assyrian kings in their attempts to extend the empire toward the west, until at last, in B. C. 717, Sargon succeeded in capturing their rich capital, Carchemish, and in making it the seat of an Assyrian satrap. Henceforth the Hittites disappear from history.

But they had already left their mark on the pages of the Old Testament. The Canaanite who had betrayed his fellow citizens at Beth-el to the Israelites, dared not intrust himself to his countrymen, but went away "into the land of the Hittites." Judges 1: 26. Solomon imported horses from Egypt, which he sold to the Syrians and the Hittites (1 Kings 10: 28, 29), and when God had sent a panic upon the camp of the Syrians before Jerusalem, they had imagined that "the king of Israel had hired against them the kings of the Hittites and the kings of the Egyptians." 2 Kings 7: 6. Kadesh itself, the southern Hittite capital, is mentioned in a passage where the Hebrew text is unfortunately corrupt. 2 Sam. 24: 6. Here the Septuagint shows us that the officers sent by David to number the people, in skirting the northern frontier of his kingdom, came as far as "Gilead and the land of the Hittites of Kadesh." In the extreme south of Palestine an offshoot of the race had been settled from an early period. These are the Hittites of whom we hear in Genesis in connection with the patriarchs. Hebron was one of their cities, and Hebron, we are told (Num. 13: 22), "was built seven years before Zoan," or Tanis, the capital of the Hyksos conquerors of Egypt. This suggests that the Hittites formed part of the Hyksos forces, and that some of them, instead of entering Egypt, remained behind in southern Canaan. The suggestion is confirmed by a statement of the Egyptian historian Manetho, who asserts that Jerusalem was founded by the Hyksos after their expulsion from Egypt; and Jerusalem, it will be remembered, had, according to Ezekiel (16: 3), a Hittite mother.—"*Fresh Light from the Ancient Monuments*," A. H. Sayce, M. A., pp. 87-89. London: The Religious Tract Society, 1890.

Hittites, FACTS CONCERNING.—Some years ago the so-called "higher critics" of the day used to refer to the Bible mentions of this people as one of the evidences of the imagined inaccuracies of the Bible. They themselves knew nothing about the Hittites, therefore the Hittites could not have existed! They have had to give up this point of attack. The Bible has been proved absolutely correct on this subject as on others. The Hittite remains, with the quaint picture writing, "unknown hieroglyphics," as the description upon the monuments calls them, prove the existence of a great nation or group of nations. Other discoveries corroborate the Bible accounts, and show that the Hittites were a powerful people. [pp. 16, 17] . . .

Many are the references to the Hittites in the Bible.

Abraham purchased the cave of Machpelah from "the people of the land, even the children of Heth," and from "Ephron the Hittite."

Their city "Hebron was built seven years before Zoan in Egypt."

They also founded Jerusalem, for we read, "Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite;" and it was "the land of the Hittites" that was promised to the children of Israel for an inheritance.

Esau married "Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite, which were a grief of mind unto Isaac and to Rebekah."

Ahimelech the Hittite and Uriah the Hittite were among the followers of King David.

Toi, king of Hamath, a Hittite city, sent his son Joram with a present of "vessels of silver, and vessels of gold, and vessels of brass; which also King David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued." [p. 17]

Solomon had horses and chariots brought out of Egypt for the kings of the Hittites; and "he loved many strange women," among them "women of the Hittites." Thus he disobeyed all the three commandments given to those who should be "set king" over Israel. "He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses. . . . Neither shall he multiply wives to himself, . . . neither shall he greatly multiply to himself silver and gold."

"As for all the people that were left of the Hittites and (other nations) which were not of Israel, . . . them did Solomon make to pay tribute."

The incident related in 2 Kings 7 shows that even later the Hittites were a powerful people, for when the Syrians besieged Samaria and the Lord interfered in the behalf of Israel, he "made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians to come upon us." The Hittites and the Egyptians are thus put on an equality, and the Syrians were so smitten with terror that they fled precipitately. [p. 18] — "*The Bible and the British Museum*," Ada R. Habershon, pp. 16-18, London: Morgan and Scott, 1909.

Holy Roman Empire, MEANING OF.—The Holy Roman Empire, taking the name in the sense which it commonly bore in later centuries, as denoting the sovereignty of Germany and Italy vested in a Germanic prince, is the creation of Otto the Great. Substantially, it is true, as well as technically, it was a prolongation of the empire of Charles; and it rested (as will be shown in the sequel) upon ideas essentially the same as those which brought about the coronation of A. D. 800. But a revival is always more or less a revolution: the one hundred and fifty years that had passed since the death of Charles had brought with them changes which made Otto's position in Germany and Europe less commanding and less autocratic than his predecessor's. With narrower geographical limits, his empire had a less plausible claim to be the heir of Rome's universal dominion; and there were also differences in its inner character and structure sufficient to justify us in considering Otto (as he is usually considered by his countrymen) not a mere successor after an interregnum, but rather a second founder of the imperial throne in the West.—"*The Holy Roman Empire*," James Bryce, D. C. L., p. 80. London: Macmillan & Co., 1892.

Holy Roman Empire, CHARLEMAGNE.—Charlemagne, or Charles the Great (Latin, *Carolus Magnus*), founder of the Holy Roman Empire,

was the son of Pepin, the first of the Carolingian line of Frankish kings, and grandson of Charles Martel, the powerful mayor of the palace under the last Merovingian king. He was born c. 742, perhaps at Aachen or Ingelheim; died at Aachen, Jan. 28, 814. With his father and younger brother, Karlman, he was anointed king of the Franks by Pope Stephen II in 754. He ruled jointly with Karlman after Pepin's death in 768, and alone after Karlman's death in 771. He was crowned emperor of the Romans at Rome by Pope Leo III on Christmas Day, 800. In both civil and ecclesiastical matters Charlemagne carried out with consummate ability the policy of his father.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. III, art. "Charlemagne," p. 13.*

Holy Roman Empire, DURATION OF.—The year 888 is the birth year of modern Europe. France, Germany, Italy, stood distinct as three separate units, with Burgundy and Lorraine as debatable lands, as they were destined to remain for centuries to come. If the conception of empire was still to survive, the Pope must ultimately invite the ruler of the strongest of these three units to assume the imperial crown; and this was what happened when in 962 Pope John XII invited Otto I of Germany to renew once more the Roman Empire. As the imperial strength of the whole Frankish tribe had given them the empire in 800, so did the national strength of the East Frankish kingdom, now resting indeed on a Saxon rather than a Frankish basis, bring the empire to its ruler in 962. . . . Begun in 952, the acquisition was completed ten years later; and all the conditions were now present for Otto's assumption of the imperial throne. He was crowned by John XII on Candlemas Day 962, and thus was begun the Holy Roman Empire, which lasted henceforth with a continuous life until 1806.—*The Encyclopedia Britannica, Vol. IX, art. "Empire," pp. 351, 352, 11th ed.*

Holy Roman Empire, PAPAL IDEA OF.—As God, in the midst of the celestial hierarchy, ruled blessed spirits in Paradise, so the Pope, his vicar, raised above priests, bishops, metropolitans, reigned over the souls of mortal men below. But as God is Lord of earth as well as of heaven, so must he (the *Imperator cœlestis*) be represented by a second earthly viceroy, the emperor (*Imperator terrenus*), whose authority shall be of and for this present life. And as in this present world the soul cannot act save through the body, while yet the body is no more than an instrument and means for the soul's manifestation, so must there be a rule and care of men's bodies as well as of their souls, yet subordinated always to the well-being of that which is the purer and the more enduring. It is under the emblem of soul and body that the relation of the papal and imperial power is presented to us throughout the Middle Ages.—"*The Holy Roman Empire,*" James Bryce, *D. C. L., pp. 104, 105. London: Macmillan & Co., 1892.*

Holy Roman Empire, THE DOUBLE ASPECT OF.—Thus the Holy Roman Church and the Holy Roman Empire are one and the same thing, in two aspects; and Catholicism, the principle of the universal Christian society, is also Romanism; that is, rests upon Rome as the origin and type of its universality; manifesting itself in a mystic dualism which corresponds to the two natures of its Founder. As divine and eternal, its head is the Pope, to whom souls have been intrusted; as human and temporal, the emperor, commissioned to rule men's bodies and acts.—*Id., pp. 106, 107.*

Holy Roman Empire, TWO VICARS IN.—The German king was the emperor, the medieval head of the Holy Roman Empire, the "king

of the Romans." Some idea of what underlay the thought and its expression may be had when one reads across Albert Dürer's portrait of Maximilian, "*Imperator Cæsar Divus Maximilianus Pius Felix Augustus*," just as if he had been Trajan or Constantine. The phrase carries us back to the times when the Teutonic tribes swept down on the Roman possessions in Western Europe and took possession of them. They were barbarians with an unalterable reverence for the wider civilization of the great empire which they had conquered. They crept into the shell of the great empire and tried to assimilate its jurisprudence and its religion.

Hence it came to pass, in the earlier Middle Ages, as Mr. Freeman says, "The two great powers in Western Europe were the church and the empire, and the center of each, in imagination at least, was Rome. Both of these went on through the settlements of the German nations, and both in a manner drew new powers from the change of things. Men believed more than ever that Rome was the lawful and natural center of the world. For it was held that there were of divine right two vicars of God upon earth, the Roman emperor, his vicar in temporal things, and the Roman bishop, his vicar in spiritual things." This belief did not interfere with the existence either of separate commonwealths, principalities, or of national churches. But it was held that the Roman emperor, who was the lord of the world, was of right the head of all temporal states, and the Roman bishop, the Pope, was the head of all the churches.—"*A History of the Reformation*," Thomas M. Lindsay, M. A., D. D., pp. 31, 32. New York: Charles Scribner's Sons, 1906.

NOTE.—There is in the Church of the Lateran at Rome a ninth-century mosaic in which Pope Leo III and the emperor Charlemagne are represented as kneeling at the feet of St. Peter, the Pope on Peter's right hand, the emperor on his left, in which position the saint gives to Leo the stole of the bishop, signifying spiritual power, and to Charlemagne the banner of Rome, the symbol of temporal or political power. For a printed miniature of this noted work of art, see Myers' "*Mediæval and Modern History*," edition 1905, p. 112.—Eds.

Holy Roman Empire, A TURNING POINT IN MEDIEVAL HISTORY.—This alliance between the most powerful representative of the Germanic world and the leader of Roman Christendom in the West, was one of the most eventful coalitions in the history of Europe. It was the event upon which all medieval history turned. It created a new political organization in Western Europe with the Pope and German emperor at the head. For centuries, it affected every institution in Western Europe. After Pepin, each new pope sent a delegation with the key and flag of Rome and the key of St. Peter's tomb to the Frankish rulers for confirmation of the election and to give the king the oath of allegiance. Thus, the strongest Western king assumed the same prerogative over the church which the Eastern emperor had exercised.—"*The Rise of the Mediæval Church*," Alexander Clarence Flick, Ph. D., Litt. D., pp. 306, 307. New York: G. P. Putnam's Sons, 1909.

Holy Roman Empire, ITS INFLUENCE UPON THE RELATION BETWEEN CHURCH AND STATE.—While the idea of a holy empire was influencing both the civil and ecclesiastical institutions of society, it did not fail to affect the mutual relations of the two. Though it may seem paradoxical to say so, that idea, in itself so grand and inspiring, could only be realized as long as it was imperfect: two rival authorities intrenching on each other's province could only exist side by side when the reins of all authority hung loosely. But when society became more settled and better regulated, one of the two rival powers must stand, and the other must fall. The idea itself was clung to with extreme tenacity for

more than two centuries, until men had come to perceive that the popes, by encroaching on civil matters, were undermining the foundations of all settled political government. When Philip of France wrote to Boniface VIII, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," he exposed the untenableness of the idea of the ecclesiastical state; but before that blow was dealt it had given rise to many an internal struggle.

Such was that struggle in which the two heads of the holy empire, the Pope and the emperor, were brought into collision with each other. The religious character of the emperor gave him a religious sanction for interfering in matters connected with the Papacy, and thus popes in the imperial interests were raised up to dispute the see of Rome with popes in the Roman interest. On the other hand, the Pope, owing to his relations to the world, had reasonable grounds for interfering in the affairs of the empire, and on more than one occasion set up a rival emperor, when his claims to authority had been denied by those in power.

For more than a century—from the decree of Nicolas II to the decree of Alexander III—the Papacy was disturbed by antipopes, Honorius II, Clement III, Gregory VIII, Victor IV, Paschal III being set up and supported by the emperors Henry IV, Henry V, and Frederic Barbarossa. For nearly two centuries—from the time of Henry IV to the fall of the House of Hohenstaufen—the empire was distracted by rival emperors, Rudolph of Swabia, Conrad and Henry, Henry Raspe, William of Holland—emperors whom the popes had approved, and whom they had put forward in their own interests. The antipopes and the rival emperors were counterparts to each other. Both were a consequence which might have been easily anticipated from the attempt to realize the idea of the holy empire.—"*The See of Rome in the Middle Ages*," Rev. Oswald J. Reichel, B. C. L., M. A., pp. 300-302. London: Longmans, Green & Co., 1870.

Humanists, EQUIVALENT OF CLASSICISTS IN LUTHER'S TIME.—The exact point in time when the term "Humanist" was first adopted, escapes our knowledge. It is, however, quite certain that Italy and the readoption of Latin letters as the staple of human culture were responsible for the name of Humanists. *Literæ humaniores* was an expression coined in conscious contrast, at the beginning of the movement, into current medieval learning, to the end that these "letters," i. e., substantially the classic literature of Rome and the imitation and reproduction of its literary forms in the new learning, might stand by themselves as over against the *Literæ sacræ* of scholasticism. In the time of Ariosto, Erasmus, and Luther's beginnings, the term *umanista* was in effect an equivalent to the terms "classicist" or "classical scholar." . . .

Petrarch is the pathfinder as well as the exemplar of the new movement. He idealized the classical world, he read into such Latin letters as he had, or extracted as he could, profound and surpassing verities. His classicist consciousness and his Christian consciousness are revealed in his writings like two streams that do not intermingle though they flow in the same bed. The experiences of life constantly evoke in him classic parallels, reminiscences, associations. [p. 401] . . .

The Italian Humanists were not concerned in the reformatory movements of the fifteenth century. They drifted into a palpable paganism or semipaganism, curiously illustrated in the verse, e. g., of Politian, especially his Greek verse, and of him even the lax Giovio writes: "He was a man of unseemly morals." They all more or less emphasized "*vera virtus*," by which they meant "true excellence," the self-wrought development of human faculties and powers. Still they knew how to

maintain friendly relations with those higher clerics who had resources with which to patronize the new learning. . . . As they greatly exceeded the corruption of the clergy in their own conduct, they could not take any practical interest in any spiritual or theological reformation. . . . At best a mild deism or pantheism may be perceived in their more serious writings.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. V, art. "Humanism," pp. 401, 402.

Idolatry, NATURE OF.—Idolatry is not, as some have supposed, the natural outcome of the pious ignorance of men in a state of barbarism, nor are its different forms the varied inventions of different nations and peoples separated from each other. All are similar in nature and origin, and emanated from the most highly civilized nation of antiquity. For although there is good reason for believing that idolatry first originated in antediluvian times, and brought upon the world the judgment of the deluge, yet it arose again, after that event, with the Chaldeans of ancient Babylon, whose mighty works and wisdom were famed throughout antiquity. "Babylon," says the prophet, "hath been a golden cup in the hand of the Lord to make all the earth drunken. The nations have drunken thereof; therefore are the nations mad."

Although the gods and goddesses of the heathen were so numerous, yet "all," says Faber, "as we are repeatedly informed by the ancient mythological writers, are ultimately one and the same person." Strictly speaking, they are resolved into one or other of a Trinity, composed of a Father, Mother, and Son, the various attributes of whom were personified and worshiped under different titles, and known under different names in different nations.—"*The True Christ and the False Christ*," J. Garnier, Vol. II, pp. 4, 5. London: George Allen, 1900.

Moreover, although it was taught that they were one and the same god, yet, as even the prince of the demons is neither omniscient nor omnipresent, it was necessary that he should be represented at the innumerable temples and shrines, and in the multitude of idols all over the world, by a host of subordinate spirits, the demons over whom he was prince, who personated the various gods.—*Id.*, pp. 20, 21.

It will be noticed that the worship of the pagan gods was always carried on through their idols or images, and that these idols being the characteristic and apparently an inseparable feature of that worship, it had the appearance of being the worship of idols, and is spoken of as "idolatry." The reason of this has already been alluded to. The demon gods were neither omniscient nor omnipresent, and to have invoked their aid at all times and in all places would therefore have been useless. Hence the necessity for some local habitation for them, such as an image, temple, grove, or sacred symbol, which when consecrated by the priestly adept who had already established communication with them, might become the special abode of some one spirit, who would thus be ever at hand to influence and delude those who sought his aid.—*Id.*, pp. 22, 23.

Idolatry (Gr. εἰδωλολατρία [*eidōlolatρία*]) etymologically denotes divine worship given to an image, but its significance has been extended to all divine worship given to any one or anything but the true God.—*The Catholic Encyclopedia*, Vol. VII, art. "Idolatry," p. 636.

Idolatry, UNSPIRITUAL RITES OF.—The pagan rites were regarded as a service done to the Deity, as acts of homage which satisfied his demands and appeased his anger, while they were rites also which were

supposed to purify the souls, and obtain pardon for the sins of the worshipers. But there was nothing spiritual in them, nothing which could call forth a single spiritual thought, or produce the slightest moral change, save the blinding and satisfaction of the conscience of the sinner. Holy water purified him; the sacrifice of the round cake atoned for his sins; charms, relics, and holy signs preserved him from danger; righteousness consisted of ritual acts and ordinances, penances and self-mortifications; auguries and oracles revealed the will of the gods, whom he worshiped through their images; while the priesthood stood in the place of God to him, both as mediators between the gods and men, and as the sole channel through which all spiritual effects were to be obtained.

Thus the mind and affections, and entire dependence of the pagan, were confined to that which was earthly, material, and created, and this, as the apostle implies, is the whole spirit and principle of idolatry. It is "worshiping and serving the creature rather than the Creator," seeking spirit from matter, life from that which is without life, and placing the dependence due to God on men and created things; by which it both satisfied and deadened the conscience, and shut out from the mind all thoughts of spiritual things and true righteousness.—*The True Christ and the False Christ*, J. Garnier, Vol. II, pp. 37, 38. London: George Allen, 1900.

Idolatry, BABYLONIAN.—The pronounced idolatry prevalent in Babylon under the later kings, which Scripture sets forth in such strong terms (Jer. 50: 2, 38; 51: 17, 47, 52; Dan. 5: 4), scarcely requires the confirmation which is lent to it by the inscriptions and by profane writers. Idolatrous systems had possession of all Western Asia at the time, and the Babylonian idolatry was not of a much grosser type than the Assyrian, the Syrian, or the Phœnician. But it is perhaps worthy of remark that the particular phase of the religion which the great Hebrew prophets set forth, is exactly that found by the remains to have characterized the later empire. In the works of these writers three Babylonian gods only are particularized by name,—Bel, Nebo, Merodach,—and in the monuments of the period these three deities are exactly those which obtain the most frequent mention and hold the most prominent place. The kings of the later empire, with a single exception, had names which placed them under the protection of one or other of these three; and their inscriptions show that to these three they paid, at any rate, especial honor. Merodach holds the first place in the memorials of their reigns left by Nebuchadnezzar and Neriglissar; Bel and Nebo bear off the palm in the inscriptions of Nabonidus. While "the great gods" obtain occasional but scanty notice, as "the holy gods" do in the book of Daniel (Dan. 4: 8, 9); Bel, Nebo, and Merodach alone occur frequently, alone seem to be viewed, not as local, but as great national deities, alone engage the thoughts and receive the adoration of the nation.—*Egypt and Babylon*, George Rawlinson, M. A., pp. 103, 104. New York: John B. Alden, 1885.

Idolatry, PHŒNICIAN DAGON.—According to the general idea, the Phœnician Dagon was a fish god, having the form described by Berosus, and represented so often in the Assyrian sculptures—"a form resembling that of a fish, but with a human head growing below the fish's, and with human feet growing alongside of the fish's tail and coming out from it." Fish are common emblems upon the Phœnician coins; and the word "Dagon" is possibly derived from *dag*, "a fish," so that the temptation to identify the deity with the striking form revealed to us by the Ninevite sculptures is no doubt considerable. It ought, however,

to be borne in mind that there is nothing in the Scriptural description of the Philistine Dagon to suggest the idea that the image which fell on its face before the ark of the covenant had in any respect the form of a fish. Nor do the Assyrian monuments connect the name of Dagon, which they certainly contain, with the fish deity whose image they present. That deity is Nin or Ninus. Altogether, therefore, it must be pronounced exceedingly doubtful whether the popular idea has any truth at all in it; or whether we ought not to revert to the view put forward by Philo, that the Phœnician Dagon was a "corn god," and presided over agriculture.—*The Religions of the Ancient World,* George Rawlinson, M. A., p. 108. New York: Hurst & Co.

Idolatry, HISTORY OF, AMONG THE JEWS.—Idolatry, strictly speaking, denotes the worship of deity in a visible form, whether the images to which homage is paid are symbolical representations of the true God or of the false divinities which have been made the objects of worship in his stead.

History of Idolatry Among the Jews.—The first undoubted allusion to idolatry or idolatrous customs in the Bible is in the account of Rachel's stealing her father's teraphim. Gen. 31: 19. During their long residence in Egypt the Israelites defiled themselves with the idols of the land, and it was long before the taint was removed. Joshua 24: 14; Eze. 20: 7. In the wilderness they clamored for some visible shape in which they might worship the God who had brought them out of Egypt (Exodus 32), until Aaron made the calf, the embodiment of Apis, and emblem of the productive power of nature. During the lives of Joshua and the elders who outlived him they kept true to their allegiance; but the generation following, who knew not Jehovah nor the works he had done for Israel, swerved from the plain path of their fathers, and were caught in the toils of the foreigner. Judges 2. From this time forth their history becomes little more than a chronicle of the inevitable sequence of offense and punishment. Judges 2: 12, 14. By turns each conquering nation strove to establish the worship of its national god.

In later times the practice of secret idolatry was carried to greater lengths. Images were set up on the corn floors, in the wine vats, and behind the doors of private houses (Isa. 57: 8; Hosea 9:1, 2); and to check this tendency the statute in Deuteronomy 27: 15 was originally promulgated. Under Samuel's administration idolatry was publicly renounced (1 Sam. 7: 3-6); but in the reign of Solomon all this was forgotten, even Solomon's own heart being turned after other gods. 1 Kings 11: 14. Rehoboam perpetuated the worst features of Solomon's idolatry. 1 Kings 14: 22-24. . . . The successors of Jeroboam followed in his steps, till Ahab. The conquest of the ten tribes by Shalmaneser was for them the last scene of the drama of abominations which had been enacted uninterruptedly for upwards of 250 years. Under Hezekiah a great reform was inaugurated, that was not confined to Judah and Benjamin, but spread throughout Ephraim and Manasseh (2 Chron. 31: 1), and to all external appearance idolatry was extirpated.

But the reform extended little below the surface. Isa. 29: 13. With the death of Josiah ended the last effort to revive among the people a purer ritual, if not a purer faith. The lamp of David, which had long shed but a struggling ray, flickered for a while and then went out in the darkness of Babylonian captivity. Though the conquests of Alexander caused Greek influence to be felt, yet after the captivity a better condition of things prevailed, and the Jews never again fell into idolatry.—*A Dictionary of the Bible,* William Smith, LL. D., pp. 262, 263. Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.

Idolatry, ROMAN, THE TWO MADONNAS.—The Madonna of Rome, then, is just the Madonna of Babylon. The “Queen of Heaven” in the one system is the same as the “Queen of Heaven” in the other. The goddess worshiped in Babylon and Egypt as the tabernacle or habitation of God, is identical with her who, under the name of Mary, is called by Rome “The house consecrated to God,” “the awful dwelling place,” “the mansion of God,” the “tabernacle of the Holy Ghost,” the “temple of the Trinity.”—“*The Two Babylons,*” *Rev. Alexander Hislop, p. 83, 7th edition. London: S. W. Partridge & Co.*

Idolatry, TRANSFER OF, FROM BABYLON TO ROME.—In common with all the earth, Rome at a very early prehistoric period, had drunk deep of Babylon’s “golden cup.” But above and beyond all other nations, it had had a connection with the idolatry of Babylon that put it in a position peculiar and alone. Long before the days of Romulus, a representative of the Babylonian Messiah, called by his name, had fixed his temple as a god, and his palace as a king, on one of these very heights which came to be included within the walls of that city which Remus and his brother were destined to found. On the Capitoline hill, so famed in after-days as the great high place of Roman worship, Saturnia, or the city of Saturn, the great Chaldean god, had in the days of dim and distant antiquity been erected. Some revolution had then taken place, the graven images of Babylon had been abolished, the erecting of any idol had been sternly prohibited, and when the twin founders of the now world-renowned city reared its humble walls, the city and the palace of their Babylonian predecessor had long lain in ruins. The ruined state of this sacred city, even in the remote age of Evander, is alluded to by Virgil. Referring to the time when Æneas is said to have visited that ancient Italian king, thus he speaks:

“Then saw two heaps of ruins; once they stood
Two stately towns on either side the flood;
Saturnia and Janiculã’s remains;
And either place the founder’s name retains.”

The deadly wound, however, thus given to the Chaldean system, was destined to be healed. A colony of Etruscans, earnestly attached to the Chaldean idolatry, had migrated, some say from Asia Minor, others from Greece, and settled in the immediate neighborhood of Rome. They were ultimately incorporated in the Roman state, but long before this political union took place they exercised the most powerful influence on the religion of the Romans. From the very first their skill in augury, soothsaying, and all science, real or pretended, that the augurs or soothsayers monopolized, made the Romans look up to them with respect. It is admitted on all hands that the Romans derived their knowledge of augury, which occupied so prominent a place in every public transaction in which they engaged, chiefly from the Tuscans, that is, the people of Etruria, and at first none but natives of that country were permitted to exercise the office of a Haruspex, which had respect to all the rites essentially involved in sacrifice. Wars and disputes arose between Rome and the Etruscans; but still the highest of the noble youths of Rome were sent to Etruria to be instructed in the sacred science which flourished there. The consequence was, that under the influence of men whose minds were molded by those who clung to the ancient idol worship, the Romans were brought back again to much of that idolatry which they had formerly repudiated and cast off. Though Numa, therefore, in setting up his religious system, so far deferred to the prevailing feeling of his day and forbade image worship, yet in consequence of the alliance subsisting between Rome and Etruria in sacred things, matters were put in train for the ultimate subversion of that prohibition. The

college of pontiffs, of which he laid the foundation, in process of time came to be substantially an Etruscan college, and the sovereign pontiff that presided over that college, and that controlled all the public and private religious rites of the Roman people in all essential respects, became in spirit and in practice an Etruscan pontiff.

Still the sovereign pontiff of Rome, even after the Etruscan idolatry was absorbed into the Roman system, was only an offshoot from the grand original Babylonian system. He was a devoted worshiper of the Babylonian god; but he was not the legitimate representative of that god. The true legitimate Babylonian pontiff had his seat beyond the bounds of the Roman Empire. That seat, after the death of Belshazzar, and the expulsion of the Chaldean priesthood from Babylon by the Medo-Persian kings, was at Pergamos, where afterward was one of the seven churches of Asia. There, in consequence, for many centuries was "Satan's seat." Rev. 2: 13. There, under favor of the deified kings of Pergamos, was his favorite abode, there was the worship of Æsculapius, under the form of the serpent, celebrated with frantic orgies and excesses, that elsewhere were kept under some measure of restraint. At first, the Roman Pontiff had no immediate connection with Pergamos and the hierarchy there; yet, in course of time, the pontificate of Rome and the pontificate of Pergamos came to be identified. Pergamos itself became part and parcel of the Roman Empire, when Attalus III, the last of its kings, at his death, left by will all his dominions to the Roman people, B. C. 133.

For some time after the kingdom of Pergamos was merged in the Roman dominions, there was no one who could set himself openly and advisedly to lay claim to all the dignity inherent in the old title of the kings of Pergamos. The original powers even of the Roman pontiffs seem to have been by that time abridged, but when Julius Cæsar, who had previously been elected Pontifex Maximus, became also, as emperor, the supreme civil ruler of the Romans, then, as head of the Roman state and head of the Roman religion, all the powers and functions of the true legitimate Babylonian pontiff were supremely vested in him, and he found himself in a position to assert these powers. Then he seems to have laid claim to the divine dignity of Attalus, as well as the kingdom that Attalus had bequeathed to the Romans, as centering in himself; for his well-known watchword, "*Venus Genetrix*," which meant that Venus was the mother of the Julian race, appears to have been intended to make him "the son" of the great goddess, even as the "bull-horned" Attalus had been regarded. Then, on certain occasions, in the exercise of his high pontifical office, he appeared of course in all the pomp of the Babylonian costume, as Belshazzar himself might have done, in robes of scarlet, with the crosier of Nimrod in his hand, wearing the miter of Dagon, and bearing the keys of Janus and Cybele.

Thus did matters continue, as already stated, even under so-called Christian emperors; who, as a salve to their consciences, appointed a heathen as their substitute in the performance of the more directly idolatrous functions of the pontificate (that substitute, however, acting in their name and by their authority), until the reign of Gratian, who, as shown by Gibbon, was the first that refused to be arrayed in the idolatrous pontifical attire or to act as Pontifex.

Now, from all this it is evident that when paganism in the Roman Empire was abolished, when the office of Pontifex Maximus was suppressed, and all the dignitaries of paganism were cast down from their seats of influence and of power, which they had still been allowed in some measure to retain, this was not merely the casting down of the fiery dragon of Rome, but the casting down of the fiery dragon of Babylon. It was just the enacting over again, in a symbolical sense,

upon the true and sole legitimate successor of Nimrod, what had taken place upon himself, when the greatness of his downfall gave rise to the exclamation, "How art thou fallen from heaven, O Lucifer, son of the morning!"—"*The Two Babylons*," Rev. Alexander Hislop, pp. 239-242, 7th edition. London: S. W. Partridge & Co.

Idolatry TRANSFERRED FROM BABYLON TO ROME.—On the overthrow of Babylon by the Persians, who nourished a traditional hatred for its idolatry, the Chaldean priesthood fled to Pergamos in Asia Minor, and made it the headquarters of their religion. Hence Christ in his charge to the church in that city speaks of it as being "where Satan's seat is." The last pontiff king of Pergamos was Attalus III, who at his death bequeathed his dominions and authority to the Roman people, 133 B. C., and from that time the two lines of Pontifex Maximus were merged in the Roman one. . . .

But just as pagan Rome was the true offspring and successor of Babylon, so is papal Rome the true offspring and successor of pagan Rome. When paganism was nominally abolished in the Roman Empire, the head of the pagan hierarchy was also suppressed. Some of the Christian emperors did indeed accept the title of Pontifex Maximus, while others, refusing it themselves, appointed a pagan priest, until the reign of Gratian, who, refusing to do either, abolished the office 376 A. D. Two years afterward, however, fearing that religion might become disorganized, he offered the title and office to Damasus, Bishop of Rome. . . . This bishop, less scrupulous than the emperor, accepted the office, and from that time until now the title has been held by the popes of Rome, from whom, and through whom, the whole hierarchy of Western Christendom have received their ordination. So also the honors and powers attached to the title, the dominion of the civilized world, previously wielded by the pontiff emperors of pagan Rome, passed to the pontiffs and hierarchy of papal Rome, who for centuries imposed their will upon kings, and held the nations in thralldom. . . .

Hence we see that there was good reason for entitling the seven-hilled city of papal Rome "Babylon Roma" or "Babylon the Great." Moreover, although the actual city of Rome is the center and seat of that vast organization which for centuries "ruled over the kings of the earth," and over "peoples and multitudes and nations and tongues," yet "the great city" includes all, in every place, who can claim to be its citizens, all who are subject to its laws and ordinances, who bow to its authority, or are morally identified with it. Just as the citizens of pagan Rome included multitudes who had never seen Rome but who claimed to be its citizens, bowed to its laws and authority, and were entitled to its privileges.—"*The True Christ and the False Christ*," J. Garnier, Vol. II, pp. 94-96. London: George Allen, 1900.

Idolatry, MODERN.—The image worshipers in Christianity allege that the whole worship is merely representative and symbolical, exhibiting to them an invisible Deity in visible types and images; so that every image has reference to its prototype, and no virtue is inherent in the image or in its material substance. So said all the enlightened among the heathen, and yet the Christian apologists convicted them of idolatry, notwithstanding all the refinements of their relative worship. [p. 220] . . .

But it is said, as an apology for this semipagan system, that "images are laymen's books," and that the gospel is read by the unlearned in these visible types and representations of its history and founders. If this be so, the whole system must pass away before the progress of education; and had the work of instruction been earlier

and more successful, must have been obsolete long since. Yet we cannot but remember that the same apology was advanced in behalf of the idol worship of heathenism. "Images of this kind," as the heathen advocate alleges in St. Athanasius, "are like literary elements (ὡσπερ γράμματα [*hōsper grammata*]) to men; which when they meet with, they are able to realize the conception of God" (γινώσκειν περί τῆς τοῦ θεοῦ καταλήψεως [*ginōskein peri tēs tou theou katalepseōs*]). Would that the Church of Rome had gone no further even than this in its imitation, and in a certain sense revival, of the idolatry of the Gentile world!

But here another stage is given us by St. Athanasius, who shows that images were regarded by the heathens as means of "discovering to them the divine will, that they might acquire the knowledge of sacred things through angelic apparitions." No one who is even superficially acquainted with the image worship of the modern Church of Rome, with its wonder-working shrines and votive offerings and oracles, can fail to confess how faithfully she has reproduced this worst feature of heathen idolatry, and how fatally she clings to those idols from which once she turned in order to serve the living God.—"*Romanism: A Doctrinal and Historical Examination of the Creed of Pope Pius IV.*" Rev. Robert Charles Jenkins, M. A., pp. 220-222. London: The Religious Tract Society.

Idolatry, VENERATION OF IMAGES ENJOINED.—The holy synod enjoins on all bishops and others who sustain the office and charge of teaching that . . . they especially instruct the faithful diligently concerning the intercession and invocation of saints; the honor (paid) to relics; and the legitimate use of images. . . . Moreover, that the images of Christ, of the virgin mother of God, and of the other saints, are to be had and to be retained particularly in temples, and that due honor and veneration are to be given them; not that any divinity or virtue is believed to be in them, on account of which they are to be worshiped; or that anything is to be asked of them; or that trust is to be reposed in images, as was of old done by the Gentiles who placed their hope in idols; but because the honor which is shown them is referred to the prototypes which those images represent; in such wise that by the images which we kiss, and before which we uncover the head, and prostrate ourselves, we adore Christ; and we venerate the saints whose similitude they bear; as, by the decrees of councils, and especially the second Synod of Nicæa, has been defined against the opponents of images.—"*Dogmatic Canons and Decrees,*" pp. 167-169. New York: The Devin-Adair Company, 1912.

Idolatry, A PLAIN PARALLEL.—Romanism is the same perversion of Christianity that paganism was of patriarchal truth, and its false Christ is morally identical with the false Christ of paganism.—"*The True Christ and the False Christ,*" J. Garnier, Vol. II, p. 104. London: George Allen, 1900.

Idolatry, ROME GUILTY OF.—On four counts at least Rome can be proved guilty of idolatry without any difficulty:

She worships graven and molten images, and to justify the idolatry frequently omits the second commandment in her catechisms, and divides the tenth into two, in order to make up the number.

She worships dead men and women, and angels.

She worships relics, especially pieces of the cross, to which she gives the highest kind of worship, called *latria*.

She worships a piece of bread in the mass, in that sacrament which the Church of England, in her Thirty-ninth Article, designates as "a blasphemous fable."

On these four counts, then, without going further, we maintain that Rome is guilty of idolatry.—“*Rome: Pagan and Papal*,” Mourant Brock, M. A., p. 33. London: Hodder and Stoughton, 1883.

Idolatry, PROTEST OF THE REFORMERS AGAINST.—The protest of the Reformers was directed, not only against the worship of the Virgin and saints, but against the priestly assumptions of the clergy and the principle of sacramental efficacy, and it was the protest against the latter which evoked the chief fury of their persecutors. Their protest, in short, was against the principle of Catholicism, which is idolatry, or the substitution of material and created things for Christ. For whether it is the mediation of the Virgin and saints, or a trust in the guidance of the priesthood and in the spiritual efficacy of the sacraments administered by them, or a belief in the virtue of holy water, holy oil, images, crucifixes, relics, and other material symbols and ritual acts, they one and all combine to take the place of Christ to the sinner, and keep him from going to Him for life.

Instead of these things, the Reformers asserted that salvation was dependent on Christ alone, and that the sinner, instead of assuming himself to be a Christian in virtue of the rite of baptism, could only become so by a true, living, and constant faith in Christ; and that the Word of God and the Spirit of God, and not the priesthood, were the only guide to the truth.—“*The True Christ and the False Christ*,” J. Garnier, Vol. II, p. 140. London: George Allen, 1900.

Idolatry, OF THE CHURCH OF ROME.—The awful idolatry of the Church of Rome, as it respects the worship of the Virgin Mary, needs no other proof than what is afforded by a book entitled, “The Glories of Mary,” written in Italian, by Alphonsus de Liguori, and translated into English and published with the formal approval of Cardinal Wiseman. I will give a few quotations from the edition of 1852.

Of Mary it is said, that “she opens the abyss of the mercy of God to whomsoever she wills, when she wills, and as she wills” (p. 16), and “that the Son is under great obligation to her for having given him his humanity” (p. 17). “We say that Mary is the mediatrix of grace.” “Whatever graces we receive, they come to us through her intercession.” “There is certainly nothing contrary to faith in this, but the reverse; it is quite in accordance with the sentiments of the church, which in its public and approved prayers teaches us continually to have recourse to this divine mother, and to invoke her as the ‘health of the weak, the refuge of sinners, the help of Christians, and as *our life and hope*’” (pp. 124, 125). “Shall we scruple to ask her to save us, when ‘the way of salvation is open to none otherwise than through Mary’?” (p. 135).

Of the prayers to be addressed to her, the following may serve as a specimen: “I am thine; save me. Accept me, O Mary, for thine own, and as thine take charge of my salvation” (pp. 20, 21). “Thou hast all power to change hearts, take thou mine and change it” (p. 42). “Behold, O Mother of my God, my only hope, Mary, behold at thy feet a miserable sinner, who asks thee for mercy. Thou art proclaimed and called by the whole church and by all the faithful the refuge of sinners. Thou art consequently my refuge, thou hast to save me. . . . I present thee, O my Mother, the sufferings of Jesus” (p. 58). “Thou art the Queen of heaven, the Mistress of the universe” (p. 77).—“*Fulfilled Prophecy*,” Rev. W. Goode, D. D., F. S. A., p. 197, 2d edition. London: James Nisbet & Co., 1891.

Idolatry, THE DOUAI VERSION OF EX. 20: 5.—It is worth remarking that Roman Catholics, who translate the passage in Exodus 20: 5,

"Thou shalt not *adore* them," sometimes complain that the Authorized Version, "Thou shalt not *bow down* to them," is a misleading rendering, and goes too far. As a fact, the Hebrew verb *shachah*, here found, strictly means to *bow* or prostrate one's self, and only secondarily comes to mean worship or adoration, and is translated *bowed down* in the Douai Version of Genesis 42: 6, speaking of Joseph's brethren's obeisance toward him.—"*Plain Reasons Against Joining the Church of Rome*," Richard Frederick Littledale, LL. D., D. C. L., p. 39, note.

Idolatry, ROMAN CATHOLIC VIEW OF, AND DEFENSE OF ADORATION OF IMAGES.—Idolatry . . . denotes divine worship given . . . to any one or anything but the true God. . . .

An essential difference exists between idolatry and the veneration of images practised in the Catholic Church, viz., that while the idolater credits the image he reverences with divinity or divine powers, the Catholic knows "that in images there is no divinity or virtue on account of which they are to be worshiped, that no petitions can be addressed to them, and that no trust is to be placed in them, . . . that the honor which is given to them is referred to the objects (*prototypa*) which they represent, so that through the images which we kiss, and before which we uncover our heads and kneel, we adore Christ and venerate the saints whose likenesses they are." (Conc. Trid., Sess. XXV, "de invocatione Sanctorum").

Considered in itself, idolatry is the greatest of mortal sins. For it is . . . a rebellious setting up of a creature on the throne that belongs to Him alone. Even the simulation of idolatry, in order to escape death during persecution, is a mortal sin, because of the pernicious falsehood it involves and the scandal it causes.—*The Catholic Encyclopedia*, Vol. VII, art. "Idolatry," p. 636.

Idolatry, THE GIGANTIC SIN.—I hold that no reader of the Bible can be unaware of the fact that the gigantic sin which looms out in gloomiest form throughout the sacred pages is that of idolatry or apostasy from the true worship of the Almighty. There are only two kinds of worship, true and false. The true worship is to be found in the Bible, and there alone; false worship is to be found in all systems of so-called religion not founded on God's Word, and even in infidelity itself. The heart-infidel—if there be such a person—is a false worshiper and an idolater of self. He is his own god; and a false god he is. Apostasy, then, and idolatry—for they are in many cases inseparable from each other—are the great objects of prophetic denunciation and apostolic warning.—"*Rome, Antichrist, and the Papacy*," Edward Harper, p. 15. London: Protestant Printing and Publishing Company.

Images, EXCLUDED FROM CHURCHES IN FIRST CENTURIES.—The use of images was originally foreign to the worship and excluded from the churches of the Christians; and so in general, it continued to be in this period.—"*General History of the Christian Religion and Church*," Dr. August Neander, Vol. I, p. 397, Torry's translation. Edinburgh: T. & T. Clark, 1847.

Images, WORSHIP OF, INTRODUCED IN THE FOURTH CENTURY.—The early Christian Fathers believed that painting and sculpture were forbidden by the Scriptures, and that they were therefore wicked arts; and, though the second Council of Nicea asserted that the use of images had always been adopted by the church, there are abundant facts to prove that the actual worship of them was not indulged in until the

fourth century, when, on the occasion of its occurrence in Spain, it was condemned by the Council of Illiberis. During the fifth century the practice of introducing images into churches increased, and in the sixth it had become prevalent. The common people, who had never been able to comprehend doctrinal mysteries, found their religious wants satisfied in turning to these effigies. With singular obtuseness, they believed that the saint is present in his image, though hundreds of the same kind were in existence, each having an equal and exclusive right to the spiritual presence. The doctrine of invocation of departed saints, which assumed prominence in the fifth century, was greatly strengthened by these graphic forms. Pagan idolatry had reappeared.—“*History of the Intellectual Development of Europe*,” John William Draper, M. D., LL. D., Vol. I, p. 414. New York: Harper & Brothers, copyright 1876.

Images, WORSHIP OF.—Next, let us take the worship of images and pictures. Here it must first be said (a) that the Roman Church in terms denies that any such act as can be strictly called *worship* is done to pictures and images, even by the most ignorant, since no one believes that these representations can see, hear, or help of themselves; (b) that there is no question as to the lawfulness of making some such images and representations, if not intended to receive homage, as even the Jews had the brazen serpent, and the figures of the cherubim in the holy of holies, where, however, only one man ever saw them, and that only once a year; and the early Christians set up pictures of our Lord in the catacombs, still to be seen there. But, on the other hand, there is a very suspicious fact which meets us at the outset of the inquiry as to the actual Roman practice, as distinguished from any finespun theories in books, namely, that many Roman catechisms omit the second commandment, while no Roman catechism teaches that there is either danger or sin in any making or using of images for religious honor, short of actual paganism. The point is . . . whether in practice one Roman Catholic in a million ever knows that image worship can be abused or sinful without virtual apostasy from Christianity. The Shorter Lutheran Catechism cuts down the first and second commandments just in the same way as many Roman ones do; but, then, on the one hand, Lutherans have free access to the Bible in their own language, and, on the other, nothing of the nature of image worship has ever been practised among them.

Intelligent and shrewd heathens, when arguing in favor of idols, say exactly what Roman Catholic controversialists do in defense of their practice, namely, that they do not believe in any sentient power as residing in the mere stone, wood, or metal, of which their idols are made, but regard them as representing visibly certain attributes of Deity, to bring them home to the minds of worshippers; and that homage addressed to these idols on that ground is acceptable to the unseen spiritual Powers, who will listen to and answer prayers so made indirectly to themselves.—“*Plain Reasons Against Joining the Church of Rome*,” Richard Frederick Littledale, LL. D., D. C. L., pp. 37-39. London: Society for Promoting Christian Knowledge, 1905.

Immaculate Conception, THE DOGMA DEFINED.—Since we have never ceased in humility and fasting to offer up our prayers and those of the church to God the Father through his Son, that he might deign to direct and confirm our mind by the power of the Holy Ghost, after imploring the protection of the whole celestial court, and after invoking on our knees the Holy Ghost the Paraclete, under his inspiration we pronounce, declare, and define, unto the glory of the holy and indivisible Trinity, the honor and ornament of the Holy Virgin, the mother of God,

for the exaltation of the Catholic faith and the increase of the Christian religion by the authority of our Lord Jesus Christ and the blessed apostles Peter and Paul, and in our own authority, that the doctrine which holds the Blessed Virgin Mary to have been, from the first moment of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus the Saviour of mankind, preserved free from all stain of original sin, was revealed by God, and is, therefore, to be firmly and constantly believed by all the faithful. Therefore, if some should presume to think in their hearts otherwise than we have defined (which God forbid), they shall know and thoroughly understand that they are by their own judgment condemned, have made shipwreck concerning the faith, and fallen away from the unity of the church; and, moreover, that they by this very act subject themselves to the penalties ordained by law, if by word, or writing, or any other external means, they dare to signify what they think in their hearts.—*Extract from the Bull "Ineffabilis Deus," of Pope Pius IX, Dec. 8, 1854, promulgating the dogma of the Immaculate Conception of the Virgin Mary; cited in "Dogmatic Canons and Decrees," pp. 183, 184. New York: The Devin-Adair Company, 1912.*

Immaculate Conception, ITS SIGNIFICANCE.—Who can believe that, it being in the power of God the Son to prepare a spotless holy temple wherein to dwell incarnate for nine months, he preferred to have one which had been first profaned by the stain of original sin?

Who can imagine that God, who could become incarnate by preparing for himself a mother immaculate in her conception, should have preferred a mother who had first been stained by sin and once in the power and slavery of Satan?

To admit such suppositions is shocking to Christian minds. . . . It being in the power of God to preserve Mary unstained from original sin, there is every reason to believe that he did it. God is able; therefore he did it.—*"Catholic Belief," Joseph Faà di Bruno, D. D. (R. C.), p. 218. New York: Benziger Brothers, 1884.*

God the Son, by assuming this perfect human nature, which he took from the Blessed Virgin, was born in the flesh.—*Id., p. 208.*

NOTE.—The Scripture plainly teaches that Jesus was made "in the likeness of sinful flesh" (Rom. 8:3; Heb. 2:14), and thus became united with man in his fallen condition. This doctrine of the immaculate conception of the Virgin Mary separates Jesus from the human family in its present state, by giving him a "perfect human nature," free from the stain of original sin, and thus prepares the way for the introduction of that human mediation which is one of the prominent features of the Roman Catholic system. The very essence of Christianity being the experience, "Christ in you, the hope of glory," it thus appears that the dogma of the immaculate conception of the Virgin Mary strikes at the very heart of Christianity.—Eds.

Immaculate Conception, EXPLAINED BY A ROMAN CATHOLIC.—Mary was preserved exempt from all stain of original sin at the first moment of her animation, and sanctifying grace was given to her before sin could have taken effect in her soul. Simultaneously with the exclusion of sin, the state of original sanctity, innocence, and justice, as opposed to original sin, was conferred upon her, by which gift every stain and fault, all depraved emotions, passions, and debilities were excluded. But she was not made exempt from the temporal penalties of Adam — from sorrow, bodily infirmities, and death.

The person of Mary, in consequence of her origin from Adam, should have been subject to sin, but, being the new Eve who was to be the mother of the new Adam, she was, by the eternal counsel of God and by the merits of Christ, withdrawn from the general law of original sin.

Her redemption was the very masterpiece of Christ's redeeming wisdom.—*Immaculate Conception,* William Bernard Ullathorne, p. 89; quoted in *Truth* (R. C.), December, 1914.

Immaculate Conception, A MODERN DOGMA.—The doctrine of the immaculate conception of the Virgin Mary is a modern dogma of the Roman Catholic Church which declares the mother of Jesus absolutely free from all implication in the fall of Adam and its consequences. Like most doctrines, it was the result of a long development, and embodies in its history the story of a struggle between the Thomist and Scotist parties in the church which was not ended till 1854. At the Council of Trent the Franciscans demanded the explicit exception of Mary in the dogmatic decree on the universality of original sin, and found valuable support from the learned Jesuits Lainez and Salmeron. The Dominicans entered a lively protest, and when the perplexed legates asked for instructions from Rome, they were ordered to try to satisfy both factions. In this spirit was drawn up the decree on original sin published June 17, 1546.

For a time the more sober-minded, even among the Jesuits, held to the decree. Bellarmine declared the object of the festival to be simply the conception, not the immaculate conception, of Mary. Petavius, while personally believing in the immaculate conception, denied that it was of faith. Even when, at the beginning of the seventeenth century, the Spanish Franciscans, aided by the Jesuits, stirred up fresh excitement over the question, and Philip III and Henry IV sent embassies to Rome, the apostolic see preserved its diplomatic attitude. In 1617 Paul V forbade both parties to engage in public disputes on this question, and Gregory XV extended this prohibition even to private discussion, answering to the king of Spain that the eternal wisdom had not yet revealed the heart of the mystery to men.

But the tendency in Rome favored the Scotist view more and more. Alexander VII called the view very ancient and pious, while still declining to pronounce the opposite view heretical. Clement IX gave an octave to the feast of the conception of the Virgin Mary; Clement XI raised the festival in 1708 to the rank of a holy day of obligation for the whole church. Under Gregory XVI a strong inclination toward dogmatic definition showed itself. Several French bishops and one German received permission in 1844 to insert the term "immaculate" in the mass of the festival. Pius IX had a special, almost romantic, devotion to the Virgin, to whose protection he attributed his preservation on the occasion of his flight from the Vatican in 1848. While still an exile, he asked the bishops, in his encyclical of Feb. 2, 1849, to say how far a dogmatic definition would agree with their wishes and those of their people. A number of voices were raised in warning, and only three fourths of the bishops agreed with the Pope's desire; but the influence of the Jesuits was too powerful to be resisted. Perrone had already published (1847) an extended treatise to prove that the question was ripe for decision. In 1850 Pius named a commission to investigate the question, in which Perrone and his fellow Jesuit, Passaglia, were the most influential members. It reached no result until 1853, when it reported that no evidence from Scripture was needed for a dogmatic declaration, but that tradition alone sufficed, and that even this need not be shown in an unbroken line up to the time of the apostles.

Since these views were in harmony with the inclination of the Pope, he called together in the autumn of 1854 a number of prelates (fifty-four cardinals and about one hundred forty bishops), who, in a preliminary meeting, greeted the papal decision with loud applause. On December 8 the Pope solemnly took his seat in St. Peter's; the dean

of the Sacred College came before him, and in the name of the whole church begged him to pronounce a final decision on the question which had so long been discussed. . . .

The dogma was not sanctioned by an ecumenical council; but since the Vatican Council of 1870 declared the Pope infallible, independent of a council, the decree of 1854 must be received as an infallible utterance, and cannot be changed.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. V, art. "Immaculate Conception," pp. 455, 456.

Immaculate Conception, GROWTH OF DOCTRINE OF.—In the course of the twelfth century, the dogma of the immaculate conception of Mary gained great authority, in the first instance in France. But when the canons of Lyons instituted (A. D. 1140) a special festival in honor of that doctrine, by which a new Lady Day was added to those already in existence, Bernard of Clairvaux, clearly perceiving that thus the specific difference between our Saviour and the rest of mankind was endangered, strongly opposed both the new doctrine and the festival. Albert the Great, Bonaventura, Thomas Aquinas, and with him the order of the Dominicans in general, were also zealous in opposition. On the other hand, the Franciscan monk Duns Scotus endeavored to refute their objections, and to demonstrate, by subtle reasoning, that the greatness of the Redeemer, so far from being lessened, was augmented by supposing that he himself was the cause of this sinlessness in the nature of Mary; yet even Scotus only maintained that the immaculate conception was the more probable among the different possibilities. The church hesitated for a long time without coming to a decision. Pope Sixtus IV at last got out of the difficulty by confirming the festival of the immaculate conception, while he declared that the doctrine itself should not be called heretical, and allowed those who differed to retain their own views. Of course the controversy did not come to an end, especially as the tendency of the age was, on the whole, favorable to the dogma.—*"A History of Christian Doctrines," Dr. K. R. Hagenbach, Vol. II, p. 261. Edinburgh: T. & T. Clark, 1880.*

Immaculate Conception, SOME OBJECTIONS TO THE DOCTRINE OF.—

(1) The doctrine contradicts the express Biblical teaching of "Christ alone without sin," and the teaching of antiquity for eleven centuries. (2) It supposes the creation of one *sui generis*, neither strictly human nor divine. (3) It interferes with the reality of the incarnation, since by this doctrine Christ did not partake of that human nature which he came to redeem. (4) It takes away from Christ's glory in the miracle of the incarnation by conferring a portion of it upon Mary. (5) It is the climax of a monstrous doctrine which ought to have been nipped in the bud—a doctrine which attributes to Mary a more perfect love and sympathy toward sinners than to Christ, with a more accessible and powerful mediation than that of the Son of God, and indirectly aims at exalting Mary to an equality with the incarnate Son of the Highest.—*"Modern Romanism Examined," Rev. H. W. Dearden, M. A., pp. 240, 241. London: James Nisbet & Co., 1899.*

Indulgences, ORIGIN OF.—Under the head of "Discipline" we should not pass over a custom, under pretense of which the modern theory of indulgence has been introduced. Such as were convicted of notorious crimes were compelled to make confession of them publicly before the whole congregation, to implore pardon, and to undergo whatever punishment should be imposed on them. The church inflicted some punishment on them. This was done as well for example, as also to prevent reproach to the Christian religion among infidels. These punishments

were not supposed to be *satisfactions* to God by redeeming temporal punishments. Such an idea cannot be traced in any of the writers of the age who mention this practice. We refer to the period A. D. 160. At the latter end of the third century, when several lapsed through fear of persecution, the punishment and period of probation were more severe and lengthened before they were readmitted. Sometimes the period was protracted for years together. Hence arose the custom of prescribing times or periods — five, ten, or more years of penance.

But, lest the penitent should die, lose heart and courage, or despair, the bishops took upon themselves, under certain circumstances, to mitigate the period of punishment. This act was termed a *relaxation* or *remission*. It was long after this period that the term *indulgence* was substituted; but still, when introduced, it was quite in another sense to its modern use. It signified only a discharge or a mitigation of *ecclesiastical* censures and penalties inflicted by the church, and not a forgiveness of the penalty due to God's justice for the sin of the penitent which had been forgiven, which is the modern theory. But the transition from one to the other can well be comprehended, when we have craft and avarice on the one side, and superstition and ignorance on the other.—“*The Novelties of Romanism*,” Charles Hastings Collete, pp. 115, 116. London: William Penny, 1860.

Indulgences, DOCTRINE OF, DEVELOPED BY SCHOOLMEN.—The development of this doctrine in explicit form was the work of the great Schoolmen, notably Alexander of Hales, Albertus Magnus, and St. Thomas.—*The Catholic Encyclopedia*, art. “*Indulgences*,” sec. on “*The Treasury of the Church*,” Vol. VII, p. 784.

Indulgences, BASIS OF.—Originally an indulgence was only a remission of certain kinds of penance which were exchanged for a fine. In the crusades the custom arose of a general or plenary indulgence (*indulgentia plenaria*), with which was connected the remission of all penance, provided the crusade was undertaken in their stead. Yet the church did not always mean by an indulgence, the remission of sins in the strict sense. The Schoolmen tried to prove that the church was authorized to give such indulgences on certain grounds. At the same time they developed the doctrine of the treasury of merits which the church had to dispense, and employed it for establishing the theory of indulgences. At the foundation of this dogma was the Christian idea of fellowship in all goodness, which was brought about by the Spirit of Christ. But this idea was applied sensuously, and there was connected with it the erroneous distinction between the standpoint of perfection and that of fulfilling the law. It was supposed that the saints had suffered more than was necessary for the satisfaction which they had to render to the divine justice for their own sins. Thus the representation was formed of the *Thesaurus meritorum* or *supererogationis* [treasury of merits or supererogation]. Robert Pulleyn, who first of all propounded it, only mentions the treasury of Christ's merits, and adds that the merits of the Fathers were made acceptable to God through Christ. It was further concluded that the church, as the steward of this treasure of the merits of Christ and of the saints, could appropriate a portion to any one on good grounds, in substitution of the punishments of the church which he would otherwise have to suffer.—“*Lectures on the History of Christian Dogmas*,” Dr. Augustus Neander, Vol. II, p. 594, translated by J. E. Ryland, M. A. London: George Bell & Sons, 1882.

Indulgences DEFINED.—What is an indulgence?

It is the remission of the temporal punishment due to sins, remitted as to their guilt, by the power of the keys, without the sacrament, by the application of the satisfactions which are contained in the treasury of the church.

What is understood by the treasury of the church?

It is the collection (*cumulus*) of the spiritual goods remaining in the divine possession, the distribution of which is intrusted to the church.

From whence is this treasury collected?

In the first place it is collected from the superabundant satisfactions of Christ, next from the superfluous satisfactions of the Blessed Virgin Mary and of the other saints.

This treasury is the foundation or matter of indulgences, and is that infinite treasury made up in part from the satisfactions of Christ; moreover it is never to be exhausted; and it daily receives the superabundant satisfactions of pious men.—*Dens' "Theologia," Tom. VI, Tractatus de Indulgentiis; De Indulgentiarum Natura (Dens' Theology [R. C.], Vol. VI, Treatise on Indulgences; On the Nature of Indulgences).*

Indulgences, BASED UPON GOOD WORKS.—A plenary indulgence is a receipt in full for the penalties inflicted in purgatory for sins forgiven but not satisfied for by works worthy of repentance. . . . In dealing with sinners, he [God] distinguishes between the principal and the interest, or sins and the temporal pains incurred by them. He forgives the principal in the confessional; but the accrued interest must be met by good works or indulgences earned by the good works of others and imputable to us in the communion of saints.—*The Western Watchman (R. C.), St. Louis, Mo., July 3, 1913.*

Indulgences, THE MEANING OF, EXPLAINED.—5. What means does the church offer us to cancel the temporal punishment due still to sin?

The means that the church offers us to cancel the temporal punishment due still to sin is to grant us indulgences.

6. What is an indulgence?

An indulgence is the remission of temporal punishment due still to sin, after the guilt of sin (the offense of God) has been forgiven in the sacrament of penance. . . .

10. Is it not true, then, that the church, by granting indulgences, frees us from the obligation of doing penance?

No, the church does not free us from the obligation of doing penance; for the greater our spirit of penance and love for God are, the more certain we are of gaining indulgences. The church wishes to assist us in our efforts to expiate in this life all temporal punishments, in order thus to effect what in ancient times she endeavored to attain by rigorous penitential canons. . . .

12. Who has the power to grant indulgences?

(1) The Pope has the power to grant *plenary* and *partial* indulgences; for, as successor of St. Peter, he has received from Christ the keys of the kingdom of heaven; that is, he has power to remove such obstacles as hinder our entrance into heaven. Temporal punishment is an obstacle to our entrance into heaven. Therefore, the Pope has power to remit temporal punishment.

"Whatsoever thou shalt loose on earth, it shall be loosed also in heaven." Matt. 16:19; 18:18.

(2) The bishops also have power to grant partial indulgences. . . .

14. How does the church remit the temporal punishment due to our sins?

The church remits temporal punishment due to sin by making to

divine justice compensation for us from the inexhaustible treasure of the merits of Christ and his saints. . . .

16. Can indulgences be applied to the souls in purgatory?

Indulgences can be applied to the souls in purgatory, when the Pope has declared that they can be so applied.

17. What awaits us in the next life, if we neglect to make due satisfaction to divine justice?

If, in this world, we neglect to make due satisfaction to divine justice, greater suffering, without any merit, will await us in purgatory.—“*Familiar Explanation of Catholic Doctrine*,” Rev. M. Müller (R. C.), pp. 390-392. New York: Benziger Brothers.

Indulgences, THE TREASURY OF MERIT.—Upon the altar of the cross, Christ shed of his blood not merely a drop, though this would have sufficed, by reason of the union with the Word, to redeem the whole human race, but a copious torrent, . . . thereby laying up an infinite treasure for mankind. . . . This treasure he neither wrapped up in a napkin, nor hid in a field, but intrusted to blessed Peter, the key bearer, and his successors, that they might, for just and reasonable causes, distribute it to the faithful in full or in partial remission of the temporal punishment due to sin.—*Extravagantes Communes, lib. v. tit. ix, cap. ii* (*The Common Extravagants* [R. C.], book 5, title 9, chap. 2).

Indulgences, DECREE CONCERNING.—The sacred, holy synod teaches and enjoins that the use of indulgences for the Christian people, most salutary and approved of by the authority of sacred councils, is to be retained in the church; and it condemns with anathema those who either assert that they are useless, or who deny that there is in the church the power of granting them. . . . It ordains generally by this decree that all evil gains for the obtaining thereof—whence a most prolific cause of abuses among the Christian people has been derived—be wholly abolished.—*Decree Concerning Indulgences, published in the twenty-fifth session of the Council of Trent, in “Dogmatic Canons and Decrees,” pp. 173, 174. New York: The Devin-Adair Company, 1912.*

Indulgences, BONIFACE VIII ON.—We, by the mercy of Almighty God, etc., relying on his merits and authority and in the fulness of our apostolic power, will and do grant to all who, in the present year 1300, beginning with the feast of the nativity of our Lord Jesus Christ just past and in every following hundredth year, reverently come to the basilicas themselves, truly repenting and after confession, or who shall truly repent and confess in this present year and in every succeeding hundredth year, not only full and greater, but indeed most full pardon for all their sins, provided that those who desire to be partakers in this indulgence granted by us visit the aforesaid basilicas, if they are Romans, at least on thirty consecutive or non-consecutive days, and at least once each day, but if they are strangers or foreigners, on fifteen days in like manner.—*Extract from the Bull of Boniface VIII (R. C.), published in 1300; “Extravagantes Communes,” lib. v, tit. ix, cap. i* (*The Common Extravagants, book 5, title 9, chap. 1*).

Indulgences, TETZEL’S ESTIMATE OF.—In the fulfilment of his [Tetzel’s] present commission, his habit was to travel from town to town, in pomp and with a retinue as one of the nobles of the land. Into each town, as he approached it, the message was sent, “The grace of God is at your gates.” Forthwith the town council and the clergy, the monks and nuns from the convents, the schools and trades, hastened to form into procession; and with standards and wax lights in hand, and ring-

ing of the church bells, advanced to meet it; there being as much show of honor paid to it, it is said, as if it had been God himself. On returning, the course of the procession was to the principal church in the town. The papal bull was borne on a rich velvet cushion or cloth of gold; a red cross elevated near it by the commissary; and the chanting of prayers and hymns, and fuming of incense, kept up as its accompaniment. Arrived at the church, it was received with the sound of the organ. Then, the red cross and papal arms having been placed by the great altar, the commissary mounted the pulpit. And this is related as the style of his addresses to the assembled people:

"Now is the heaven opened. Now is grace and salvation offered. Christ, acting no more himself as God, has resigned all his power to the Pope. Hence the present dispensation of mercy. Happy are your eyes that see the things that ye see. By virtue of the letters bearing the papal seal that I offer you, not only is the guilt of past sins remitted, but that of sins that you may wish to commit in future. None is so great, but that pardon is insured to the purchaser. And not the sins of the living only, but of the dead in purgatory. As soon as the money sounds in the receiving box, the soul of the purchaser's relative flies from purgatory to heaven. Now is the accepted time, now the day of salvation. Who so insensate, who so hard-hearted, as not to profit by it? Soon I shall remove the cross, shut the gate of heaven, extinguish the bright sunbeams of grace that shine before you. How shall they escape that neglect so great salvation?" — "*Horæ Apocalypticæ*," Rev. E. B. Elliott, A. M., Vol. II, pp. 66, 67, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Indulgences, TETZEL'S CLAIMS CONCERNING.—Tetzel conducted himself, on his commercial journeys, like a high prelate. He drove into the cities in superb style, amidst the pealing of bells. The papal indulgence bull was carried before him on a velvet cushion. Solemn processions, bearing crosses and banners, went to meet him and escorted him into the church. Then a red cross, upon which were the pontifical arms, was set up, and this Tetzel affirmed to be as efficacious as the cross of Christ himself. One of his train even tried to make the multitude believe that he saw the blood of Christ flowing gently down over it (the red color of the cross, if steadily gazed upon by the credulous, might easily engender such an optical illusion). Indulgences were offered upon every condition — even for *future* sins. The little couplet of which the indulgence vendors made use is well known: "When in the chest the coin doth ring, the soul direct to heaven doth spring" [*"Wenn nur das Geld im Kasten ringt, die Seele gleich den Himmel springt"*]. — "*History of the Reformation*," Dr. K. R. Hagenbach, Vol. I, pp. 95, 96. Edinburgh: T. & T. Clark, 1878.

Indulgences, A SAMPLE OF.—The following is a copy of one of Tetzel's indulgences, as translated by Dr. Robertson:

"May our Lord Jesus Christ have mercy upon thee, and absolve thee, by the merits of his most holy passion! And I by his authority, that of his blessed apostles, Peter and Paul, and of the most holy see, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they have been incurred; and then from all thy sins, transgressions, and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the apostolic see. And as far as the keys of the church extend, I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity

which you possessed at baptism: so that, if you should die now, the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened. And if you shall not die at present, this grace shall remain in full force when you are on the point of death. In the name of the Father, and of the Son, and of the Holy Ghost."—"*Horæ Apocalyptice*," Rev. E. B. Elliott, A. M., Vol. II, p. 69, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Indulgences, "TAXES OF THE APOSTOLIC CHANCERY."—It is not only in the rituals or penitentials we have quoted that the nomenclature of the commutations of penalties and that of the taxes imposed upon penitents by the popes, bishops, and monks, is to be found. There existed such in every diocese in the Middle Ages; but they varied according to the period and the spirit in which they were composed. If a greater number of them have not reached our own time, it is because they were kept secret in the hands of a limited number of confessors without it being lawful to communicate them to the laity. Accordingly, we find that Pope Nicholas, on being consulted thereon in 1366, replied: "It is not meet that laymen should be acquainted with these things, for they have no right to judge the acts of the priesthood."

The custom of obtaining absolution for sins having been gradually introduced into the Latin Church, the popes took almost exclusive possession of this lucrative branch of revenue. Leo X then ordered lists and catalogues of sins to be drawn up at Rome, designating the sum that was to be paid to obtain absolution for them. Therein we find also permissions and dispensations which concern either the laity or the ecclesiastics, and for the obtaining of which payment was to be made, as is also the custom in the present day in several cases. This ecclesiastical budget is entitled: "Taxes of the Apostolic Chancery," and "Taxes of the Holy Apostolic Penitentiary." This monstrous abuse, as pernicious to morality as to religion, was, for several centuries, set working on a large scale, and procured considerable revenues to the court of Rome. To satisfy the reader's curiosity, we give here an extract of a few of the articles which are found in this work:

For a town to be entitled to coin money, 500 drachms (*gros*).

Remission given to a rich man for the wealth which he has absconded with, 50d.

For a poor man, 20d.

For a layman not to be bound to observe fasts commanded by the church, and to eat cheese, 20d.

For permission given to counts to eat meat and eggs on forbidden days, on account of their health, 12d. . . .

For exempting a layman from a vow thoughtlessly made, 12d. . . .

For enabling a king and queen to procure indulgences, as if they had been to Rome, 200d.

For permission to have mass celebrated in a forbidden place, 10d.

For absolution at the point of death, for one person, 14d. . . .

For the absolution of any one practising usury in secret, 7d.

For the absolution of any one who has been intimate with a woman in a church, and has done any other harm, 6d. . . .

For the absolution of him who has *connu charnellement* any female of his kindred, 5d.

For the absolution of him who has violated a virgin, 6d. . . .

For the absolution of perjury, 6d.

For the absolution of any one who has revealed the confession of another person, 7d. . . .

For permission to eat meat, butter, eggs, and whatever is made of milk, during Lent or other fast days, 7d.

For the absolution of him who has killed his father, mother, brother, sister, wife, or any other of his lay relations, 5 or 6d. . . .

For the absolution of a husband who, beating his wife, causes abortion, 6d.

For a woman who takes any beverage or employs any other means to cause her child to perish, 5d. . . .

For an absolution for spoilers, incendiaries, thieves, and homicidal laymen, 8d.

It would be supererogatory to give further extracts from a book which contains more than eight hundred cases subject to the apostolic tax.—“*History of Auricular Confession*,” Count C. P. de Lasteurie, (2 vol. ed.) Vol. II, pp. 131-135. London: Richard Bentley, 1848.

Indulgences, SOME OF LUTHER'S NINETY-FIVE THESES AGAINST.—

5. The Pope has neither the will nor the power to remit any penalties, except those which he has imposed by his own authority, or by that of the canons. . . .

27. They preach man, who say that the soul flies out of purgatory as soon as the money thrown into the chest rattles.

28. It is certain that, when the money rattles in the chest, avarice and gain may be increased, but the suffrage of the church depends on the will of God alone. . . .

32. Those who believe that, through letters of pardon, they are made sure of their own salvation, will be eternally damned along with their teachers. . . .

35. They preach no Christian doctrine, who teach that contrition is not necessary for those who buy souls out of purgatory or buy confessional licenses. . . .

39. It is a most difficult thing, even for the most learned theologians, to exalt at the same time in the eyes of the people the ample effect of pardons and the necessity of true contrition. . . .

43. Christians should be taught that he who gives to a poor man, or lends to a needy man, does better than if he bought pardons. . . .

50. Christians should be taught that, if the Pope were acquainted with the exactions of the preachers of pardons, he would prefer that the basilica of St. Peter should be burnt to ashes, than that it should be built up with the skin, flesh, and bones of his sheep. . . .

52. Vain is the hope of salvation through letters of pardon, even if a commissary — nay, the Pope himself — were to pledge his own soul for them. . . .

56. The treasures of the church, whence the Pope grants indulgences, are neither sufficiently named nor known among the people of Christ. . . .

66. The treasures of indulgences are nets, wherewith they now fish for the riches of men.—“*Luther's Primary Works*,” Wace and Buchheim, pp. 414-419. London: Hodder and Stoughton, 1896.

Indulgences, UNCERTAINTY OF, FOR SOULS IN PURGATORY.— There is this difference between indulgences gained for the living and the dead, that in the former case their effect is produced by way of absolution, and in the latter by way of suffrage. The church exercises direct authority over the faithful on earth; and when she absolves them from censures, from sin, or from the debt of punishment, the effect is infallible, provided the person so absolved be in proper dispositions. We are certain, therefore, in this case, that the fruit of the indulgence will be applied where there is no obstacle, because Christ has promised the church that “whatever she [*sic*] shall loose upon earth, shall be loosed also in heaven.” Matt. 16: 19. It is an article of faith that the souls

in purgatory are helped by our prayers; but the church does not exercise the same authority over the faithful departed that she does over those upon earth. She cannot, therefore, directly release the suffering souls by absolving them from their debt of punishment; but she offers to God a satisfaction equal to that debt, and she begs him to accept it in their behalf. The indulgences thus gained will certainly not be lost, and should God not see fit to accept them in behalf of the particular souls for whom they are offered, he will not fail to allow them to serve for the benefit of others.—“*A Manual of Instructions in Christian Doctrine*,” edited by the late Provost Wenham, revised by the Rev. W. J. B. Richards, D. D., and the Rt. Rev. James Carr, V. G. (R. C.), 15th edition, pp. 359, 360. London: W. J. Cahill, 1901.

Infallibility, BLASPHEMOUS IN CHARACTER.—If the claims which are put forth by the bishops of Rome to infallibility and universal supremacy are not just,—we are compelled very reluctantly to say it,—then there is no alternative, they are nothing short of blasphemy. For they are claims to participation in the attributes of God himself. And if he does not authorize these claims, they are usurpations of his divine prerogatives. They therefore who abet those claims are fighting against him. They are defying him, who “is a jealous God, and will not give his honor to another,” and who is “a consuming fire.” May they therefore take heed in time, lest they incur his malediction! —“*St. Hippolytus and the Church of Rome*,” Chr. Wordsworth, D. D., p. 300. London: Rivingtons, 1880.

Infallibility, EVENTS CONNECTED WITH PROCLAMATION OF.—It is also a remarkable coincidence, that the promulgation of the dogma of the personal infallibility of the Papacy by the present Pope, in the council which commenced its sessions on the festival of the Immaculate Conception, was followed on the *next day* after that promulgation (July 19, 1870) by the declaration of war on the part of France against Prussia; which has led to the sudden humiliation of France, the protectress of Rome, and to the withdrawal of the French troops from Rome, and to the opening of the gates of Rome to the forces of Victor Emmanuel.

It is also worthy of notice that in the same year, 1870, on the very *next day* after the anniversary of the festival of the Immaculate Conception on which (in 1854) the novel dogma of the immaculate conception was promulgated, and on which (in 1869) the Vatican Council met, which has decreed the Pope’s infallibility,—a public document and manifesto was laid before the Italian Parliament, in which the government of the king of Italy announced a royal decree, accepting the city and provinces of Rome, transferred to the king by a *plebiscito* of the Roman people themselves, and in which it is declared that the Pope’s temporal power is extinct, and that Rome is no longer to be the metropolis of the Roman Papacy, but is henceforth to become, in lieu of Florence, the capital of the kingdom of Italy.

These coincidences were undesigned; the principal actors in them thought nothing of the Apocalypse.

But they who have that divine book in their hands, and who remember Christ’s command to “discern the signs of the times,” and who consider the blessing which is promised to those who read and meditate upon the Apocalypse, will mark these facts, and will observe these coincidences, and will inquire with reverence, whether the prophecies of the book of Revelation are not now receiving their accomplishment in Italy and at Rome.—“*Union with Rome*,” Chr. Wordsworth, D. D., pp. 98, 99. London: Longmans, Green & Co., 1909.

Infallibility, SIGNIFICANCE OF.—The sinlessness of the Virgin Mary and the personal infallibility of the Pope are the characteristic dogmas of modern Romanism, the two test dogmas which must decide the ultimate fate of this system. Both were enacted under the same Pope, and both faithfully reflect his character. Both have the advantage of logical consistency from certain premises, and seem to be the very perfection of the Romish form of piety and the Romish principle of authority. Both rest on pious fiction and fraud; both present a refined idolatry by clothing a pure, humble woman and a mortal, sinful man with divine attributes. The dogma of the immaculate conception, which exempts the Virgin Mary from sin and guilt, perverts Christianity into Marianism; the dogma of infallibility, which exempts the Bishop of Rome from error, resolves Catholicism into papalism, or the church into the pope. The worship of a woman is virtually substituted for the worship of Christ, and a man-god in Rome for the God-man in heaven. This is a severe judgment, but a closer examination will sustain it.

The dogma of the immaculate conception, being confined to the sphere of devotion, passed into the modern Roman creed without serious difficulty; but the dogma of papal infallibility, which involves a question of absolute power, forms an epoch in the history of Romanism, and created the greatest commotion and a new secession. It is in its very nature the most fundamental and most comprehensive of all dogmas. It contains the whole system in a nutshell. It constitutes a new rule of faith. It is the article of the standing or falling church. It is the direct antipode of the Protestant principle of the absolute supremacy and infallibility of the Holy Scriptures. It establishes a perpetual divine oracle in the Vatican. Every Catholic may hereafter say, I believe — not because Christ, or the Bible, or the church, but — because the infallible Pope has so declared and commanded.

Admitting this dogma, we admit not only the whole body of doctrines contained in the Tridentine standards, but all the official papal bulls, including the medieval monstrosities of the Syllabus (1864), the condemnation of Jansenism, the bull *Unam Sanctam* of Boniface VIII (1302), which, under pain of damnation, claims for the Pope the double sword, the secular as well as the spiritual, over the whole Christian world, and the power to depose princes and to absolve subjects from their oath of allegiance. The past is irreversibly settled, and in all future controversies on faith and morals we must look to the same unerring tribunal in the Vatican. Even ecumenical councils are superseded hereafter, and would be a mere waste of time and strength.

On the other hand, if the dogma is false, it involves a blasphemous assumption, and makes the nearest approach to the fulfilment of St. Paul's prophecy of the man of sin, who "as God sitteth in the temple of God, showing himself off that he is God" (2 Thess. 2: 4).—"*Rome and the Newest Fashions in Religion*," Hon. William E. Gladstone, pp. 83, 84. New York: Harper & Brothers, 1875.

Infallibility, DR. DÖLLINGER ON.—The root of the whole ultramontane habit of mind is the personal infallibility of the Pope, and accordingly the Jesuits declare it to be the wish of true Catholics that this dogma should be defined at the forthcoming council. If this desire is accomplished, a new principle of immeasurable importance, both retrospective and prospective, will be established — a principle which, when once irrevocably fixed, will extend its dominion over men's minds more and more, till it has coerced them into subjection to every papal pronouncement in matters of religion, morals, politics, and social science. For it will be idle to talk any more of the Pope's encroaching on a

foreign domain; he, and he alone, as being infallible, will have the right of determining the limits of his teaching and action at his own good pleasure, and every such determination will bear the stamp of infallibility. [pp. 45, 46] . . .

Papal infallibility, once defined as a dogma, will give the impulse to a theological, ecclesiastical, and even political revolution, the nature of which very few — and least of all those who are urging it on — have clearly realized, and no hand of man will be able to stay its course. In Rome itself the saying will be verified, "Thou wilt shudder thyself at thy likeness to God."

In the next placé, the newly coined article of faith will inevitably take root as the foundation and corner-stone of the whole Roman Catholic edifice. The whole activity of theologians will be concentrated on the one point of ascertaining whether or not a papal decision can be quoted for any given doctrine, and in laboring to discover and amass proof for it from history and literature. Every other authority will pale beside the living oracle on the Tiber, which speaks with plenary inspiration, and can always be appealed to.

What use in tedious investigations of Scripture, what use in wasting time on the difficult study of tradition, which requires so many kinds of preliminary knowledge, when a single utterance of the infallible Pope may shatter at a breath the labors of half a lifetime, and a telegraphic message to Rome will get an answer in a few hours or a few days, which becomes an axiom and article of faith? [pp. 47, 48] . . .

To prove the dogma of papal infallibility from church history, nothing less is required than a complete falsification of it. The declarations of popes which contradict the doctrines of the church, or contradict each other (as the same pope sometimes contradicts himself), will have to be twisted into agreement, so as to show that their heterodox or mutually destructive enunciations are at bottom sound doctrine, or, when a little has been subtracted from one dictum and added to the other, are not really contradictory, and mean the same thing.— "*The Pope and the Council*," *Janus* (Dr. J. J. Ign. von Döllinger) (R. C.), pp. 45-50. London: Rivingtons, 1869.

Even the boldest champions of papal absolutism, men like Agostino Trionfo [Augustinus de Ancona] and Alvaro Pelayo, assumed that the popes could err, and that their decisions were no certain criterion. . . . So, too, Cardinal Jacob Fournier, afterward pope, thought that papal decisions were by no means final, but might be overruled by another pope, and that John XXII had done well in annulling the offensive and doctrinally erroneous decision of Nicolas III on the poverty of Christ, and the distinction of use and possession. . . . And Innocent IV allowed that a papal command containing anything heretical, or threatening destruction to the whole church system, was not to be obeyed, and that a pope might err in matters of faith.— *Id.*, pp. 272, 273.

NOTE.—The standing of J. J. Ign. von Döllinger as a historian and a theologian will not be disputed by any one who is fairly well versed in the history of the Roman Church. It is well known that he persistently refused to subscribe to the dogma of infallibility, and that he was on this account excommunicated (April 18, 1871) by the church to which he had rendered such signal service. Using the pseudonym "Janus," Dr. Döllinger wrote a book, "*Der Pabst und der Konzil*" (The Pope and the Council), in which he discussed the question of papal infallibility from the standpoint of both a theologian and a historian, and presented the most telling arguments against it. This book created a great stir in the council, and of course was speedily placed upon the papal Index.—Eds.

Infallibility, DÖLLINGER'S REJECTION OF.—As Christian, as theologian, as historian, as citizen, I cannot accept this doctrine. I cannot do so as a Christian, because it is incompatible with the spirit of the gos-

pel, and with the lucid sayings of Christ and the apostles; it simply wishes to establish the kingdom of this world, which Christ declined to do, and to possess the sovereignty over the congregations, which Peter refused for every one else, as well as for himself. I cannot do so as a theologian, because the whole genuine tradition of the church stands irreconcilably opposed to it. I cannot do so as a historian, because, as such, I know that the persistent endeavors to realize this theory of a universal sovereignty has cost Europe streams of blood, distracted and ruined whole countries, shaken to its foundations the beautiful organic edifice of the constitution of the older church, and begotten, nursed, and maintained the worst abuses in the church. Finally, I must reject it as a citizen, because, with its claims on the submission of states and monarchs and the whole political order of things to the papal power, and by the exceptional position claimed by it for the clergy, it lays the foundation for an endless and fatal discord between the state and the church, between the clergy and the laity.—“*Declarations and Letters on the Vatican Decrees*,” Dr. J. J. Ign. von Döllinger (R. C.), p. 103. Edinburgh: T. & T. Clark, 1891.

Infallibility, EXCERPT FROM ARCHBISHOP KENRICK’S FAMOUS SPEECH AGAINST.—I say that the infallibility of the Pope is not a doctrine of faith.

1. It is not contained in the symbols of the faith; it is not presented as an article of faith in the catechisms; and it is not found as such in any document of public worship. Therefore the church has not hitherto taught it as a thing to be believed of faith; as, if it were a doctrine of faith, it ought to have delivered and taught it.

2. Not only has not the church taught it in any public instrument, but it has suffered it to be impugned, not everywhere, but, with the possible exception of Italy, almost everywhere in the world, and that for a long time.—“*An Inside View of the Vatican Council*,” Speech of Archbishop Kenrick, p. 139. New York: American Tract Society.

NOTE.—Among “the most illustrious and learned prelates and scholars of the Roman communion” who strenuously opposed the doctrine of the dogma of infallibility, were the Archbishop of Paris, the Bishop of Orleans, the Bishop of Rottenburg (Charles Joseph Hefele, the author of the celebrated “History of Church Councils”), the Archbishop of St. Louis, and J. J. Ign. von Döllinger, the well-known historian and theologian. Peter Richard Kenrick, Archbishop of St. Louis, prepared a speech to be delivered in the Vatican Council, but as he was prevented from delivering this speech by the sudden and unexpected closing of the debate, it was printed and circulated among the bishops at the council. The original of this famous speech is found in “*Documenta ad Illustrandum Concilium Vaticanum*,” part 1, pp. 189-226. A translation of it is found in “The Vatican Council,” issued by the American Tract Society, New York, pp. 95-166.—Eds.

Infallibility, THE TESTIMONY OF HISTORY CONCERNING.—As to concrete examples of the fallibility of the Pope, even when speaking *ex cathedra*, scholars, Roman Catholic as well as Protestant, have supplied us with enough to convince any one whose mind is not closed against conviction.

Two popes of the third century, Zephyrinus and Callistus, were guilty of heresy in relation to the person of our Lord, according to the testimony of Hippolytus, saint and martyr.

Pope Liberius (A. D. 358) subscribed an Arian creed and condemned Athanasius, the great champion of the divinity of Christ.

Pope Zosimus gave the stamp of orthodoxy to the Pelagian heresy, but afterward, under pressure from St. Augustine, reversed his decision.

Pope Vigilius (538-555), having been repudiated by the fifth ecumenical council, made his submission to the council and confessed that he had been the tool of Satan.

Pope Honorius I (625-638) taught *ex cathedrâ* the Monothelite heresy, and was excommunicated as a heretic by an ecumenical council—universally acknowledged both in the East and in the West—which assembled in Constantinople in 680. Their anathema was repeated by the seventh and eighth ecumenical councils. And finally the succeeding popes for three hundred years pronounced “an eternal anathema” on Pope Honorius, thus recognizing both the justice of his condemnation and also the principle that a general council may condemn a pope for heresy.

All attempts to escape the iron grasp of the facts of history in this crucial instance of the breakdown of the theory of papal infallibility have failed conspicuously.—“*Romanism in the Light of History*,” *Randolph H. McKim, D. D., pp. 133, 134. New York: G. P. Putnam's Sons, 1914.*

Alvaro Pelayo, who, next to Augustine of Ancona [Augustinus Triumphus], furthered the aggrandizement of the papal power, with the greatest zeal, beyond all previous bounds, and almost beyond all limits whatever, in his great work on the condition of the church, makes mention of the judgment which came upon Anastasius, in order to prove his dictum that a heretical pope must receive a far heavier sentence than any other. Occam, also, makes use of the “heretical” Anastasius as an instance to prove, what was his main point, that the church erred by his recognition. The Council of Basle in like manner, with a view to establishing the necessary supremacy of an ecumenical council over the Pope, did not fail to appeal to the fact that popes who did not obey the church were treated by her as heathens and publicans, as one reads of Liberius and Anastasius.

“The Pope,” says Domenicus dei Domenici, Bishop of Torcello, somewhat later, in a letter addressed to Pope Calixtus III (1455-58), “the Pope by himself alone is not an infallible rule of faith, for some popes have erred in faith, as, for example, Liberius and Anastasius II, and the latter was in consequence punished by God.” After him the Belgian John le Maire, also, says (about 1515) Liberius and Anastasius are the two popes of ancient times, who, subsequent to the Donation of Constantine, obtained an infamous reputation in the church as heretics.—“*Fables Respecting the Popes of the Middle Ages*,” *J. J. Ign. von Döllinger (R. C.), pp. 219, 220. London: Rivingtons, 1871.*

Infallibility, SILENCE CONCERNING, FOR MANY CENTURIES.—Some explanation is imperatively needed of the strange phenomenon, that an opinion according to which Christ has made the Pope of the day the one vehicle of his inspirations, the pillar and exclusive organ of divine truth, without whom the church is like a body without a soul, deprived of the power of vision, and unable to determine any point of faith—that such an opinion, which is for the future to be a sort of dogmatic Atlas carrying the whole edifice of faith and morals on its shoulders, should have first been certainly ascertained in the year of grace 1869, but is from henceforth to be placed as a primary article of faith at the head of every catechism.

For thirteen centuries an incomprehensible silence on this fundamental article reigned throughout the whole church and her literature. None of the ancient confessions of faith, no catechism, none of the patristic writings composed for the instruction of the people, contain a syllable about the Pope, still less any hint that all certainty of faith and doctrine depends on him. For the first thousand years of church history not a question of doctrine was finally decided by the Pope. The Roman bishops took no part in the commotions which

the numerous Gnostic sects, the Montanists and Chiliasts, produced in the early church, nor can a single dogmatic decree issued by one of them be found during the first four centuries, nor a trace of the existence of any. Even the controversy about Christ kindled by Paul of Samosata, which occupied the whole Eastern Church for a long time and necessitated the assembling of several councils, was terminated without the Pope taking any part in it. So again in the chain of controversies and discussions connected with the names of Theodotus, Artemon, Noetus, Sabellius, Beryllus, and Lucian of Antioch, which troubled the whole church, and extended over nearly one hundred fifty years, there is no proof that the Roman bishops acted beyond the limits of their own local church, or accomplished any dogmatic result. The only exception is the dogmatic treatise of the Roman bishop Dionysius, following a synod held at Rome in 262, denouncing and rejecting Sabellianism and the opposite method of expression of Dionysius of Alexandria. This document, if any authority had been ascribed to it, was well fitted in itself to cut short, or rather strangle at its birth, the long Arian disturbance; but it was not known out of Alexandria, and exercised no influence whatever on the later course of the controversy. It is only known from the fragments quoted afterward by Athanasius.

In three controversies during this early period the Roman Church took an active part,—the question about Easter, about heretical baptism, and about the penitential discipline. In all three the popes were unable to carry out their own will and view and practice, and the other churches maintained their different usage without its leading to any permanent division. Pope Victor's attempt to compel the churches of Asia Minor to adopt the Roman usage, by excluding them from his communion, proved a failure.—“*The Pope and the Council*,” *Janus* (J. J. Ign. von Döllinger) (R. C.), pp. 63-66. London: Rivingtons, 1869.

Infalibility, OPPOSITION TO, IN THE SIXTEENTH CENTURY.—Out of Italy, the hypothesis of infalibility had but few adherents even in the sixteenth century, till the Jesuits began to exercise a powerful influence. In Spain, the subjection of a pope to a council, in accordance with the decrees of Constance and Basle, had been maintained, as late as the fifteenth century, by the most distinguished theologian of his country, Alfonso Madrigal, named Tostado. The Spanish bishop, Andrew Escobar, went further in the same direction. It was the Inquisition which first brought the doctrine of the Roman Jesuits into universal prevalence there, by making all contradiction impossible.

In Germany, before the Jesuits had gained the control of the universities and courts, the theologians, who were contending against Protestantism, stood entirely on the side of the councils. They saw with what terrible weapons the adoption of papal infalibility armed Protestantism against the Catholic Church, and how it robbed her of her prerogative of dogmatic immutability. Cochläus, Witzel, and Bishop Nausea of Vienna rejected it. “It would be too perilous,” says the latter, “to make our faith dependent on the judgment of a single individual; the whole earth is greater than the city.”—*Id.*, pp. 379, 380.

Infalibility, CONTRADICTED BY ACTIONS OF VARIOUS POPES.—Innocent VIII had already, in 1486, acknowledged the orthodoxy of the Paris University, at a time when the theologians Almain and Johannes Major declared in its name that it branded as heresy the doctrine of the superiority of the Pope to a council, and this was universally taught in France and Germany. The Cardinal of Lorraine made a similar statement at the Council of Trent, without its provoking any contradic-

tion. Adrian VI was elected Pope, although it was notorious that, as professor of theology at Louvain, he had maintained in his principal work that several popes had been heretical, and that it was certainly possible for a Pope to establish a heresy by his decisions or decretals. The phenomenon of a Pope so wholly destitute of any consciousness of infallibility that as Pope he had his work denying it reprinted in Rome, was not without its effect. Men could still venture in Italy to defend the authority and decrees of the two councils, and reject the papal system as untenable on historical and canonical grounds. This was proved by the work of Bishop Ugoni of Famagusta, which received the commendation and assent of Paul III, in spite of his contradicting Torquemada, and maintaining the judicial authority of councils over popes. And again, it is clear from the whole contents of the famous and outspoken memorial on the state of the church in Rome and Italy, drawn up by the Cardinals Caraffa, Pole, Sadolet, and Contarini, with the assistance of Fregoso, Giberto, Aleandro, Badia, and Cortese, that they had very distinctly realized the ecclesiastical errors, mistakes, and false principles of the popes, and were by no means addicted to the hypothesis of papal infallibility. When they describe the misery brought upon the whole church through the blindness of the popes, its desolation, nay downfall, caused by the false doctrines of papal omnipotence and absolutism, they were certainly far from supposing that Christ has bestowed on every pope the privilege of strengthening his brethren by his dogmatic infallibility, while he is weakening and dismembering the whole church by his perverse ordinances.—“*The Pope and the Council*,” *Janus* (Dr. J. J. Ign. von Döllinger) (R. C.), pp. 375-377. London: Rivingtons, 1869.

Infallibility, CONDEMNATION OF POPE HONORIUS RECORDED IN THE EARLY ROMAN BREVIARIES.—The condemnation of Pope Honorius for heresy is recorded in the Roman Breviaries until the sixteenth century, at which period the name Honorius suddenly disappears. The theory of papal infallibility was at that time being rapidly developed. A fact opposed it. The evidence for the fact is suppressed. “I have before me,” writes Père Gratry, “a Roman Breviary of 1520, printed at Turin, in which, on the feast of St. Leo, June 28, I find the condemnation of Honorius: In which synod were condemned Sergius, Cyrus, Honorius, Pyrrhus, Paul, and Peter, . . . who asserted and proclaimed one will and operation in our Lord Jesus Christ.

“I open the Roman Breviary of today,” he continues, “and there I find in the instruction of St. Leo (June 28): In this council were condemned Cyrus, Sergius, and Pyrrhus, who preached only one will and operation in Christ. The trifling incident of a Pope condemned for heresy by an ecumenical council is simply omitted by the revisers of the Breviary in the sixteenth century. Father Garnier, in his edition of the *Liber Diurnus*, says, with a gentle irony, that they omitted it for the sake of brevity.—“*Pope Honorius*,” *Willis*; cited in “*Roman Catholic Claims*,” Charles Gore, D. D., D. C. L., LL. D., p. 111, footnote. London: Longmans, Green & Co., 1909.

Infallibility, THE CASE OF VIGILIUS.—Pope Vigilius [538-555] was less happy in the dispute about the “Three Chapters”—the writings of Theodore, Theodoret, and Ibas, which were held to be Nestorian,—which he first pronounced orthodox in 546, then condemned the next year, and thus again reversed this sentence in deference to the Western bishops, and then came into conflict with the fifth General Council, which excommunicated him. Finally, he submitted to the judgment of the council, declaring that he had unfortunately been a tool in

the hands of Satan, who labors for the destruction of the church, and had thus been divided from his colleagues, but God had now enlightened him. Thus he thrice contradicted himself: first he anathematized those who condemned the Three Chapters as erroneous; then he anathematized those who held them to be orthodox, as he had just before himself held them to be; soon after he condemned the condemnation of the Three Chapters; and lastly, the emperor and council triumphed again over the fickle Pope.—“*The Pope and the Council*,” *Janus* (Dr. J. J. Ign. von Döllinger) (R. C.), pp. 72, 73. London: Rivingtons, 1869.

Infallibility, THE HERESY OF LIBERIUS.—Liberius purchased his return from exile from the emperor by condemning Athanasius, and subscribing an Arian creed. “Anathema to thee, Liberius!” was then the cry of zealous Catholic bishops like Hilary of Poitiers. This apostasy of Liberius sufficed, through the whole of the Middle Ages, for a proof that popes could fall into heresy as well as other people.—*Id.*, p. 68.

Infallibility, NEWMAN’S CELEBRATED LETTER ON.—As to myself personally, please God, I do not expect any trial at all; but I cannot help suffering with the many souls who are suffering, and I look with anxiety at the prospect of having to defend decisions which may not be difficult to my own private judgment, but may be most difficult to maintain logically in the face of historical facts.

What have we done to be treated as the faithful never were treated before? When has a definition *de fide* been a luxury of devotion and not a stern, painful necessity? Why should an aggressive, insolent faction [evidently meaning the Jesuits—Eds.] be allowed to “make the heart of the just sad, whom the Lord hath not made sorrowful”? Why cannot we be let alone when we have pursued peace and thought no evil? [p. 356] . . .

Then, again, think of the store of pontifical scandals in the history of eighteen centuries, which have partly been poured forth and partly are still to come. What Murphy inflicted upon us in one way, M. Veuillot is indirectly bringing on us in another. And then again, the blight which is falling upon the multitude of Anglican ritualists, etc., who themselves, perhaps—at least their leaders—may never become Catholics, but who are leavening the various English denominations and parties (far beyond their own range) with principles and sentiments tending toward their ultimate absorption into the Catholic Church.

With these thoughts ever before me, I am continually asking myself whether I ought not to make my feelings public; but all I do is to pray those early doctors of the church, whose intercession would decide the matter (Augustine, Ambrose, and Jerome, Athanasius, Chrysostom, and Basil), to avert this great calamity.

If it is God’s will that the Pope’s infallibility be defined, then is it God’s will to throw back “the times and moments” of that triumph which he has destined for his kingdom, and I shall feel I have but to bow my head to his adorable, inscrutable providence.—*Extract from a Letter from John Henry Newman to Bishop Ullathorne; “Letters from Rome,” Quirinus* (Lord Acton) (R. C.), pp. 356-358. London: Rivingtons, 1870.

NOTE.—Among the most noted converts from the Church of England to the Roman Catholic Church was John Henry Newman, who was made cardinal by Pope Leo XIII in 1879. This letter was written by him when it appeared likely that the Vatican Council would adopt the decree of infallibility.—Eds.

Infallibility, VIEW OF, BEFORE 1870.—Thus, the visible church, from the point of view here taken, is the Son of God himself, everlastingly

manifesting himself among men in a human form, perpetually renovated, and eternally young—the permanent incarnation of the same, as in Holy Writ, even the faithful are called “the body of Christ.” Hence it is evident that the church, though composed of men, is yet not purely human. Nay, as in Christ the divinity and the humanity are to be clearly distinguished, though both are bound in unity; so is he in undivided entireness perpetuated in the church. The church, his permanent manifestation, is at once divine and human—she is the union of both. He it is who, concealed under earthly and human forms, works in the church; and this is wherefore she has a divine and a human part in an undivided mode, so that the divine cannot be separated from the human, nor the human from the divine. Hence these two parts change their predicates. If the divine—the living Christ and his Spirit—constitute undoubtedly that which is infallible, and eternally inerrable in the church; so also the human is infallible and inerrable in the same way, because the divine without the human has no existence for us; yet the human is not inerrable in itself, but only as the organ and as the manifestation of the divine. Hence we are enabled to conceive how so great, important, and mysterious a charge could have been intrusted to men.—“*Symbolism*,” John Adam Moehler, D. D. (R. C.), p. 259. London: Thomas Baker, 1906.

NOTE.—This book was first printed in 1832.—EDS.

Infallibility, AND THE CATECHISM BEFORE 1870.—*Question.*—Must not Catholics believe the Pope in himself to be infallible?

Answer.—This is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body, that is, by the bishops of the church.—“*A Doctrinal Catechism*,” Rev. Stephen Keenan (*previous to 1870*). New York: Edward Dunigan & Brother, 1851.

Do we believe that, as a consequence of this primacy, the Pope is infallible and may decide as Christ himself, as the non-Catholics allege?

No. The Pope possesses in controversies of faith only a judicial decision, which can only become an article of faith when the church gives its concurrence.—“*Catechism of the Catholic Religion*,” Krautheimer, p. 87.

NOTE.—As remarked by Dr. Döllinger (“The Pope and the Council,” p. 76), “Up to the time of the Isidorian Decretals [about 850 A. D.] no serious attempt was made anywhere to introduce the Neo-Roman theory of infallibility.” Even thereafter, and until the Vatican Council (1870), papal infallibility was not generally taught in Catholic catechisms, as is witnessed by the two questions and answers given under this heading.—EDS.

Infallibility, UNLIMITED POWER OF.—It is the whole fulness of power over the collective church, as well as over every individual, claimed by the popes since Gregory VII, and expressed in the numerous bulls since *Unam Sanctam*, which is henceforth to be believed by every Catholic, and acknowledged in public life. This power is boundless and incalculable; it can interfere everywhere, as Innocent III says, where sin is, can punish everybody, brooks no appeal, and is absolute arbitrariness; for the Pope, as Boniface VIII expressed it, carries every privilege in the shrine of his breast. As he has become infallible, he can, at any moment, with the one little word *orbi* (thereby addressing the whole church), make every statute, every doctrine, and every postulate, an infallible and irrevocable article of faith. As opposed to him, there exists no right, no personal or corporative freedom, or, as the canonists say, “the tribunals of God and the Pope are one and the same.”—“*Declarations and Letters on the Vatican Decrees*,” Dr. J. J. Ign. von Döllinger (R. C.), p. 102. Edinburgh: T. & T. Clark, 1891.

Infallibility AND THE INFALLIBLE BOOK.— In one of the popular controversial works upon which Roman Catholics greatly rely ("The Faith of Our Fathers," by Cardinal Gibbons), the following argument is employed, and the poor Protestant is shown that his "infallible Bible" is of no use whatever without an infallible interpreter. I will place in parallel columns the cardinal's argument turned against his own doctrine:

The Cardinal to the Protestant

"Let us see, sir, whether an infallible Bible is sufficient for you. Either you are infallibly certain that your interpretation of that Bible is correct, or you are not.

"If you are infallibly certain, then you assert for yourself, and, of course, for every reader of the Scripture, a personal infallibility which you deny to the Pope, and which we claim only for him. You make every man his own pope.

"If you are not infallibly certain that you understand the true meaning of the whole Bible,—and this is a privilege you do not claim,—then, I ask, of what use to you is the objective infallibility of the Bible, without an infallible interpreter?"—*Page 155.*

The logical dilemma is a dangerous bull, for he will sometimes turn and gore his own master!—"Romanism in the Light of History," *Randolph H. McKim, D. D., pp. 139, 140. New York: G. P. Putnam's Sons, 1914.*

Infallibility, BASED UPON FICTIONS AND FORGERIES.— In a memorial, which has now been printed, a considerable number of Italian bishops demanded that the papal infallibility should be raised to an article of faith, because it had been taught by two men, both of whom were Italians and the pride of their nation, viz., those two bright shining lights of the church, Thomas Aquinas and Alphonse of Liguori. Now, it was well known, and had already been noticed by Gratry as well as by myself, that Aquinas had been deluded by a long series of invented evidences, as he, indeed, in proof of his doctrine, only appeals to such forgeries, and never to the genuine passages of the Fathers or councils. And as far as Liguori is concerned, one glance at his writings is sufficient to show an experienced theologian that he handled forged passages in a much worse way than Aquinas.

My reference to the fraud of which Thomas had been a victim, had caused a great sensation in Rome; the author of a paper that was at that time written in Rome, and directed against me, says that round about him it was received with cries of disapproval. It would accordingly have been unavoidably necessary to subject the matter to examination. This examination, it is true, had it been comprehensive and

The Protestant to the Roman Catholic

"Let us see, my friend, whether an infallible pope is sufficient for you. Either you are infallibly certain that your interpretation of the meaning and extent of the dogma of infallibility is correct, or you are not.

"If you are infallibly certain, then you assert for yourself, and, of course, for every Roman Catholic, a personal infallibility. You make every Roman Catholic his own pope.

"If you are not infallibly certain that you understand the scope and meaning of the dogma of infallibility,—and how can you make such a claim, when the great scholars and princes of the church differ about it so widely?—then, I ask, of what use to you is the dogma of infallibility without an infallible interpreter of its scope and intent?"

thorough, would have led very far; it would have produced the result that the theory of papal infallibility had been introduced into the church only by a long chain of purposeful fictions and forgeries, and had then been propagated and confirmed by violence, by suppression of the old doctrine, and by the manifold ways and means that are at the disposal of a sovereign.—“*Declarations and Letters on the Vatican Decrees*,” Dr. J. J. Ign. von Döllinger (R. C.), pp. 94-96. Edinburgh: T. & T. Clark, 1891.

Infallibility, A MONSTROSITY.—The *Allgemeine Augsburgische Zeitung* of August 15 [1870] delivered this judgment: “The monstrosity has taken place. The paramount party in the church has committed the crime of declaring to be a heresy the oldest principle of the Catholic faith, that revealed truth is made known only by the continuous consent of all churches, and, on the other hand, has declared as a dogma by the mouth of the unhappy Pius IX the crazy opinion of mere human origin that the Pope by himself is infallible.”—“*Handbook to the Controversy with Rome*,” Karl von Hase, Vol. I, pp. 311, 312. London: The Religious Tract Society, 1909.

Infallibility, DIFFICULTIES OF.—At this moment Roman theologians are at hopeless variance on three questions raised by this decree:

1. When does the Pope speak *ex cathedrâ*?
2. How is the fact to be known publicly?
3. What is “that infallibility,” in kind or degree, mentioned?

And some of the difficulties which encompass the subject may be gathered from the subjoined extract from a pastoral of the hyper-ultramontane Cardinal Dechamps of Mechlin, dated Dec. 8, 1879, and intended to minimize the force of Leo XIII’s disapproval of his policy:

“Infallibility is not what is alleged by the editors of certain papers, the members of certain parliaments, the professors of certain universities, and sometimes also by lawyers and soldiers. No; for the Pope is not infallible *when he expresses only his own ideas*, but he is infallible when, as head of the church, he defines truths contained in the depository of revelation, the Scriptures and tradition. The Pope is not infallible *when he judges purely personal questions*; but he is so when he judges doctrinal questions affecting faith or morals; that is to say, revealed truth or revealed law, the Pope being infallible *only when he rests on the testimony of God or revelation*. The Pope is not infallible when he treats as a private doctor questions even of doctrine, but when he judges by virtue of his apostolic authority that a doctrine affecting revealed truth and revealed law ought to be held by the universal church.”—“*Plain Reasons Against Joining the Church of Rome*,” Richard Frederick Littledale, LL. D., D. C. L., pp. 186, 187. London: Society for Promoting Christian Knowledge, 1905.

Infallibility, EFFECT OF.—One can scarcely open any book that attempts to deal with controversy by such a Roman Catholic as, for instance, Cardinal Manning, without being forced to observe how his faith in the infallibility of the present church makes him impenetrable to all arguments. Suppose, for example, the question in dispute is the Pope’s personal infallibility, and that you object to him the case of Honorius: he replies, At most you could make out that it is *doubtful* whether Honorius was orthodox; but it is *certain* that a pope could not be a heretic. Well, you reply, at least the case of Honorius shows that the church of the time supposed that a pope could be a heretic. Not so, he answers, for the church now holds that a pope speaking *ex cathedrâ* cannot err, and the church *could* not have taught differently at any other time.

Thus, as long as any one really believes in the infallibility of his church, he is proof against any argument you can ply him with. Conversely, when faith in this principle is shaken, belief in some other Roman Catholic doctrine is sure also to be disturbed; for there are some of these doctrines in respect of which nothing but a very strong belief that the Roman Church cannot decide wrongly will prevent a candid inquirer from coming to the conclusion that she has decided wrongly. This simplification, then, of the controversy realizes for us the wish of the Roman tyrant that all his enemies had but one neck. If we can but strike one blow, the whole battle is won.—“*The Infallibility of the Church,*” George Salmon, D. D., p. 18. New York: E. P. Dutton & Co., 1914.

Interdict.—An interdict is a censure, or prohibition, excluding the faithful from participation in certain holy things (D’Annibale, “*Summula,*” I, n. 369). These holy things are all those pertaining to Christian worship, and are divided into three classes: (1) The divine offices, in other words, the liturgy, and in general all acts performed by clerics as such, and having reference to worship; (2) the sacraments, excepting private administrations of those that are of necessity; (3) ecclesiastical burial, including all funeral services. This prohibition varies in degree, according to the different kinds of interdicts to be enumerated:

First, interdicts are either local or personal; the former affect territories or sacred buildings directly, and persons indirectly; the latter directly affect persons. Canonical authors add a third kind, the mixed interdict, which affects directly and immediately both persons and places; if, for instance, the interdict is issued against a town and its inhabitants, the latter are subject to it, even when they are outside of the town (arg. cap. xvi, “*De sent. excomm.*” in VI°). Local interdicts, like personal interdicts, may be general or particular. A general local interdict is one affecting a whole territory, district, town, etc., and this was the ordinary interdict of the Middle Ages; a particular local interdict is one affecting, for example, a particular church. A general personal interdict is one falling on a given body or group of people as a class, e. g., on a chapter, the clergy or people of a town, of a community; a particular personal interdict is one affecting certain individuals as such, for instance, a given bishop, a given cleric. Finally, the interdict is total if the prohibition extends to all the sacred things mentioned above; otherwise it is called partial.—*The Catholic Encyclopedia*, Vol. VIII, art. “*Interdict,*” p. 73.

Interdict, DEFINED.—Interdict: The prohibition of public worship and of the administration of the sacraments (*interdictum officiorum divinatorum*), as an ecclesiastical penalty. An *interdictum locale* applies to a definite place or district; an *interdictum personale*, to definite persons. The former is the more frequent, especially the *interdictum generale*, which the medieval popes pronounced against whole countries in their conflicts with secular rulers.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. VI, art. “*Interdict,*” p. 21.

Interdict, EFFECT OF.—The Pope by a stroke of the pen could prevent a whole nation, so it was believed, from approaching God, because he could prohibit priests from performing the usual sacramental acts which alone brought Him near. An interdict meant spiritual death to the district on which it fell, and on the medieval theory it was more deadly to the spiritual life than the worst of plagues, the black death itself, was to the body. An interdict made the plainest intellect see, understand, and shudder at the awful and mysterious powers which a mediatorial priesthood was said to possess.—“*A History of the Reformation,*” Thomas M. Lindsay, M. A., D. D., p. 440. New York: Charles Scribner’s Sons, 1906.

The interdict was directed against a city, province, or kingdom. Throughout the region under this ban the churches were closed; no bell could be rung, no marriage celebrated, no burial ceremony performed. The sacraments of baptism and extreme unction alone could be administered.—“*Mediæval and Modern History*,” Philip Van Ness Myers, p. 117. Boston: Ginn & Co., revised, copyright 1919.

Isaiah AND HIS PROPHECIES.—The uniform tradition of the Jews is, that the sacred books were finally collected and arranged by Ezra under the guidance of divine inspiration, and that among them a prominent place, and for the most part the first place, has been always held by a book bearing the name of Isaiah.

The name *Isaiah* is a compound word denoting the salvation of Jehovah, to which some imagine that the prophet himself alludes in chapter 8: 18. The abbreviated form (יְשַׁעְיָהוּ) is never applied in Scripture to the prophet, though the rabbins employ it in titles and inscriptions. Both forms of the name are applied in the Old Testament to other persons, in all which cases the English version employs a different orthography, viz. *Jeshaiiah* or *Jesaiiah*. In the New Testament our version writes the name *Esaias*, after the example of the Vulgate, varying slightly from the Greek Ἡσαΐας [*Hēsaias*] used both in the Septuagint and the New Testament. To the name of the prophet we find several times added that of his father Amoz. Of his domestic circumstances we know merely that his wife and two of his sons are mentioned by himself (ch. 7: 3; 8: 3, 4) to which some add a third, as we shall see below.

The only historical account of this prophet is contained in the book which bears his name, and in the parallel passages of Second Kings, which exhibit unequivocal signs of being from the hand of the same writer. The first sentence of Isaiah's own book assigns as the period of his ministry the four successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah, one of the most eventful periods in the history of Judah. The two first reigns here mentioned were exceedingly prosperous, although a change for the worse appears to have commenced before the death of Jotham, and continued through the reign of Ahaz, bringing the state to the very verge of ruin, from which it was not restored to a prosperous condition until long after the accession of Hezekiah. During this period the kingdom of the ten tribes, which had flourished greatly under Jeroboam II, for many years contemporary with Uzziah, passed through the hands of a succession of usurpers, and was at length overthrown by the Assyrians, in the sixth year of Hezekiah's reign over Judah.

Among the neighboring powers, with whom Israel was more or less engaged in conflict during these four reigns, the most important were Damascene Syria, Moab, Edom, and the Philistines, who although resident within the allotted bounds of Judah, still endeavored to maintain their position as an independent and a hostile nation. But the foreign powers which chiefly influenced the condition of Southwestern Asia during this period, were the two great empires of Assyria in the east and Egypt in the southwest. By a rapid succession of important conquests, the former had suddenly acquired a magnitude and strength which it had not possessed for ages, if at all. Egypt had been subdued, at least in part, by Ethiopia; but this very event, by combining the forces of two great nations, had given unexampled strength to the Ethiopian dynasty in Upper Egypt. The mutual jealousy and emulation between this state and Assyria, naturally tended to make Palestine, which lay between them, a theater of war, at least at intervals, for many

years. It also led the kings of Israel and Judah to take part in the contentions of these two great powers, and to secure themselves by uniting, sometimes with Egypt against Assyria, sometimes with Assyria against Egypt. It was this inconstant policy that hastened the destruction of the kingdom of the ten tribes, and exposed that of Judah to imminent peril. Against this policy the prophets, and especially Isaiah, were commissioned to remonstrate, not only as unworthy in itself, but as implying a distrust of God's protection, and indifference to the fundamental law of the theocracy. The Babylonian monarchy began to gather strength before the end of this period, but was less conspicuous, because not yet permanently independent of Assyria.

The two most remarkable conjunctures in the history of Judah during Isaiah's ministry are the invasion of the combined force of Syria and Israel in the reign of Ahaz, followed by the destruction of the kingdom of the ten tribes, and the Assyrian invasion in the fourteenth year of Hezekiah, ending in the miraculous destruction of Sennacherib's army and his own ignominious flight. The historical interest of this important period is further heightened by the fact that two of the most noted eras in chronology fall within it, to wit, the era of Nabonassar, and that computed from the building of Rome.

The length of Isaiah's public ministry is doubtful. The aggregate duration of the four reigns mentioned in the title is above one hundred and twelve years; but it is not said that he prophesied throughout the whole reign either of Uzziah or Hezekiah. Some, it is true, have inferred that his ministry was coextensive with the whole reign of Uzziah, because he is said to have written the history of that prince (2 Chron. 26: 22), which he surely might have done, without being strictly his contemporary, just as he may have written that of Hezekiah to a certain date (2 Chron. 32: 32), and yet have died before him. Neither of these incidental statements can be understood as throwing any light upon the question of chronology. Most writers, both among the Jews and Christians, understood the first verse of the sixth chapter as determining the year of King Uzziah's death to be the first of Isaiah's public ministry. [pp. 7-10] . . .

If we reckon from the last year of Uzziah to the fourteenth of Hezekiah, the last in which we find any certain historical traces of Isaiah, we obtain as the minimum of his prophetic ministry a period of forty-seven years, and this, supposing that he entered on it even at the age of thirty, would leave him at his death less than eighty years old. And even if it be assumed that he survived Hezekiah, and continued some years under his successor, the length of his life will after all be far less than that of Jehoiada, the high priest, who died in the reign of Joash at the age of 130 years. 2 Chron. 24: 15.

The Jews have a positive tradition that he did die in the reign of Manasseh, and as victim of the bloody persecutions by which that king is said to have filled Jerusalem with innocent blood from one end to the other. 2 Kings 21: 16. This tradition is received as true by several of the Fathers, who suppose it to be clearly alluded to in Hebrews 11: 37. [pp. 10, 11]—"*Isaiah Translated and Explained*," *Joseph Addison Alexander*, Vol. I, pp. 7-11. New York: Charles Scribner's Sons, 1887.

Isidorian Decretals.—False Decretals, or the Decretals of the Pseudo-Isidore, is a name given to certain apocryphal papal letters contained in a collection of canon laws composed about the middle of the ninth century by an author who uses the pseudonym of Isidore Mercator, in the opening preface to the collection. . . .

Nowadays every one agrees that these so-called papal letters are

forgeries. These documents, to the number of about one hundred, appeared suddenly in the ninth century and are nowhere mentioned before that time. The most ancient MSS. of them that we have are from the ninth century, and their method of composition, of which we shall treat later, shows that they were made up of passages and quotations of which we know the sources; and we are thus in a position to prove that the Pseudo-Isidore makes use of documents written long after the times of the popes to whom he attributes them. Thus it happens that popes of the first three centuries are made to quote documents that did not appear until the fourth or fifth century; and later popes up to Gregory I (590-604) are found employing documents dating from the sixth, seventh, and eighth centuries, and the early part of the ninth. Then again there are endless anachronisms. The Middle Ages were deceived by this huge forgery, but during the Renaissance men of learning and the canonists generally began to recognize the fraud.—*The Catholic Encyclopedia*, Vol. V, art. "False Decretals," p. 773.

Isidorian Decretals, TIME OF.—The era of the false decretals has not been precisely fixed; they have seldom been supposed, however, to have appeared much before 800. But there is a genuine collection of canons published by Adrian I in 785, which contains nearly the same principles, and many of which are copied by Isidore, as well as Charlemagne in his Capitularies. . . . Fleury (*Hist. Ecclés.*, t. ix. p. 500) seems to consider the decretals as older than this collection of Adrian; but I have not observed the same opinion in any other writer.—"*History of Europe During the Middle Ages*," Henry Hallam, Vol. II, p. 98, note, revised edition. New York and London: The Colonial Press, 1900.

Isidorian Decretals, TIME AND CONTENTS OF.—About the middle of the ninth century appeared gradually an Isidorian collection, enlarged with many false decretals, whose object generally tended to counteract the oppression and the disorder of the clergy as well as ecclesiastical irregularities generally, which were the consequences of political divisions and disturbances under the successors of Charlemagne. [pp. 324, 325] . . . They must have been written between 829 and 845 in eastern France; and were first published, in a pretended Isidorian collection which Archbishop Riculf (786-814) is said to have brought from Spain, at Mainz, in the time of Archbishop Autcarius (826-847). They were soon circulated in various collections, appealed to without suspicion in public transactions, and used by the popes, from Nicolaus I, immediately after he had become acquainted with them (864), without any opposition being made to their authenticity, and continued in undiminished reputation till the Reformation led to the detection of the cheat. On these false decretals were founded the pretensions of the popes to universal sway in the church; while the pretended *donatio Constantini M.* [donation of Constantine], a fiction of an earlier time, but soon adopted into them, was the first step from which the Papacy endeavored to elevate itself even above the state.—"*A Compendium of Ecclesiastical History*," Dr. John C. L. Gieseler, Vol. II, pp. 324, 325, 330-336. Edinburgh: T. & T. Clark, 1848.

Isidorian Decretals, CONTENTS OF.—The compilation contains in Part I, besides a few other pieces, the fifty so-called Apostolic Canons received by the church (*vid.* I. 234, II. 11) and fifty-nine alleged, but all spurious, letters of the Roman bishops, from Clemens down to Melchisedes (d. 314), in chronological order; in Part II there follow, after a few other pieces (of which the *Donatio Constantini ad Sylvestrum* [Donation of Constantine to Sylvester] is the most important) the

canons of many councils, beginning with that of Nicæa, essentially following the *Hispana* (falsification is only perceptible in one passage); Part III gives the decretal letters of the Roman bishops from Sylvester to Gregory II (d. 731), of which thirty-five are spurious. The author has therefore admitted a number of already existing anonymous pieces, and the epistle of Clement to James (from the Clementine Homilies), the *Donatio Constantini* and the *Constitutio Sylvestri*, but has invented the most of the spurious papal letters, for doing which Rufinus, Cassiodorus, and the *Liber Pontificalis* must have supplied him with the historical substratum, and older ecclesiastical authors, acts of councils, etc., with the material.—“*History of the Christian Church in the Middle Ages*,” Dr. Wilhelm Moeller, p. 161, 2d edition, translated by Andrew Rutherford, B. D. New York: The Macmillan Company, 1910.

Isidorian Decretals, IMPORTANCE OF.—The theory of the papal monarchy over the church was not the result merely of grasping ambition and intrigue on the part of individual popes; it corresponded rather to the deep-seated belief of Western Christendom. This desire to unite Christendom under the Pope gave meaning and significance to the forged decretals bearing the name of Isidore, which formed the legal basis of the papal monarchy. This forgery did not come from Rome, but from the land of the Western Franks. It set forth a collection of pretended decrees of early councils and letters of early popes, which exalted the power of the bishops, and at the same time subjected them to the supervision of the Pope. The Pope was set forth as universal bishop of the church, whose confirmation was needed for the decrees of any council. The importance of the forgery lay in the fact that it represented the ideal of the future as a fact of the past, and displayed the papal primacy as an original institution of the church of Christ.

The Papacy did not originate this forgery; but it made haste to use it. Pope Nicholas I claimed and exercised the powers of supreme ecclesiastical authority, and was happy in being able to exercise them in the cause of moral right.—“*A History of the Papacy*,” M. Creighton, D. D., Vol. I, pp. 13, 14. London: Longmans, Green & Co., 1899.

Isidorian Decretals, PURPOSE OF.—To bring men to listen to, and receive, this new system of ecclesiastical law, which was so very different from the ancient system, there was need of ancient documents and records, with which it might be enforced and defended against the assaults of opposers. Hence the Roman pontiffs procured the forgery, by their trusty friends, of conventions, acts of councils, epistles, and other documents; by which they might make it appear that from the earliest ages of the church, the Roman pontiffs possessed the same authority and power which they now claimed. Among these fraudulent supports of the Romish power, the so-called Decretal Epistles of the pontiffs of the first centuries, hold perhaps the first rank. They were produced by the ingenuity of an obscure man, who falsely assumed the name of Isidore, a Spanish bishop. Some vestiges of these fabricated epistles appeared in the preceding century; but they were first published and appealed to in support of the claims of the Roman pontiffs, in this [ninth] century.—“*Institutes of Ecclesiastical History*,” Mosheim, book 3, cent. 9, part 2, chap. 2, sec. 8 (Vol. II, pp. 199, 200). London: Longman & Co., 1841.

Isidorian Decretals, OBJECT OF.—In the middle of that century—about 845—arose the huge fabrication of the Isidorian Decretals, which had results far beyond what its author contemplated, and gradually, but surely, changed the whole constitution and government of the

church. It would be difficult to find in all history a second instance of so successful, and yet so clumsy a forgery. For three centuries past it has been exposed, yet the principles it introduced and brought into practice have taken such deep root in the soil of the church, and have so grown into her life, that the exposure of the fraud has produced no result in shaking the dominant system.

About a hundred pretended decrees of the earliest popes, together with certain spurious writings of other church dignitaries and acts of synods, were then fabricated in the west of Gaul, and eagerly seized upon by Pope Nicolas I at Rome, to be used as genuine documents in support of the new claims put forward by himself and his successors. The immediate object of the compiler of this forgery was to protect bishops against their metropolitans and other authorities, so as to secure absolute impunity, and the exclusion of all influence of the secular power. This end was to be gained through such an immense extension of the papal power, that, as these principles gradually penetrated the church, and were followed out into their consequences, she necessarily assumed the form of an absolute monarchy subjected to the arbitrary power of a single individual, and the foundation of the edifice of papal infallibility was already laid—first, by the principle that the decrees of every council require papal confirmation; secondly, by the assertion that the fulness of power, even in matters of faith, resides in the Pope alone, who is bishop of the universal church, while the other bishops are his servants.—“*The Pope and the Council*,” *Janus* (Dr. J. J. Ign. von Döllinger) (R. C.), pp. 94-96. London: Rivingtons, 1869.

Isidorian Decretals, USE OF, BY NICOLAS I.—When, in the middle of the ninth century, the Pseudo-Isidorian Decretals were first brought from beyond the Alps to Rome, they were almost immediately cited by Nicholas I in reply to an appeal of Hincmar of Rheims, in order to justify and extend the then advancing claims of the Roman chair. We must then either suppose that this Pope was really incapable of detecting a forgery, which no Roman Catholic writer would now think of defending, or else we must imagine that, in order to advance an immediate ecclesiastical object, he could condescend to quote a document which he knew to have been recently forged, as if it had been of ancient and undoubted authority. The former supposition is undoubtedly most welcome to the common sense of Christian charity; but it is of course fatal to any belief in the personal infallibility of Pope Nicholas I.—“*The Divinity of Our Lord and Saviour Jesus Christ*,” H. P. Liddon, M. A., “*Bampton Lectures*,” 1866, pp. 470, 471. London: Rivingtons, 1869.

Isidorian Decretals, ONE OF THE PILLARS.—The Vatican and Lateran were an arsenal and manufacture, which, according to the occasion, have produced or concealed a various collection of false or genuine, of corrupt or suspicious, acts, as they tended to promote the interest of the Roman Church. Before the end of the eighth century, some apostolic scribe, perhaps the notorious Isidore, composed the decretals, and the Donation of Constantine, the two magic pillars of the spiritual and temporal monarchy of the popes.—“*The History of the Decline and Fall of the Roman Empire*,” Edward Gibbon, chap. 49, par. 16 (Vol. V, pp. 33, 34). New York: Harper & Brothers.

Isidorian Decretals, INFLUENCE OF.—No document has ever had a more remarkable history, or a more lasting influence on the relations of society, than that in which this feeling found expression, and which is known in modern times by the name of the False or Pseudo-Isidorian

Decretals. A collection of decretal letters made by Isidore of Seville had long been in great repute in the West, based on the earlier collection made by Dionysius Exiguus in the sixth century, containing the apostolic canons, the canons of the most important councils of the fourth and fifth centuries, and the decretal letters of the popes from the time of Siricius to that of Anastasius II.

Suddenly there appeared at Mainz, in the time of Archbishop Autcar, a collection purporting to be that of Isidore, brought, it was said, from Spain by Archbishop Riculf, but containing a series of documents hitherto unknown — fifty-nine letters and decrees of the twenty oldest bishops of Rome from Clement to Melchiades, the Donation of Constantine, thirty-nine new decrees of popes and councils between the time of Sylvester and Gregory II, and the acts of several unauthentic councils. The chief points to which the spurious decrees were directed were, the exaltation of the episcopal dignity, the security of the clergy against the attacks of laymen, the limitation of the power of metropolitans, reducing them to be mere instruments of the Pope, and a consequent enlargement of the privileges of the see of Rome.—“*The See of Rome in the Middle Ages*,” Rev. Oswald J. Reichel, B. C. L., M. A., pp. 89, 90. London: Longmans, Green & Co., 1870.

Isles, MEANING OF, IN THE SCRIPTURES.—In the prophetic books of the Old Testament, and even in some of the historical ones (Gen. 10: 5; Esther 10: 1), the expression translated “the isles” or “the islands” designates primarily the shores and isles of European Greece—the “maritime tracts” which invited the colonist and the conqueror to brave the terrors of the deep, and journey westward from Asia in search of “fresh woods and pastures new.”—“*Egypt and Babylon*,” George Rawlinson, M. A., p. 213. New York: John B. Alden, 1885.

Israel, CAMP OF.—The tents are arranged in four divisions, three tribes constituting a division, and occupying one side of the square under a common standard. The tribes of Judah, Issachar, and Zebulon are on the east side, in front of the sanctuary, under the standard of Judah; Reuben, Simeon, and Gad are on the south, under the standard of Reuben; Ephraim, Manasseh, and Benjamin are in the rear of the tabernacle, under the standard of Ephraim; Dan, Asher, and Naphtali are on the north, under the standard of Dan. These standards were flags of different colors, each flag corresponding in color, as Jewish writers allege, with the stone in the pectoral of the high priest on which the name of the tribe represented by that flag is engraven.

Each division is subdivided into three tribal camps, the standard-bearing tribe occupying the center, with an associate tribe on either wing.

Within the hollow square formed by these four grand divisions of the Hebrews, and at a distance of three thousand feet from the innermost tents, is the tabernacle of Jehovah, surrounded by the dwellings of its appointed attendants.—“*History and Significance of the Sacred Tabernacle of the Hebrews*,” Edward E. Atwater, pp. 53, 54. New York: Dodd and Mead, 1875.

Israel, DATE OF CAPTIVITY OF.—The siege [of Samaria] commenced in Shalmaneser’s fourth year, B. C. 724, and was protracted to his sixth, either by the efforts of the Egyptians, or by the stubborn resistance of the inhabitants. At last, in B. C. 722, the town surrendered, or was taken by storm; but before this consummation had been reached, Shalman-

eser's reign would seem to have come to an end in consequence of a successful revolution.—“*The Five Great Monarchies of the Ancient Eastern World.*” George Rawlinson, M. A., Vol. II, p. 137. New York: Dodd, Mead & Co.

Israel, MENTION OF, IN AN INSCRIPTION.—In the fifth year of King Merneptah, who ruled from 1225-1215 B. C., and who is thought to be the Pharaoh of the exodus, he inscribed on a pillar an account of his wars and victories. The inscription concludes with the following poetic strophe:¹

“The kings are overthrown, saying, ‘Salaam!’
 Not one holds up his head among the nine bows.²
 Wasted is Tehenu,³
 Kheta⁴ is pacified,
 Plundered is the Canaan⁵ with every evil,
 Carried off is Askelon,
 Seized upon is Gezer,
 Yenoam⁶ is made as a thing not existing.
 Israel is desolated, his seed is not;
 Palestine has become a widow for Egypt.
 All lands are united, they are pacified;
 Every one that is turbulent is bound by King Merneptah,
 who gives life like Rā every day.”

This inscription contains the only mention of Israel in a document of this age outside the Bible. It is, for that reason, of great importance. It should be noted that Israel is mentioned along with peoples and places in Palestine and Phœnicia. The Israel here referred to was not, accordingly, in Egypt. Israel, on the other hand, may not have been more than a nomadic people. The Egyptians used a certain “determinative” in connection with the names of settled peoples. That sign is here used with Tehenu, Kheta, Askelon, Gezer, and Yenoam, but not with Israel.

As Merneptah has been supposed by many to be the Pharaoh in whose reign the exodus occurred, the mention of Israel here has somewhat puzzled scholars, and different explanations of the fact have arisen. At least one scholar holds that the exodus occurred in Merneptah's third year, and that he afterward attacked the Hebrews. Others have supposed that not all the Hebrews had been in Egypt, but only the Joseph tribes. Still others have thought that the Leah tribes had made their exodus during the eighteenth dynasty, and that it was these with whom Merneptah fought, while the Rachel tribes made their exodus under the nineteenth dynasty. Opinions vary according to the critical views of different writers. All scholars would welcome more information on these problems.—“*Archæology and the Bible.*” George A. Barton, Ph. D., LL. D., pp. 311, 312. Philadelphia: American Sunday-School Union, copyright 1916.

Israel, REPRESENTED IN THE TABERNACLE.—Israel stood doubly represented by the high priest in the presence of God. On the brilliant stones that rested on his shoulders, their names were engraved according to their birth.

¹ Taken from Breasted's “*Ancient Records.*,” Egypt, III, p. 264, ff.

² That is, the foreign nations.

³ That is, Lybia, which lay to the west of the Egyptian Delta.

⁴ That is, the Hittites.

⁵ “The Canaan” refers to the land of Canaan, probably here Phœnicia.

⁶ Yenoam was a town situated at the extreme north of Galilee, just at the end of the valley between the two ranges of the Lebanon mountains.

*On the onyx on the
left shoulder*

Gad
Asher
Issachar
Zebulun
Joseph
Benjamin

*On the onyx on the
right shoulder*

Reuben
Simeon
Levi
Judah
Dan
Naphtali

The stones on the breastplate, however, were arranged in four rows of three; and the names were engraved on them according to the tribes.

THE FIRST ROW

Carbuncle
Zebulun

Topaz
Issachar

Sardius
Judah

THE SECOND ROW

Diamond
Gad

Sapphire
Simeon

Emerald
Reuben

THE THIRD ROW

Amethyst
Benjamin

Agate
Manasseh

Ligure
Ephraim

THE FOURTH ROW

Jasper
Naphtali

Onyx
Asher

Beryl
Dan

As the Hebrew language is written from right to left, the stones, with their inscribed names, would probably be arranged as here set forth. This is the order of the tribes, as they were arranged in their camp and in the march.—“*The Tabernacle, the Priesthood, and the Offerings,*” Henry W. Soltau, pp. 206, 207. London: Morgan and Scott.

Jacob's Well.—Jacob passes on in peace to Shechem, again probably following the route of Abraham. He buys a parcel of ground and erects an “altar”—not a *menhir* this time. It seems somewhat strange that nowhere in the Old Testament is it stated that Jacob dug a well here, and yet the distinct statement of the Samaritan woman establishes the fact. St. John 4: 12. All traditions—of Jews, Samaritans, Moslems, and Christians—agree in this. The whole history of Jacob shows his caution. Buying the field, he would have the right to dig a well, and so would avoid all the quarrels his father had had; and his practical wisdom was never more shown than in thus securing a possession in this the garden of Canaan. It became his homestead, while his flocks could roam on the plain now called El Mükhnah.

Many springs exist all around, but he feared trouble, lest the natives should quarrel with his sons when the flocks and herds wanted water. This well is probably the deepest in Palestine. Originally it is believed to have been 150 feet deep. Rubbish has, however, fallen in; but when I was camped there in 1875, on dropping a stone down, it was many seconds before I could hear the splash. Three granite columns were lying on the ground, and there was a ruined arch. The masonry extends down the well about twenty feet; after that the shaft is bored through the rock. The Palestine Exploration Fund, in 1879, proposed to clear it of rubbish and build a low stone wall around it. Plans were drawn. The design was frustrated, and the site was bought by the Greek Church.

However, in 1881 a most interesting discovery was made by Rev. C. W. Barclay. In a letter to the Palestine Fund, 17th May, he relates how he had often visited the place. But on this occasion, with his wife, they clambered down into the vault, when he chanced to notice, a few feet from the opening, a dark crack between the stones. They removed some stones and earth, and were then able to trace part of a curved aperture in a large slab of stone. They cleared more earth and stones, and soon distinguished the circular mouth of the well, though it was blocked by an immense mass of stone. Calling in aid two men who were looking on, with considerable labor they managed to remove it, and the opening of the well was clear! There was the ledge on which, doubtless, the Saviour rested; there were the grooves in the stone caused by the ropes by which the water pots were drawn up. The next day they completely laid bare the massive stone which forms the mouth. It is of hard limestone in fair preservation. The exact measurements are given. A boy was lowered to the bottom. It was found to be sixty-seven feet, and then there was a large accumulation of rubbish. In 1866 it was seventy-five feet, and Captain Anderson, of the Survey party, had a narrow escape, for he fainted away, and was insensible for some time on the stones at the bottom. The difference of depth shows what amount of rubbish had been thrown in in those few years.

According to Jerome, the noble Lady Paula found a church round about Jacob's well, which she entered. The Bordeaux Pilgrim, who visited Gerizim 333 A. D., speaks of "plane trees," and a bath supplied with water from the well, but no church, though other writers do mention it. Bishop Arculf, in 700 A. D., saw the church and sketched it. It was, however, destroyed before the Crusaders' time. Doubtless, the heaps of ruins, which in 1875 I found scattered about, belonged to that ancient church.—*"The Bible and Modern Discoveries," Henry A. Harper, pp. 33-35. London: Printed for the Committee of the Palestine Exploration Fund by Alexander P. Watt, 1891.*

Jehovah, ORIGIN OF THE NAME IN ENGLISH.—When God appointed Moses to his mission of leading his enslaved brethren out of Egypt, he at the same time revealed himself by the name of "Jehovah," the special name by which he was henceforth to be known to the children of Israel. It is unfortunate that this sacred name has descended to the readers of the Authorized Version of the Old Testament in a corrupt and barbarous form. The Hebrew alphabet was designed to express consonants only, not vowels; these were supplied by the reader from his knowledge of the language and its pronunciation. As long as Hebrew was still spoken, there was little difficulty in doing this; but the case was changed when it ceased to be a living language. A traditional pronunciation of the sacred records was preserved in the synagogues; but it necessarily differed in many respects from the pronunciation which had actually been once in use, and was itself in danger of being forgotten or altered. To avoid such a danger, therefore, the so-called Masorettes, or Jewish scribes, in the sixth century after the Christian era, invented a system of symbols which should represent the pronunciation of the Hebrew of the Old Testament as read, or rather chanted, at the time in the great synagogue of Tiberias in Palestine. It is in accordance with this Masoretic mode of pronunciation that Hebrew is now taught. But there was one word which the Masorettes of Tiberias either could not or would not pronounce. This was the national name of the God of Israel. Though used so freely in the Old Testament, it had come to be regarded with superstitious reverence before the time when the Greek translation of the Septuagint was made, and in this transla-

tion, accordingly, the word *Kyrios*, "Lord," is substituted for it wherever it occurs. The New Testament writers naturally followed the custom of the Septuagint and of their age, and so also did the Masoretes of Tiberias. Wherever the holy name was met with, they read in place of it *Adônai*, "Lord," and hence, when supplying vowel symbols to the text of Old Testament they wrote the vowels of *Adônai* under the four consonants, Y H V H, which composed it. This simply meant that *Adônai* was to be read wherever the sacred name was found. In ignorance of this fact, however, the scholars who first revived the study of Hebrew in modern Europe imagined that the vowels of *Adônai* (ă or ě, o, and â) were intended to be read along with the consonants below which they stood. The result was the hybrid monster *Yêhováh*. In passing into England the word became even more deformed. In German the sound of y is denoted by the symbol j, and the German symbol, but with the utterly different English pronunciation attached to it, found its way into the English translations of the Old Testament Scriptures.

There are two opinions as to what was the actual pronunciation of the sacred name while Hebrew was still a spoken language. On the one hand, we may gather from the contemporary Assyrian monuments that it was pronounced *Yahu*. Wherever an Israelitish name is met with in the cuneiform inscriptions which, like Jehu or Hezekiah, is compounded with the divine title, the latter appears as *Yahu*, Jehu being *Yahua*, and Hezekiah *Khazaki-yahu*. Even according to the Masoretes it must be read *Yeho* (that is, *Yăhu*) when it forms part of a proper name. The early Gnostics, moreover, when they transcribed it in Greek characters, wrote *Iaô* (that is, *Yahô*). On the other hand, the four consonants, Y H V H, can hardly have been pronounced otherwise than as *Yahveh*, and this pronunciation is supported by the two Greek writers Theodoret and Epiphanius, who say that the word was sounded *Yavé*. The form *Yahveh*, however, is incompatible with the form *Yahu* (*Yeho*), which appears in proper names; and it has been maintained that it is due to one of those plays on words, of which there are so many examples in the Old Testament. The spelling with a final "h" was adopted, it has been supposed, in order to remind the reader of the Hebrew verb which signifies "to be," and to which there seems to be a distinct allusion in Exodus 3: 14.—"*Fresh Light from the Ancient Monuments.*" A. H. Sayce, M. A., pp. 61-64. London: The Religious Tract Society, 1890.

Jehovah, MEANING OF.—This title occurs about 7,000 times, but it is generally rendered "the LORD," and only occasionally "Jehovah." The signification is, He that always was, that always is, and that ever is to come. In Revelation 1: 8 it is thus translated: "I am Alpha and Omega, the beginning and the ending," saith Jehovah, "which is, and which was, and which is to come, the Almighty." This title speaks of him who is "the same yesterday" (past), "today" (present), "and forever" (future). Heb. 13: 8. "Who created" (past) "all things" (Col. 1: 16); who "upholds" (present) "all things" (Heb. 1: 3); and "for whom" (future) "all things were created" (Col. 1: 16). It speaks of him who in the past "appeared to put away sin," and now "appears in the presence of God for us," and will yet "appear a second time apart from sin unto salvation." Heb. 9: 24-28.

LORD, printed in our Bibles with capitals, is the translation of Jehovah; and Lord, in small letters, is the translation of the word *Adon*, which means Lord, Master, Possessor, or Proprietor. This distinction is important. (See Ps. 90: 1.)

"Jehovah" expresses the covenant relationship of God with his people. See Exodus 6: 2-8, where God speaks unto Moses, saying, "I am Jehovah," "I have established my covenant," "I have remembered my covenant," "I will bring you out," "I will rid you of bondage," "I will redeem you," "I will take you to me," "I will be to you a God," "I will bring you in," "I will give you the land for a heritage," "I am Jehovah." As one has said, "It was all that *he would do*, as founded upon what *he was*."

The question has sometimes been asked, "How can Exodus 6: 3 be true, when we read of Abram in Genesis 15 addressing the Lord as 'Lord God' (*Adohnay* Jehovah)?" To this we can only reply, that God's name in relationship to the patriarchs was *El Shaddai* (God Almighty), just as now his name to us is "Father." Jehovah was not the special name of God to Abram as it was to Israel in Exodus 6: 3, whereas God Almighty was. Bishop Wordsworth thus writes on this subject: "The name Jehovah is a word of higher import (than *Elohim*); it is derived from the old verb *havah*, to be, and signifies *self-existence*. Its proper meaning seems to be 'he is' (see Gesenius, p. 337). It was rarely uttered by the Jews, on account of their reverence and awe for the Divine Being, the Everlasting, . . . but in its stead, they uttered the word *Adonai*."

The name, so precious to the children of God — JESUS — means "Jehovah the Saviour." It is the Greek form of Joshua, which itself is a contraction of Jehoshua, that is, "the help of Jehovah," or "the salvation of Jehovah," or "Jehovah the Saviour." This name was given by divine command (see Matt. 1: 21), and it is his only name, all other names being titles.—"*Jehovah Titles*," *James Sprunt*, pp. 11-13. London: George Stoneman.

Jephthah's Vow.—The story of Jephthah's vow is celebrated by artist and poet, and most writers say: "There is no sadder story in the Bible;" but have not some considerations been overlooked?

1. Jephthah was a believer in Jehovah. He says to the elders when they come to request him to be leader: "The Lord deliver them before me." Again: "The Lord shall be witness between us," in his message to the king of Ammon; "And the Lord the God of Israel delivered Sihon into the hand of Israel;" "The Lord our God;" "The Lord the judge be judge this day." He contrasts Jehovah with Chemosh. "Then the Spirit of the Lord came upon Jephthah." From his message he was evidently well acquainted with the Mosaic books. He would know that a human sacrifice was an abomination to Jehovah. Lev. 18: 21; 20: 2-5. Was it therefore likely he would propose a human sacrifice?

2. He would know by the Mosaic law that burnt sacrifices were to be males: "a male without blemish." Lev. 1: 3. When the Lord says: "All the first-born are mine," "mine they shall be" (Num. 3: 12, 13), there is no suggestion ever made that they were offered as burnt sacrifices: they were dedicated to God. Abraham's sacrifice of Isaac was not a literal burnt offering; he was redeemed. Jephthah says: "Whatsoever cometh forth of the doors of my house." He is met by his only child — a maiden! She the only chance of his name and blood to be perpetuated. This is the agony to him: that his name and race must die with himself. As for the daughter, she asks to bewail her virginity. Why? Because now she never could be the mother of the hoped-for Messiah — that hope which from the earliest time had ever been the most cherished dream of every Hebrew woman; to fulfil the promise "that the seed of the woman should 'bruise the serpent's head.'" Gen. 3: 15. The daughter asks for two months to bewail her virginity; she is celebrated four times every year by the maidens. Would they

have *praised* a human sacrifice? Remember her father was no worshiper of Molech. He offers her as a *spiritual offering*—a lifelong virginity. Like those Gibeonites in the days of Joshua, whose lives were spared, she would be a servant in the sanctuary all the days of her life.

And lastly, where was the altar to Jehovah on which she could be sacrificed? Altars in plenty to Chemosh; but neither Jephthah nor she worshiped that false god!

Jephthah dies. He had known no father's home; he had been "driven out" (Judges 11: 2), and no child, no grandchildren, are there to cheer him in his old age, or close his dying eyes. Would his name have been included by Paul in Hebrews 11: 32, as one of those of whom it is said, by "faith" they did their great works, and "wrought righteousness," if he had slain his daughter? Impossible!—"The Bible and Modern Discoveries," Henry A. Harper, pp. 192-194. London: Printed for the Committee of the Palestine Exploration Fund by Alexander P. Watt, 1891.

Jerusalem, SIEGES OF.—The following is a complete list of the sieges [of Jerusalem]:

1. By the tribe of Judah against the Jebusites, about 1443 B. C. This was some 700 years before Rome was founded. It was only partial, for in David's reign we still find the Jebusites occupying the citadel (the future Zion). The solemn words, in Judges 1: 8, describing this first siege, vividly portray the after history of the city.

2. By David against the Jebusites (2 Sam. 5: 6-10; 1 Chron. 11: 4-7), about 960 B. C.

3. By Shishak king of Egypt, against Rehoboam (1 Kings 14: 25, 26; 2 Chron. 12: 2-12), about 875 B. C. To this there was only a feeble resistance; and the temple was plundered.

4. By the Philistines, Arabians, and Ethiopians, against Jehoram (2 Chron. 21: 16, 17), about 794 B. C. In this siege the royal palace was sacked, and the temple again plundered.

5. By Jehoash king of Israel, against Amaziah king of Judah (2 Kings 14: 13, 14), about 739 B. C. The wall was partially broken down, and the city and temple pillaged.

6. By Rezin king of Syria, and Pekah king of Israel, against Ahaz (2 Chronicles 28), about 630 B. C. The city held out, but Ahaz sought the aid of Tiglath-Pileser king of Assyria, for whom he stripped the temple.

7. By Sennacherib king of Assyria, against Hezekiah (2 Kings 18: 13-16), about 603 B. C. In this case the siege was raised by a divine interposition, as foretold by Isaiah the prophet.

8. By Nebuchadnezzar king of Babylon, against Jehoiakim (2 Chron. 36: 6, 7), about 496 B. C., when the temple was partly pillaged.

9. By Nebuchadnezzar again, against Jehoiachin (2 Chron. 36: 10), about 489 B. C., when the pillage of the temple was carried further, and 10,000 people carried away.

10. By Nebuchadnezzar, against Zedekiah (2 Chron. 36: 17-20), 478-477 B. C. In this case the temple was burnt with fire, and the city and temple lay desolate for fifty years.

11. By Ptolemy Soter king of Egypt, against the Jews, 320 B. C. More than 100,000 captives were taken to Egypt.

12. By Antiochus the Great, about 203 B. C.

13. By Scopus, a general of Alexander, about 199 B. C., who left a garrison.

14. By Antiochus IV, surnamed Epiphanes, 168 B. C. This was the

worst siege since the tenth. The whole city was pillaged, 10,000 captives taken, the walls destroyed, the altar defiled, ancient manuscripts perished, the finest buildings were burned, and the Jews were forbidden to worship there. Foretold Daniel 11.

15. By Antiochus V, surnamed Eupator, against Judas Maccabæus, about 162 B. C. This time honorable terms were made, and certain privileges were secured.

16. By Antiochus VII, surnamed Sidetes, king of Syria, against John Hyrcanus, about 135 B. C.

17. By Hyrcanus (son of Alex. Jannæus) and the priest Aristobulus. The siege was raised by Scaurus, one of Pompey's lieutenants, about 65 B. C.

18. By Pompey against Aristobulus, about 63 B. C. The machines were moved on the Sabbath, when the Jews made no resistance. Only thus was it then reduced; 12,000 Jews were slain. [Antigonus, son of Aristobulus, with a Parthian army, took the city in 40 B. C.; but there was no siege, the city was taken by a sudden surprise.]

19. Herod with a Roman army besieged the city in 39 B. C. for five months.

20. By Titus, A. D. 69. The second temple (Herod's) was burnt, and for fifty years the city disappeared from history, as after the tenth siege. Jer. 20: 5.

21. The Romans had again to besiege the city in A. D. 135 against the false Messiah, Bar-Cochebas, who had acquired possession of the ruins. The city was obliterated, and renamed Ælia Capitolina, and a temple was erected to Jupiter. For 200 years the city passed out of history, no Jews being permitted to approach it. This siege was foretold in Luke 19: 43, 44; 21: 20-24.

22. After 400 years of so-called Christian colonization, Chosroes the Persian (about A. D. 559) swept through the country; thousands were massacred, and the Church of the Holy Sepulchre was destroyed. The emperor Heraclius afterward defeated him, and restored the city and the church.

23. The caliph Omar, in A. D. 636-637, besieged the city against Heraclius. It was followed by capitulation on favorable terms, and the city passed into the hands of the Turks, in whose hands it remains to the present day. [Jerusalem was captured by the British forces in 1917.—Ebs.]

24. Afdal, the vizier of the caliph of Egypt, besieged the two rival factions of Moslems, and pillaged the city in 1098.

25. In 1099 it was besieged by the army of the first Crusade.

26. In 1187 it was besieged by Saladin for seven weeks.

27. The wild Kharezmian Tartar hordes, in 1244, captured and plundered the city, slaughtering the monks and priests.—“*The Companion Bible*,” Part II, “*Joshua to Job*,” Appendix, pp. 76, 77. London: Oxford University Press.

NOTE.—The system of chronology from which quite a number of these dates are derived, varies in some cases about one hundred years from the chronology usually accepted.—Ebs.

Jerusalem, CESTIUS'S WITHDRAWAL FROM.—It was during the Feast of Tabernacles, in the year 66 A. D., that Cestius Gallus came up to assault Jerusalem. (The dates are so precise that we can exactly assign the several transactions to their proper days in the Julian calendar.) On the 22d of Hyperberetæus, or Tisri, the last day of the Feast of Tabernacles, A. D. 66, the Jews having notice of Cestius's approach, desisted from the solemnities of that great day of the feast, rushed to arms, poured out tumultuously from the city, and attacked the Roman legions

at Gabao or Gibeon. The assault was successful. Cestius, almost panic-stricken, remained on the spot three days, and after this, three days more at Scopus. On the 30th of Hyperberetæus = 8 October, he came up to the city, and wasted five days in unsuccessful attempts. After the last assault, when he was on the very point of success, when a strong party within the walls was just about to open the gates to him, and so in all human probability an end would have been put to the war, under the influence of some unaccountable panic he precipitately drew off his forces and made a tumultuous retreat to Scopus. "Had he only a little longer persisted in the assault, he would have taken the city immediately. But, methinks, God, who now on account of the wicked had turned himself away even from his holy place, hindered the war from coming that day to an end." (B. J., ii, 19, 6.) This, it appears, occurred on the 5th Dius = 13th October. From Scopus, Cestius continued his retreat to Gabao, and thence on the third day, seeing the numbers of the enemy increasing, he determined to retreat still farther northward, and accordingly, with the sacrifice of most of the incumbrances, engines, and heavy armor, rapidly retraced his steps through the defiles, and with immense difficulty and great loss gained Bethhoron at nightfall, 8 Dius = 16th October. That same night he stole a march upon the enemy, and escaped undiscovered until the morning. The Jews pursued him as far as Antipatris without overtaking him, and thence returned in triumph to Jerusalem. "These things were done on the 8th Dius, in the 12th year of the reign of Nero."

Unquestionably this is the crisis of the rebellion, the fatal epoch of the last times of Jerusalem. "Immediately after this catastrophe, many of the Jews of rank forsook the city, as men swim away from a drowning ship." "Then they which had pursued Cestius returned to Jerusalem, and being assembled in the temple, elected them generals for the war."

It was in the year 70, and at the Passover (13th April), when multitudes of Jews from all parts of the world were gathered into Jerusalem for the feast, and precisely three and one half Jewish years from the Feast of Tabernacles at which Cestius came up, that Titus and the Roman armies arrived before Jerusalem.—"*Chronology of the Holy Scriptures.*" Henry Browne, M. A., pp. 387, 388. London: John W. Parker, 1844.

Jesuits, THEIR SERVICES TO THE PAPACY.—When the Jesuit order came into being, a fatal hour had struck for the Papacy. The movement originated by Luther, in connection with other causes, had caused the ship of St. Peter to rock dangerously. A world with a new philosophy of life was coming into view, which no longer recognized the Pope-God of the Middle Ages, the sovereign lord of the whole world in that capacity. Ultramontanism which, since Gregory VII, had been firmly established in its seat, and was ruling the world, in particular the political world, from Rome, under religious forms, felt the onset of the new age, whence the cry, "Free from Rome," was already resounding.

Then the threatened Papacy found in the Jesuit order an ultramontane auxiliary regiment of extraordinary power and pertinacity. The papal dominion was to be re-established. The ultramontane system, with its secular and political kernel disguised under a garb of religion, was concentrated, as it were, in the constitutions of the Jesuit order, and even more in its well-calculated labors directed from central points. Words and deeds, teaching and example, of the new order, were a single great propaganda for the ultramontane Papacy. The doctrine of the "direct"—that is, the immediate dominion of the vicar of Christ over

the whole world—had become untenable; the Jesuit order (e. g., Bellarmín and Suarez) replaced it completely by the doctrine of the “indirect” power.

There is not the least fraction of religion in this doctrine. Everything in it is irreligious and anti-Christian, but it is quite specially calculated for religious display, for it makes a pretense of God’s kingdom, which embraces this world and the next, which tolerates only one supreme ruler—God and his vicar—and thus makes this comprehensive political universal dominion an acceptable, even desirable, religious demand in the eyes of Catholics. The love of dominion implanted in the Jesuit order finds the greatest possibility of development in this doctrine, hence its never-resting zeal in trying to raise the indirect power of the Papacy to a fundamental dogma of church policy. The order, as such, cannot openly aspire to universal dominion; however powerful its equipment may be, it must always appear as a mere auxiliary member, a subordinate part of the Catholic whole, the Papal Church; the more it furthers the temporal political power of Rome and extends the religious belief in its justification among men, the more political power will it attain itself; the Papacy and its indirect power serve but as a screen behind which are concealed the Jesuit order and its aspirations for power. By its zeal and skill it becomes an indispensable servant of the Papacy, and thus acquires direct dominion over the wearers of the papal crown, and, through them indirect dominion over the whole world.

Hence the continuous and detailed occupation with politics, forbidden by the constitutions as unreligious, but which became its most comprehensive sphere of activity by the religious road of confession.

It was this very political activity of the order which let loose the storm against it. And, as I have already shown, it was in the first instance the Catholic courts, at which the Jesuit confessor had carried on his religious activity for centuries, which demanded more and more eagerly the suppression of the order, and finally attained it from Clement XIV.—“*Fourteen Years a Jesuit*,” Count Paul von Hoensbroech, Vol. II, pp. 427-429. London: Cassell & Co., 1911.

Jesuits, WORK OF, EXPLAINED FROM THE ROMAN CATHOLIC STAND-POINT.—The society was not founded with the avowed intention of opposing Protestantism. Neither the papal letters of approbation nor the constitutions of the order mention this as the object of the new foundation. When Ignatius began to devote himself to the service of the church, he had probably not heard even the names of the Protestant Reformers. His early plan was rather the conversion of Mohammedans, an idea which, a few decades after the final triumph of the Christians over the Moors in Spain, must have strongly appealed to the chivalrous Spaniard.

The name “*Societas Jesu*” had been borne by a military order approved and recommended by Pius II in 1459, the purpose of which was to fight against the Turks and aid in spreading the Christian faith. The early Jesuits were sent by Ignatius first to pagan lands or to Catholic countries; to Protestant countries only at the special request of the Pope; and to Germany, the cradleland of the Reformation, at the urgent solicitation of the imperial ambassador. From the very beginning the missionary labors of Jesuits among the pagans of India, Japan, China, Canada, Central and South America were as important as their activity in Christian countries.

As the object of the society was the propagation and strengthening of the Catholic faith everywhere, the Jesuits naturally endeavored to counteract the spread of Protestantism. They became the main instru-

ments of the counter-Reformation; the reconquest of southern and western Germany and Austria for the church, and the preservation of the Catholic faith in France and other countries were due chiefly to their exertions.—*The Catholic Encyclopedia*, Vol. XIV, art. "Society of Jesus," p. 81.

Jesuits AS POLITICIANS.—It was chiefly as politicians that the Jesuits have won, and probably deserved, an infamous renown in history. The order was aggressive and ardent—full of grand schemes for the extirpation of heretics and the subjugation of England and the hardy North. Every member of the mighty league had sworn to give his life, if necessary, for the advancement of the faith; was ready to fly at a sudden notice to the farthest lands at the bidding of his superior or the Pope; and perhaps might merit some frightful punishment at home did he not obey his commander to the uttermost. The irrevocable vow and the long practice in abject submission made the Jesuits the most admirable instruments of crime. In the hands of wicked popes like Gregory XIII, or cruel tyrants like Philip II, they were never suffered to rest. Their exploits are among the most wonderful and daring in history. They are more romantic than the boldest pictures of the novelist; more varied and interesting than the best-laid plots of the most inventive masters. No Arabian narrator nor Scottish wizard could have imagined them; no Shakespeare could have foreseen the strange mental and political conditions that led the enthusiasts on in their deeds of heroism and crime. Jesuits penetrated, disguised, into England when death was their punishment if discovered; hovered in strange forms around the person of Elizabeth, whose assassination was the favorite aim of Philip II and the Pope; reeled through the streets of London as pretended drunkards; hid in dark closets and were fed through quills; and often, when discovered, died in horrible tortures with silent joy. The very name of the new and active society was a terror to all the Protestant courts. A single Jesuit was believed to be more dangerous than a whole monastery of Black Friars. A Campion, Parsons, or Garnet filled all England with alarm. And in all that long struggle which followed between the North and the South, in which the fierce Spaniards and Italians made a desperate assault upon the rebellious region, strove to dethrone or destroy its kings, to crush the rising intellect of its people, or to extirpate the hated elements of reform, the historians uniformly point to the Jesuits as the active agents in every rebellion, and the tried and unflinching instruments of un-sparing Rome.

A Jesuit penetrated in strange attire to Mary Queen of Scots, and lured her to her ruin. Another sought to convert or dethrone a king of Sweden. One conveyed the intelligence to Catherine and Charles IX that produced a horrible massacre of the reformers. One traveled into distant Muscovy to sow the seeds of endless war. Mariana, an eminent Jesuit, published a work defending regicide which was faintly condemned by the order, and soon Henry III fell by the assassin's blow; William of Orange, pursued by the endless attempts of assassins, at last received the fatal wound; Elizabeth was hunted down, but escaped; Henry IV, after many a dangerous assault, died, it was said, by the arts of the Jesuits; James I and his family escaped by a miracle from the plot of Fawkes and Garnet; while many inferior characters of this troubled age disappeared suddenly from human sight, or were found stabbed and bleeding in their homes. All these, frightful acts the men of that period attributed to the fatal vow of obedience.

The Jesuit was the terror of his times. Catholics abhorred and shrunk from him with almost as much real aversion as Protestants.

The universities and the clergy feared and hated the unscrupulous order. The Jesuit was renowned for his pitiless cruelty. The mild Franciscans and Benedictines, and even the Spanish Dominicans, could not be relied upon by the popes and kings, and were cast contemptuously aside; while their swift and ready rivals sprung forward at the slightest intimation of their superior, and, with a devotion to their chief at Rome not surpassed by that of the assassins of the Old Man of the Mountains, flung themselves in the face of death.—“*Historical Studies*,” Eugene Lawrence, pp. 128, 129. New York: Harper & Brothers. 1876.

Jesuits, PROBABILISM.—The doctrine of probabilism was not originated by the Jesuits, but was wrought out by their writers during the seventeenth century with more minuteness than by earlier Roman Catholic writers. According to this teaching one is at liberty to follow a probable opinion, i. e., one that has two or three reputable Catholic writers in its favor, against a more probable or a highly probable opinion in whose favor a multitude of the highest authorities concur. To justify any practice, however immoral it might be commonly esteemed, a few sentences from Catholic writers sufficed, and these were often garbled. Some Jesuits and some popes repudiated this doctrine. In 1680 Gonzales, an opponent of the doctrine, was made general of the society through papal pressure; but he failed to purge the society of probabilism, and came near being deposed by reason of his opposition. Another antiethical device widely approved and employed by members of the society is mental reservation or restriction, in accordance with which, when important interests are at stake, a negative or a modifying clause may remain unuttered which would completely reverse the statement actually made. This principle justified unlimited lying when one’s interests or convenience seemed to require. Where the same word or phrase has more than one sense, it may be employed in an unusual sense with the expectation that it will be understood in the usual (amphibology). Such evasions may be used under oath in a civil court.

Equally destructive of good morals was the teaching of many Jesuit casuists that moral obligation may be evaded by directing the intention when committing an immoral act to an end worthy in itself; as in murder, to the vindication of one’s honor; in theft, to the supplying of one’s needs or those of the poor; in fornication or adultery, to the maintenance of one’s health or comfort. Nothing did more to bring upon the society the fear and distrust of the nations and of individuals than the justification and recommendation by several of their writers of the assassination of tyrants, the term “tyrant” being made to include all persons in authority who oppose the work of the papal church or the order. The question has been much discussed, Jesuits always taking the negative side, whether the Jesuits have taught that “the end sanctifies the means.” It may not be possible to find this maxim in these precise words in Jesuit writings; but that they have always taught that for the “greater glory of God,” identified by them with the extension of Roman Catholic (Jesuit) influence, the principles of ordinary morality may be set aside, seems certain. The doctrine of philosophical sin, in accordance with which actual attention to the sinfulness of an act when it is being committed is requisite to its sinfulness for the person committing it, was widely advocated by members of the society. The repudiation of some of the most scandalous maxims of Jesuit writers by later writers, or the placing of books containing scandalous maxims on the Index, does not relieve the society or the Roman Catholic Church from responsibility, as such books must have received authoritative approval before publication, and the censuring

of them does not necessarily involve an adverse attitude toward the teaching itself, but may be a mere measure of expediency.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. VI, art. "Jesuits," pp. 146, 147.

Jesuits, SELECTIONS FROM MORAL THEOLOGY OF.—One who is asked concerning something which it is expedient to conceal, can say, "I say not," that is, "I say the word 'not;' since the word "I say" has a double sense; for it signifies "to pronounce" and "to affirm:" now in our sense "I say" is the same as "I pronounce."

A confessor can affirm, even with an oath, that he knows nothing of a sin heard in confession, by secretly understanding "as a man," but not as a minister of Christ. The reason for this is, because he who asks has no right to any information except such as may properly be imparted, which is not the kind in the possession of the confessor. And this, even though the other may ask whether he has heard as the minister of Christ; because a confessor must always be held to reply as a man, when he is not able to speak as a minister of Christ. And if any one rashly demands of a confessor whether he has heard of such a sin in confession, the confessor can reply, "I have not heard it," that is to say, as a man, or for the purpose of making it public. Likewise as often as one is bound to conceal the disgrace of another, he may lawfully say, "I do not know," that is to say, "I do not have any knowledge of the matter which it is profitable to impart in reply," or, "I do not know anything suitable to disclose."

A penitent, when asked by a confessor concerning a sin already confessed, can swear that he has not committed it, understanding "that which has not been confessed." This, however, must be understood unless the confessor rightly asks for the purpose of becoming acquainted with the state of the penitent.

A poor man who has hidden some goods in order to maintain himself can reply to the judge that he has nothing. In the same manner an heir who without an inventory has concealed some property, if he is not bound to satisfy creditors with this property, can reply to the judge that he has concealed nothing, understanding "of the property with which he is bound to satisfy [the creditors]." . . .

A creditor can assert with an oath that nothing has been paid to him on an account, even though in fact a part has been paid, if he himself has a loan from another person [or source] which he is not able to prove; provided, however, that he does not swear that this sum is due him on that account, and that he does not inflict injury upon the other former creditors. . . .

It is permissible to swear to anything which is false by adding in an undertone a true condition, if that low utterance can in any way be perceived by the other party, though its sense is not understood; not so, if it wholly escapes the attention of the other.—"*Theologia Moralis*," Ligorio (R. C.), Vol. I, pp. 128-130, 3d edition. Venice, 1885.

Jesuits, THEIR MORAL THEOLOGY DOMINANT.—There is no other domain in which Jesuitism has succeeded so completely in forcing its domination on Catholicism as that of moral theology. The development which the practice of the confessional, i. e., the domination of the private and public life of Catholics by means of the confessional, has attained since the end of the sixteenth century within the Church of Rome—and it is the practice of the confessional which is concealed under the term "moral theology"—has been mainly brought about by the moral theologians of the Jesuit order. The present-day Catholic morality is penetrated throughout with Jesuit morality.

This important fact is most strikingly expressed by the circumstance that the greatest authority on moral theology in the Romish Church, Alfonso Maria di Liguori (died 1787), whom Gregory XVI canonized in 1839, and Pius IX in 1871, honored with the rank and dignity of a doctor of the church, was merely the commentator of the moral theologians of the Jesuit order, especially the two most influential, Busenbaum and Lacroix.—“*Fourteen Years a Jesuit*,” Count Paul von Hoensbroech, Vol. II, pp. 286, 287. London: Cassell & Co., 1911.

Jesuits, TEACHING OF, CONCERNING THE POWER OF THE CHURCH.—The Jesuits, though not the authors, are the most energetic champions and propagators of the doctrine of the indirect supremacy of the church (Papacy) over the state.

Since the two greatest theologians of the Jesuit order, Bellarmin and Suarez, reduced this doctrine, inclusive of the right of the Pope to depose princes, to a properly articulated system, it has been a *rocher de bronze* of ultramontane Catholic dogmatics and canon law, until at length the Syllabus of Dec. 8, 1864, and the encyclicals of Leo XIII and Pius X raised it from the sphere of theological opinions to the height of a dogmatically established doctrine. And this promotion is the work of the Jesuit order.

No matter what dogmatic, canonical, or moral-theological books by Jesuits we open, we encounter in all the indirect power of the church over the state. The subject is so important that I will cite numerous proofs. I will begin with the present general of the Jesuit order, Francis Xavier Wernz, a German from Württemberg:

“The state is subject to the jurisdiction of the church, in virtue of which the civil authority is really subordinate to the ecclesiastical and bound to obedience. This subordination is indirect, but not merely negative, since the civil power cannot do anything even within its own sphere which, according to the opinion of the church, would damage the latter, but rather positive, so that, at the command of the church, the state must contribute toward the advantage and benefit of the church.”

“Boniface VIII pointed out for all time the correct relation between church and state in his constitution *Unam Sanctam*, of Nov. 18, 1302, the last sentence of which [that every person must be subject to the Roman Pope] contains a dogmatic definition [a dogma].” “The legislative power of the church extends to everything that is necessary for the suitable attainment of the church’s aims. A dispute which may arise as to the extent of the ecclesiastical legislative authority is not settled only by a mutual agreement between church and state, but by the infallible declaration or command of the highest ecclesiastical authority.”

“From what has been said [namely, that the Pope may only make temporal laws in the Papal States], it by no means follows that the Roman Pope cannot declare civil laws, which are contrary to divine and canonical right, to be null and void.” “The theory which calls the *concordats* papal privileges, while denying the co-ordination of state and church, assumes the certain and undoubted doctrine that the state is indirectly subject to the church. This opinion is based on the Catholic doctrine of the Pope’s irrevocable omnipotence, in virtue of divine right, the valid application of which cannot be confined or restricted by any kind of compact.”

“As it not infrequently occurs that, in spite of attempted friendly settlement, the dispute [between church and state] continues, it is the duty of the church authentically to explain the point of dispute. The

state must submit to this judgment."—"Fourteen Years a Jesuit," Count Paul von Hoensbroech, Vol. II, pp. 338, 339. London: Cassell & Co., 1911.

Jesuits, A FAMOUS MAXIM OF.—The oft-quoted maxim, "The end sanctifies the means," does not occur in this abrupt form in the moral and theological manuals of the order. But its signification, i. e., that means in themselves bad and blamable are "sanctified," i. e., are permissible on account of the good ends which it is hoped to attain through them, is one of the fundamental doctrines of Jesuit morals and ethics.

It is well known that many violent disputes have raged about this maxim. The Jesuit Roh offered a reward of 1,000 florins to any one who could point it out in the moral and theological writings of the order. The matter was not decided. In April, 1903, the Center deputy, Chaplain Dasbach, repeated Roh's challenge at a public meeting at Rixdorf, increasing the sum to 2,000 florins. I took Herr Dasbach at his word, published the proofs from Jesuit writings, which appeared to me convincing, in the magazine *Deutschland*, edited by myself, and called on the challenger, Herr Dasbach, to pay the 2,000 florins. He refused. I sued him for payment at the county court at Trèves (Dasbach's place of residence). The court pronounced that the matter was a betting transaction, and that the money could not be recovered at law. On appealing against this to the high court of appeal at Cologne, my case was dismissed on March 30, 1905, on the ground that the passages brought forward from Jesuit authors did not contain the sentence, "The end sanctifies the means," either formally or materially. My counsel advised against applying for a revision at the supreme court of the empire, as the facts of the case would not be discussed there, only technical errors in the previous judgments.—*Id.*, p. 320.

Jesuits, ROMAN CATHOLIC CRITICISM OF.—As we have already had occasion to see, the Society of Jesus had done great service in the cause of the church. In the course of time, however, when nearly all the schools of the Catholic world had come under its control, and when its members were everywhere in demand as confessors and confidential advisers to the princes, it attained a position not devoid of danger. The society soon acquired a strong spirit of independence, which it did not hesitate to display even toward the holy see. In effect, the determination with which the Jesuits adhered to their rites and usages in Malabar and China, in spite of their condemnation by Rome, can only with difficulty be reconciled with their vow of obedience, even though all allowances be made for their being convinced of the necessity of their methods. Their conduct was repeatedly made a subject of complaint by Benedict XIV. In his bull *Immensa pastorum* (Dec. 20, 1741), he was compelled to recall to the Jesuits and to other orders the precepts of Christian charity, and to forbid them to hinder the progress of the gospel among the Indians by trading in slaves, and other inhuman practices. In this matter he was indeed obeyed, but in other directions the proceedings of the society remained open to criticism.—"*Manual of Church History*," Dr. F. X. Funk, Roman Catholic Professor of Theology in the University of Tübingen, Vol. II, p. 173. London: Kegan Paul, Trench, Trübner & Co., 1910.

NOTE.—This work was published in London in 1910, having the imprimatur of Archbishop Bourne's vicar-general, dated May 16, 1910.—EDS.

Jesuits, MARTYRS COMPARED WITH.—Yet, if we compare all the heroic sufferings of the Jesuits in the cause of obedience with those of the countless martyrs who have died for religious liberty in the dun-

geons of the holy office, on the battlefields of Holland, or in the endless cruelties of Romish intolerance, they seem faint and insignificant; and where obedience has produced one martyr, a thousand have fallen to attest their belief in Christianity.—“*Historical Studies*,” Eugene Lawrence, p. 105. New York: Harper & Brothers, 1876.

Jesuits, LATER HISTORY AND SUPPRESSION OF.—The growing secularization of the society and its need of vast resources for the maintenance and extension of its world-wide work and the diminution of free-will offerings that had sufficed in the times when religious enthusiasm was at its height, led the society to engage in great speculative business enterprises, those conducted in Paraguay and Martinique resulting in disaster to many innocent investors (1753 onward), and brought upon the society much reproach in Portugal and France. In Portugal the Marquis of Pombal, one of the foremost statesmen of his time, became convinced that the liberation of the country from ecclesiastical rule, in which Jesuits had long been predominant, required the exclusion of the latter. An insurrection in Portuguese Paraguay by the natives furnished an occasion to Pombal for denouncing the Jesuits to the king and for demanding papal prohibition of their commercial undertakings. The papal prohibition was issued in 1758 and priestly privileges were withdrawn from Jesuits in Portugal. An attempt upon the life of the king (Sept. 3, 1758) was attributed to Jesuit influence, and led to a decree for the expulsion of the society and the confiscation of its property (Sept. 3, 1759). The Pope tried in vain to protect them, and his nuncio was driven from the country. Malgrida, a Jesuit, was burned at the stake in 1761. Speculations by Jesuits in Martinique, in which vast sums of money were lost by French citizens, led to a public investigation of the methods of the society, and on April 16, 1761, the Parliament of Paris decreed a suppression of Jesuit establishments in France, and on May 8 declared the entire order responsible for the debts of the principal promoter of the collapsed enterprise. Other parliaments followed that of Paris. King, Pope, and many bishops protested in vain. Eighty of their colleges were closed in April, 1762. Their constitution was denounced as godless, sacrilegious, and treasonable, and the vows taken by Jesuits were declared to be null and void. On Nov. 26, 1764, the king agreed to a decree of expulsion. In Spain 6,000 Jesuits were suddenly arrested at night and conveyed to papal territory (Sept. 2-3, 1768). Refused admission by the Pope, they took refuge in Corsica. A similar seizure and transportation of 3,000 had occurred at Naples (Nov. 3-4, 1767). Parma dealt with them similarly (Feb. 7, 1768), and soon afterward they were expelled from Malta by the Knights of St. John.

The Bourbon princes urged Clement XIII to abolish the society. He refused, and when he died (Feb. 2, 1769) there was much intriguing among friends and enemies of the Jesuits in seeking to secure the election of a pope that would protect or abolish the society. Cardinal Ganganelli was elected, and it is highly probable that he had bargained with the Bourbons for the destruction of the Jesuits. From the beginning of his pontificate powerful pressure was brought to bear upon him by Spain, France, and Portugal for the abolition of the order. He gave promises of early action, but long hesitated to strike the fatal blow. He began by subjecting the Jesuit colleges in and around Rome to investigation. These were promptly suppressed and their inmates banished. Maria Theresa of Austria, who had been greatly devoted to the Jesuits, now regretfully abandoned them and joined with the Bourbons in demanding the abolition of the society by the Pope. This combined pressure of the chief Catholic powers was more than the Pope

could withstand (*"Coactus feci,"* he is reported to have afterward said). On July 21, 1773, he signed the brief *Dominus ac Redemptor noster*, which abolished the society, and on August 16 the general and his chief assistants were imprisoned and all their property in Rome and the states of the church confiscated (Eng. transl. of this brief is most easily accessible in Nicolini, "History of the Jesuits," pp. 387-406, London, 1893). The brief recites at length the charges of immoral teaching and intolerable meddlesomeness in matters of church and state, of the abuse of the unlimited privileges that the society has enjoyed, and virtually admits that it has become totally depraved and a universal nuisance. To restore peace to Christendom its abolition is declared to be necessary. A papal coin was struck the same year in commemoration of the event, with Christ sitting in judgment and saying to the Jesuit fathers arraigned on his left, "Depart from me, all of you, I never knew you."—*The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. VI, art. "Jesuits," pp. 147, 148.*

Jesuits, ACTION OF FRENCH PARLIAMENT OF 1762 CONCERNING.—The court has ordered that the passages extracted from the books of 147 Jesuit authors having been verified, a collated copy shall be presented to the king, to enable him to know the perversity of the doctrine maintained by the so-called Jesuits from the foundation of the society up to the present moment, with the approbation of the theologians, the permission of the superiors and generals, and the applause of other members of the aforesaid society: a doctrine authorizing theft, lying, perjury, impurity, all passions and all crimes, teaching homicide, parricide, and regicide, overthrowing religion in order to substitute superstitions for it, while favoring magic, blasphemy, irreligion, and idolatry; and the said sovereign lord shall be most humbly entreated to consider the results of such pernicious teaching combined with the choice and uniformity of the opinions of the aforesaid society. Done in Parliament, the 5th March, 1762.—"*Our Brief Against Rome,*" Rev. Charles Stuteville Isaacson, M. A., *Appendix C, p. 269. London: The Religious Tract Society, 1905.*

Jesuits, EXTRACTS FROM THE BRIEF OF CLEMENT XIV SUPPRESSING THE.—We have seen, in the grief of our heart, that neither these remedies [applied by former popes], nor an infinity of others, since employed, have produced their due effect, or silenced the accusations and complaints against the said society [e. g., Jesuit]. Our other predecessors, Urban VII, Clement IX, X, XI, and XII, and Alexander VII and VIII, Innocent X, XII, and XIII, and Benedict XIV, employed, without effect, all their efforts to the same purpose. In vain did they endeavor, by salutary constitutions, to restore peace to the church; as well with respect to secular affairs, with which the company ought not to have interfered, as with regard to the missions. [p. 394] . . . After a mature deliberation, we do, out of our certain knowledge, and the fulness of our apostolical power, *suppress and abolish the said company*: we deprive it of all activity whatever, of its houses, schools, colleges, hospitals, lands, and, in short, every other place whatsoever, in whatever kingdom or province they may be situated; we abrogate and annul its statutes, rules, customs, decrees, and constitutions, even though confirmed by oath, and approved by the Holy See or otherwise; in like manner we annul all and every its privileges, indults, general or particular, the tenor whereof is, and is taken to be, as fully and as amply expressed in the present brief as if the same were inserted word for word, in whatever clauses, form, or decree, or under whatever sanction

their privileges may have been conceived. We declare all, and all kind of authority, the general, the provincials, the visitors, and other superiors of the said society, to be *forever annulled and extinguished*, of what nature soever the said authority may be, as well in things spiritual as temporal. [p. 398] — "*History of the Jesuits*," G. B. Nicolini, pp. 394-398. . London: George Bell & Sons, 1884.

Jesuits, ROMAN CATHOLIC VIEW OF THEIR SUPPRESSION.— In the Brief of Suppression the most striking feature is the long list of allegations against the society, with no mention of what is favorable; the tone of the brief is very adverse. On the other hand, the charges are recited categorically; they are not definitely stated to have been proved. The object is to represent the order as having occasioned perpetual strife, contradiction, and trouble. For the sake of peace the society must be suppressed.— *The Catholic Encyclopedia*, Vol. XIV, art. "*Society of Jesus*," p. 99.

Jesuits, RESTORATION OF.— The execution of the Brief of Suppression having been largely left to the local bishops, there was room for a good deal of variety in the treatment which the Jesuits might receive in different places. In Austria and Germany they were generally allowed to teach (but with secular clergy as superiors). . . . But in Russia, and until 1780 in Prussia, the Empress Catherine and King Frederick II desired to maintain the society as a teaching body. They forbade the local bishops to promulgate the brief until their *placet* was obtained. Bishop Massalski in White Russia, 19 September, 1773, therefore ordered the Jesuit superiors to continue to exercise jurisdiction till further notice. [p. 99] . . .

The Restored Society.— Pius VII had resolved to restore the society during his captivity in France; and after his return to Rome did so with little delay, 7 August, 1814, by the bull *Sollicitudo omnium ecclesiarum*, and therewith the general in Russia, Thaddæus Brzozowski, acquired universal jurisdiction. [p. 100] — *Id.*, pp. 99, 100.

Jesuits, PRESENT ACTIVITY OF.— A striking parallel is found in the secret society of the Jesuits — that indefatigable order which undoubtedly saved the Romish Church from destruction at the period of the Reformation, and has ever since proved the chief stay and strength of the system of disguised paganism which we have been endeavoring to expose. But energetic as its members showed themselves to be in times that are past, it is probable that they were never more so than in the last few years. To their exertions we may refer the fact that the tide of popery is again setting in upon the Protestant countries of England, America, and Germany.— "*Rome: Pagan and Papal*," Mourant Brock, M. A., p. 266. London: Hodder and Stoughton, 1883.

Jesuits, WORK OF, AGAINST PROTESTANTISM.— The movement which began at Trent and was consummated in our own day, and which made unity of organization and absolute submission to the Pope the supreme tests, was chiefly the work of the Jesuits, who emerged on the scene as the great dominating force before the second assembling of the council in 1551, and whose influence was supreme throughout its later doings. Their policy was not merely to put an end to the idea of reunion through reform, but to silence the cry for compromise. "Cease your discussions and crush Protestantism," was their motto; and for a time their success was extraordinary. They secured the removal of the grosser abuses which weakened Rome; they carried Romish doctrines among the heathen in an era when there were no corresponding Protestant mis-

sions; and they drove back the Reformation movement to the limits which are still its practical boundaries.—“*The Arrested Reformation*,” Rev. William Muir, M. A., B. D., B. L., p. 155. London: Morgan and Scott, 1912.

Jesus Christ, VARIOUS VIEWS AS TO TIME OF BIRTH OF.—As the early tradition of the church designated this month [December], as the time of the Lord’s birth, it has been generally accepted, but not universally. Lightfoot makes it to have been in September; Newcome, in October; Paulus, in March; Wieseler, in February; Lichtenstein, in June; Greswell, in April; Clinton, in spring; Lardner and Robinson, in autumn; Strong and Lewin, in August; Quandt, in May.—“*The Life of Our Lord upon the Earth*,” Samuel J. Andrews, p. 17. New York: Charles Scribner’s Sons, 1891.

Jesus Christ, TIME OF BIRTH OF.—These four chronological data lead us to the same year, 750 A. U. C., and, what is more, the same period of the year, viz., its beginning. While, then, we consider it not impossible that Jesus was born toward the end of 749 A. U. C., 5 B. C., yet we must on these grounds hold it to be far more probable that he was born in one of the early months of 750 A. U. C.—4 B. C.—“*A Chronological Synopsis of the Four Gospels*,” Karl Wieseler, p. 114, translated by Rev. Edmund Venables, M. A. Cambridge: Deighton, Bell & Co., 1864.

The result of our investigation as to the exact date of our Lord’s birth, then, is as follows,—that the *day* cannot now be determined at all; while, as regards the months, our choice lies between the close of December [B. C. 5], January and February [B. C. 4], of which, however, December is the least probable, January more so, and February decidedly the most probable of all.—*Id.*, p. 129.

Jesus Christ, DATE OF BIRTH OF.—Our inquiries lead us, then, to these general results. We find it most probable that the Lord was born near the end of the year 749 [B. C. 5]. At this period all the chronological statements of the evangelists seem most readily to center and harmonize. In favor of December, the last month of that year, as much may be said as in favor of any other, and this aside from the testimony of tradition. As to the day, little that is definite can be said. The 25th of this month lies open to the suspicion of being selected on other than historic grounds, yet it is not inconsistent with any data we have, and has the voice of tradition in its favor. Still, in regard to all these conclusions, it must be remembered that many elements of uncertainty enter into the computations, and that any positive statements are impossible.—“*The Life of Our Lord upon the Earth*,” Samuel J. Andrews, p. 20. New York: Charles Scribner’s Sons, 1891.

We give the opinions of some of the older and of the more modern chronologists and commentators [as to the time of Christ’s birth]:

For the year 747 [B. C. 7], Sanclemente, Wurm, Ideler, Münter, Sepp, Jarvis, Alford, Patritius, Ebrard, Zumpt, Keim; 748 [B. C. 6], Kepler, Lewin; 749 [B. C. 5], Petavius, Usher, Norris, Tillemont, Lichtenstein, Ammer, Friedlieb, Bucher, Browne, Godet, McClellan; 750 [B. C. 4], Bengel, Wieseler, Greswell, Ellicott, Pressensé, Thomson; for 751 [B. C. 3], Keil, Quandt; 752 [B. C. 2], Caspari, Reiss; Lardner hesitates between 748 and 749; so Robinson, “not later than the autumn of 749, perhaps a year earlier;” so Beyschlag, Schenkel; Pound, “August 749

to August 750." Clinton finds the earliest possible date the autumn of 748, the latest that of 750; Woolsey, undecided.—“*The Life of Our Lord upon the Earth,*” Samuel J. Andrews, p. 12. New York: Charles Scribner’s Sons, 1891.

Jesus Christ, LENGTH OF EARTHLY MINISTRY OF.—The opinion that the death of Christ was separated from his baptism by an interval of exactly three years and a half, was entertained by many of the church Fathers. [p. 240] . . .

It is on the Gospel of John particularly that the decision of this question depends. Three feasts of the Passover are expressly mentioned by him, during the public life of Christ (see John 2: 13; 6: 4; and 13: 1). It is a disputed point whether there is a fourth or not; and the decision of the question, whether the death of Christ is to be placed in the third or fourth year of his public ministry, rests entirely upon the interpretation to be given to John 5: 1, “After this there was a [the] feast of the Jews, and Jesus went up to Jerusalem.”

The question what feast is intended here is considerably simplified by the fact that of late it has almost universally been admitted that, if the apostle refers to any particular feast at all, the choice must lie between the feast of Purim and the Passover. But so far as the opinion that the apostle does not refer to any particular feast is concerned, we must at the very outset pronounce it untenable; though we do not feel called upon to enter more minutely into the reasons for rejecting it. It is a sufficient objection that, in every other case, John speaks of particular feasts; that, throughout his Gospel, the arrangement is regulated by the feasts,—in this instance, for example, the feast mentioned introduces the third group,—and that the references to the feasts have a chronological significance, for which reason the Passover is mentioned in chapter 6: 4, even when Christ did not take part in it. [pp. 240, 241] . . .

The dispute is decided at once in favor of the Passover, if the article is to be regarded as genuine.¹ That we cannot deal so summarily with it as Wieseler does, who says, “Both exegetically and critically the conclusion is indisputable that the article is a later correction,” is evident from the fact that Tischendorf has restored it to the text. It is enough to excite suspicion that even Wieseler places the exegetical before the critical. The omission of the article might very easily have originated with those who did not know what to make of it. *The feast* must either be the feast *par excellence*, or the feast mentioned before. In the former case, it must be the Passover. [p. 244] . . .

According to Winer, the definite article may be omitted “when the omission does not introduce any ambiguity into the discourse, or leave the reader in any uncertainty whether he is to understand the word definitely or indefinitely.” This is the case here. Every unbiased reader thinks at once of the Passover. The decision of this point rests upon what goes before, especially as the expression, “and Jesus went up to Jerusalem,” precludes the possibility of any other being intended than one of the three leading festivals; and among these it is most natural to fix upon the Passover, inasmuch as this was the only one at which it was a universal custom to make a pilgrimage to Jerusalem. [pp. 244, 245] . . .

But we are not restricted to the proof derived from John 5: 1. By the side of this we may place another from the parable in Luke 13: 6

¹ NOTE.—In the margin of the American Revised Version this statement is found: “Many ancient authorities read *the feast*.”—EDS.

sqq., from which, in addition to its own independent significance, we may obtain a guaranty for the correctness of the result, to which we have been brought by John 5: 1. At the time when Jesus related this parable, three years of his ministry had already passed. According to verse 7, the owner of the vineyard (God) says to the husbandman (Christ), "Behold these three years I come seeking fruit on this fig tree, and find none." [p. 248] . . .

At this time, at least two years and a half had gone by. But according to verse 8, the fig tree was to receive a respite of another year: "Lord, let it alone this year also, till I shall dig about it and dung it." From this we obtain, in all, at least three years and a half, answering to the four Passovers of John. Those who allot a shorter space of time to the public teaching of Christ are obliged to resort to forcible expedients. [p. 249]—"*Christology of the Old Testament*," E. W. Hengstenberg, Vol. III, pp. 240-249, translated from the German by James Martin, B. A. Edinburgh: T. & T. Clark, 1858.

Jesus Christ, THREE STAGES OF PUBLIC LIFE OF.—In the Lord's public life we seem to find three stages distinctly marked. The first is that period extending from the first Passover (John 2: 13) to the feast when the impotent man was healed (John 5: 1), and embracing about a year. It began with the purgation of the temple, and ended with the attempt of the Jews to kill him because he made himself equal with God. During this time his labors were confined mainly to Judea. Near the close of this period, we may place the imprisonment of the Baptist. The second stage is that period following his return to Galilee immediately after the feast, and embraces the whole duration of his ministry there, or about a year and six months. This period may be divided into two, of which the death of the Baptist will serve as the dividing line. The third stage begins with his final departure from Galilee, and ends with his death at Jerusalem, and embraces five or six months.—"*The Life of Our Lord upon the Earth*," Samuel J. Andrews, p. 136. New York: Charles Scribner's Sons, 1891.

Jesus Christ, TIME OF CRUCIFIXION OF.—The early Fathers were not wholly unaware of the uncertainty of their chronology, and several of them state that they had not the data for a conclusive judgment. Irenæus says: "We cannot be ignorant how greatly all the Fathers differ among themselves, as well concerning the year of the Passion as the day." Again: "Concerning the time of the Passion, the diversities of opinion are infinite." Augustine says, that except the fact that He was about thirty at his baptism, all else is obscure and uncertain. Tertullian, as we have said, is inconsistent with himself, and now makes His ministry to have continued one year, and now three; now puts his baptism in the fifteenth year of Tiberius, and now in the twelfth. Some began early to put his death in the sixteenth, others in the seventeenth or eighteenth, and finally in the nineteenth of Tiberius.

One point, however, in patristic chronology may here be noticed, the early and general belief that the Lord was crucified in 782 [A. D. 29]. It is well known that almost all the Fathers of the first three centuries, particularly the Latins, accepted this date.—*Id.*, p. 49.

On what day of the week was our Lord crucified? The unanimous answer of the evangelists is, "On a Friday." Luke, after speaking of our Lord's burial, which followed immediately on his death, says "it was the *παρασκευή*" [*paraskeuē*], i. e., "it was Friday." Luke 23: 54. And what he immediately adds, "the Sabbath drew on," agrees with

this. Besides, the day following the παρασκευή [*paraskeuē*] on which the women who had been present at our Lord's burial rested, is called the "Sabbath," i. e., Saturday (Luke 23: 56), and it was "on the first day of the week," i. e., on Sunday, "very early in the morning" (Luke 24: 1), that they came to the sepulcher. In Mark, too, the day of our Lord's death is called παρασκευή [*paraskeuē*], which is explained by the universally intelligible addition ὅ ἐστι προσάββατον [*ho estī prosabbaton*]. When the Sabbath was over, that is on Saturday evening, the women brought spices. "Very early in the morning, the first day of the week, they came unto the sepulcher." Mark 16: 2; cf. v. 9. Matthew defines the day succeeding that of our Lord's death with still greater precision by adding ἡ τις ἐστι μετὰ τὴν παρασκευὴν [*hētis estī meta tēn paraskeuēn*] (Matt. 27: 62); and describes the hour of the day of resurrection when the women were hastening to the sepulcher, as τῆ ἐπιφωσκούσῃ εἰς μίαν σαββάτων [*tē epifōskousē eis mian sabbatōn*]. Matt. 28: 1. John, too, agrees with the Synoptists. He also places the day of crucifixion on a παρασκευή [*paraskeuē*] (John 19: 31, 42), which is followed by a Sabbath (v. 31), and it is on Sunday morning that Mary Magdalene visits the grave of him who had risen (John 20: 1). All four evangelists therefore agree in naming Friday, or the παρασκευή [*paraskeuē*], as the day of our Lord's death.—"A Chronological Synopsis of the Four Gospels," Karl Wieseler, pp. 308, 309, translated by Rev. Edmund Venables, M. A. Cambridge: Deighton, Bell & Co., 1864.

Jesus Christ, RESURRECTION, PURPOSE OF THE RECORD IN THE GOSPELS.— Thus we see that to prove the fact of the resurrection by citing all possible witnesses, was by no means the chief end of the evangelists. His resurrection was the beginning of a new and higher stage of the Lord's redemptive work, and it was essential that his disciples, and especially his apostles, should be convinced of this by his personal manifestations to them, and thus be prepared to be his witnesses (Acts 10: 41; 13: 31), whose testimony the world should believe. But the object of the evangelists was to show, each from his own point of view, how the Lord first by repeated revelations of himself brought the apostles to such faith in him as risen, that he could instruct them during the forty days of his stay on earth, and carry on his new work by them after his departure.

We are not, then, to expect in the evangelists any full and orderly statement of the manifestations of the Risen One, as proofs of his resurrection. No one of them designs to give anything like a complete summary of the evidence to establish it. Of course, every appearance mentioned is a proof; every one who saw him became a witness. But the purpose of their narratives is not only to show the fact of his resurrection, but also what means he employed to assure them that he had risen in true though glorified manhood, the gradual growth of their faith, and the nature of the work he commissioned his church to do.—"The Life of Our Lord upon the Earth," Samuel J. Andrews, pp. 592, 593. New York: Charles Scribner's Sons, 1891.

Jesus Christ, PERIOD BETWEEN RESURRECTION AND ASCENSION OF.— The forty days, or five weeks and five days, beginning Easter Sunday, April 9, and ending Thursday, May 18, may be divided into three periods: 1. That in Judea from Easter Sunday to the departure into Galilee; 2. That in Galilee; 3. That after the return to Jerusalem to the ascension.

During the first period, from Easter Sunday till the Sunday following inclusive, there were six appearances, five on Easter Sunday:

(a) to Mary Magdalene; (b) to the other women; (c) to the two at Emmaus; (d) to Peter; (e) to the eleven; on the next Sunday (f) to the eleven. That the Lord may have appeared to his mother on Easter day or during the week, is probable, but not recorded.

During the second period, after the arrival in Galilee, there were two, probably three, recorded appearances: (a) to the seven at the Sea of Tiberias; (b) to the five hundred, the eleven being present; (c) to James.

During the third period, after the return to Jerusalem to the ascension — some two days — there were two appearances: (a) to the apostles first assembling somewhere in the city; (b) to them in the city to lead them out to Bethany.

The length of each of these periods can only approximately be given: 1. In Jerusalem, and including time of journey to Galilee, twelve days; 2. In Galilee, twenty-three days; 3. Journey from Galilee to Jerusalem and in the city, five days.—“*The Life of Our Lord upon the Earth*,” Samuel J. Andrews, pp. 637, 638. New York: Charles Scribner's Sons, 1891.

Jesus Christ, THE GIFT OF THE HOLY SPIRIT A WITNESS TO.—The body of the New Testament writings, but peculiarly the epistles of St. Paul, both from their manifest character and their known origin, afford irresistible and conclusive evidence to the operation of a new principle in the world to which there is no parallel in secular literature. This principle openly declared itself as the influence of the Holy Spirit. As to its novelty there can be no doubt, for the only instance of a similar agency at work, and this is but a partial parallel, is to be found in the Scriptures of the Old Testament. As to its tendency, also, there can be no doubt, unless we are prepared to assert that the moral tendency of the Pauline writings is pernicious, and the principles inculcated bad. As to its origin, therefore, there can alone be any doubt, whether it was righteous and true, or whether it was virtually unrighteous because inherently and radically false. And this is practically determined by the former consideration, for “by their fruits ye shall know them.”

But further, this gift of the Holy Spirit, which was continually appealed to and claimed by the first preachers of the gospel, and implied and evidenced in the early Christian correspondence of St. Paul, was ever promised and bestowed in confirmation of the truth which was embraced when Jesus was acknowledged as the Christ. As a matter of fact, there is no evidence of a principle at work analogous to that of which the writings of the New Testament, regarded merely as writings, are the abiding monument, outside the limits of the early Christian society. This is simply a question of literature, and not at all an assertion of dogma. “These are written that ye might believe,” may fairly and conclusively be taken as the motto of the New Testament Scriptures. We do not assume inspiration in order to exalt those scriptures; but we take those scriptures as they are, and deduce from their existence and their highly exceptional phenomena, the necessary postulate of a special and unique inspiration. As a matter of fact, the confession of the name of Jesus as the Christ was followed by results new and unparalleled in the history of the world. If the Gospels and the Acts were lost to us, the measure of those results would be preserved imperishably in the known and undoubted epistles of St. Paul. As they could not have been written but for the conviction and confession that Jesus was the Christ, so neither are the phenomena they present and imply to be accounted for on the supposition that Jesus was not the Christ: on the

supposition, that is, either that the facts which proved him to be the Christ were fallacious and unreal, or that there was something essentially hollow and unsound in the conception of that office, and those hopes which he was declared to have fulfilled. For Jesus was proclaimed as the Christ, not to the Jews only, but to the Gentiles also. Jesus was accepted as the Christ, not by the Jews only who believed, but by the Gentiles also.

There is therefore, in the Christ-office of Jesus, that which is alike independent of nationality and of time. We, in the present day, cannot afford to surrender the claim advanced for Jesus to be the Christ, for, in so doing, we shall renounce our title to the name of Christian. It was to the validity of this claim, no less than to the historic reality of the person advancing and fulfilling it, that the gift of the Holy Ghost was promised and bestowed as an attesting witness. His testimony would have been invalidated, and God, in the language of St. John, have been made a liar, had there been any flaw in the cardinal facts of the life of Jesus, or in the reality of that office which he claimed to fill.

And thus, lastly, the fact of Jesus being the Christ, which is witnessed to by the historic gift of the Holy Ghost, which alone will enable us adequately and satisfactorily to account for the essential and characteristic features of the earliest Christian literature, as we find them in the writings of St. Paul, becomes the effectual and conclusive seal of the substantial and essential truth of the Old Testament Scriptures as a whole. There was a hope embodied in those Scriptures, which was not of man's discovery or conception, which was divinely inspired, and based on a promise which was God-given. It was a hope which grew brighter and brighter as the time of its fulfilment drew near. It was a hope of which we can clearly trace the development, and yet a hope to which, neither in its origin nor in its development, can we assign a sufficient natural cause. It has never been given to any nation but one to indulge instinctively an irrepressible hope like that of the Messiah, which the progress of the ages has fulfilled. It has never been given to any literature but one to express this hope in a thousand forms, unconsciously to conceive, to nurture, and to develop it, in manifold parts and in divers manners, till it became a substantial and consistent whole, and to leave this expression for centuries as an heirloom to mankind, the significance and preciousness of which time alone would declare and history conclusively reveal.

But to this nation and to this literature it was given. The national mind of Israel was pregnant with a mighty thought, a thought which we cannot fail to detect from the earliest to the latest monuments of its literature. As it was impossible that this thought should be self-originated, we can only recognize it as the fruit of the nation's exceptional nearness and dearness to God, the offspring of God's covenant and union with the nation; and when the life of Jesus could be looked back upon and regarded as a whole, then it was found, and not before, that that life was the fullest and the complete realization of the mighty thought. When he was recognized as the man-child whom Zion travailed to bring forth, the fulness of the hope which, for long ages, patriarchs, prophets, and poets had cherished, and the law itself had foreshadowed and symbolized,—when he was accepted as the Christ and the Prophet that should come into the world, then it was seen that the hope of the fathers was not a dream, and that he who had spoken by the prophets was none other than the Holy Spirit of truth.—“*The Religion of the Christ.*” Rev. Stanley Leathes, M. A., pp. 306-310. New York: Pott, Young & Co., 1874.

Jesus Christ, TWO NATURES OF.—Along with more indefinite and general expressions concerning the higher nature of Jesus, the elevation of his doctrine and person, and his Messianic character, we find, even in the primitive church, allusions to the intimate union between the divine and the human in his person. But the relation in which they stand to each other is not exactly defined, nor is the part which each takes in the formation of his personality sharply or philosophically determined. The earlier Fathers endeavored, on the one hand, to avoid the low views of the Ebionites and Artemonites (Alogi), who considered Jesus as only the son of Joseph and Mary (while the more moderate Nazarenes, in accordance with the Catholic confession, admitted a supernatural conception). On the other hand, they combated still more decidedly the tendency of the Docetæ, who rejected the true humanity of Christ. They also opposed the opinion (held by Cerinthus and Basilides) that the Logos (Christ) had descended upon the man Jesus at his baptism, according to which the divine and human are united only in an external, mechanical way; and the still more fanciful motions of Marcion, according to which Christ appeared as *Deus ex machina*; and lastly, the view of Valentinus (also docetic), who admitted that Christ was born of Mary, but maintained that he made use of her only as of a channel, by which he might be introduced into this finite life.—“*A History of Christian Doctrines*,” Dr. K. R. Hagenbach, Vol. I, p. 239. Edinburgh: T. & T. Clark, 1880.

Jesus Christ, THE CENTER OF DOCTRINE.—We cannot, therefore, separate Christ's doctrine from his person. For the peculiar and harmonious relation in which Christ, as the Son of God, stood to his heavenly Father, the decision with which he bore witness to this relationship, and the spiritual and moral renovation which were to flow from himself, as the Saviour, unto mankind, form the kernel and center of his doctrine. It has not essentially the character of a system made up of certain definitive notions, but it is a fact in the religious and moral sphere, the joyful news (*εὐαγγέλιον, κήρυγμα* [*euangelion, kērugma*]) of which was to be proclaimed to all men for their salvation, on condition of faith, and a willingness to repent and obey in newness of life. Jesus is not the author of a dogmatic theology, but the author and finisher of faith (Heb. 12: 2); not the founder of a school, but in the most exalted sense the founder of a religion and of the church. Hence he did not propound dogmas dressed in a scientific garb, but he taught the divine word in a simply human and popular manner, for the most part in parables and proverbs.—*Id.* p. 51.

Jesus Christ, DIVINITY AND HUMANITY OF.—Though the promised Messiah was to be a divine person, a powerful conqueror, and a glorious king, and to bring to man the most blessed tidings of divine mercy, and be a minister of healing to the sick, comfort to the afflicted, and deliverance to the oppressed, he was also to be poor and despised, oppressed and persecuted by man, “a man of sorrows and acquainted with grief,” subjected to every species of ignominy and reproach, and at last wounded, and bruised, and cut off out of the land of the living. Isaiah 53; Psalm 22; Isa. 50: 6.

No human eye could have foreseen a character compounded of such apparent contradictions, a Being in whom such seemingly irreconcilable characteristics should all meet.

Are these characteristics, then, also to be found in the person of Jesus of Nazareth? We have only to consult the records, not merely

of the apostolic writings, but of his enemies, to find abundant evidence on this point.

Behold the helpless infant lying, as the offspring of parents in the lowest grade of society, in a manger at Bethlehem. Could there be a condition of more abject poverty and weakness? True, the star pointed down upon him from above as the King of the Jews; the wise men from the East traveled from their far country to worship him, and pour out before him their offerings of frankincense and gold; and the angels proclaimed his advent to the shepherds, as bringing glory to God in the highest, peace on earth, and good will to men; but, nevertheless, he had but a manger for his cradle, lying among the poorest of the poor, as a helpless child, dependent upon a mother's care.

The world heeded him not. They were paying their court to the great, the noble, and the wealthy. His own highly favored people, whose cherished oracles clearly proclaimed all the circumstances of his advent, looked upon him with disdain. The heathen poets, whom the faint gleam of ancient traditions, founded, no doubt, on the testimonies of the inspired prophets, had enabled to anticipate the advent at this very period of a great deliverer and restorer of peace to the world, pointed to the Roman emperor, as clearly fulfilling the predictions which had been so long the hope of the world. By none other, in the eyes of the world, could these prophetic announcements be fulfilled but by him at whose will, apparently, peace reigned throughout the earth, and whose throne was supported by all the earthly elements of glory, majesty, and power. The nations of the earth had been subdued by him into a state of submission, and at his fiat, apparently, peace reigned. But was this the consequence of his will? No; the word of prophecy had foretold that such should be the state of the world when the Messiah appeared. The true Deliverer, the true Prince of Peace, was the humble and despised babe in the manger at Bethlehem. Time has borne its witness, and will bear more abundant witness, to this fact.

Ah! how little do we know of the true character even of the scenes in which we live, and the events that are happening around us; how little can the human mind fathom the divine counsels, or recognize, before the issue, the operations by which they are accomplished!

View Him again wandering in the streets and mountains in and about Jerusalem, "not having where to lay his head." True, at this very time he gave sight to the blind; and one word from him calmed the stormy sea; with authority and power he commanded the unclean spirits, and they came out; and his summons brought back the departed spirit, in a moment, to its former moldering tabernacle in the flesh. Glorified in the mount of transfiguration, so as to dazzle the eyes of his disciples by the splendor of his appearance, he had the testimony from above, "This is my beloved Son, in whom I am well pleased." But from that same mount he descended to wander as a very outcast from society. Matt. 17: 2-5; Mark 9: 7; Luke 9: 35.

As the prophetic psalmist had foretold, he was "a stranger even unto his brethren, and an alien unto his mother's children" (Ps. 69: 8), for, as St. John tells us, "neither did his brethren believe in him." John 7: 5.

View him finally as he wept tears of blood in the garden of Gethsemane; as he went a prisoner, deserted even by his disciples, to the judgment hall; as he gave his back to the scourge and his head to the crown of thorns; as he was nailed to the cross, and yielded up his life amid all the external signs of abject helplessness.

True, even in that hour of apparent weakness he claimed power to obtain legions of angels for his defense (Matt. 26: 53); he healed with

a touch one of his captors (Luke 22: 51); he forewarned his judge that he would see him hereafter "sitting on the right hand of power and coming in the clouds of heaven" (Matt. 26: 64); and when he yielded up his spirit on the cross, such were the signs that accompanied that event, that even the Roman centurion and his companions "feared greatly, saying, Truly, this was the Son of God." Matt. 27: 54.

But nevertheless his outward condition is only that of a man of sorrows, given over to the will of his enemies, deserted apparently both by God and man.

His disciples, staggered at the apparent discrepancy between this scene of humiliation and suffering and the triumphs to which their eager hopes had led them to look forward, were ready to bewail the failure of all their expectations. "We trusted," they said, "that it had been he which should have redeemed Israel" (Luke 24: 21), but now all hope of this seemed to them to be gone.

But herein, as they were soon taught, was the fulfilment of the divine predictions in the person of Jesus of Nazareth most conspicuously manifested. "Ought not Christ," they were reminded, "to have suffered these things, and to enter into his glory?" and they were referred to the predictions of Moses and all the prophets as showing that all that had recently happened at Jerusalem had been clearly foretold. Luke 24: 26, 27, 44-46.

We see, then, that in all these various points the person and character of him to whom we look as our Saviour correspond with the predictions of the Old Testament prophets respecting the Messiah, the divine Deliverer, who, in God's appointed time, was to come into the world. In the person of Jesus of Nazareth, God, in the language of our text, has "raised up a horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets which have been since the world began;" for, let us remember, that, as holy Simeon testified at his advent, he is "a light to lighten the Gentiles," as well as "the glory of his people Israel." Luke 2: 32.

What is the conclusion, then, which we draw from all this evidence that Jesus of Nazareth was the subject of one continued chain of prophecy from the beginning of the world, and that the nature of his person and work was accurately described by the prophets many centuries before his advent? Reason requires us to bow the knee before him, in humble submission to his authority, and thankful recognition of him in the character he claims to bear, and the offices he came to fulfil. With Thomas we are compelled to exclaim, "My Lord and my God." John 20: 28.—"*Fulfilled Prophecy*," Rev. W. Goode, D. D., F. S. A., pp. 146-149. London: James Nisbet & Co., 1891.

Jesus Christ, REVOLUTION PRODUCED BY.—Certainly, no revolution that has ever taken place in society can be compared to that which has been produced by the words of Jesus Christ. Those words met a want, a deep want, in the spirit of man. They placed in the clear sunlight of truth a solution of those profound problems and enigmas, in relation to man and his destiny, about which the philosophers only disputed. They more than confirmed every timid hope which the wisest and best of men had cherished.

He pointed men to a Father in heaven, to the mansions of rest which he would prepare. He "brought life and immortality to light."

He erected a perfect standard of morals, and insisted upon love to God and love to man, and he stood before men in the glorious light of his own perfect example.

He spoke, and that spiritual slumber of the race which seemed the

image of death was broken up, and a movement commenced in the moral elements that has not ceased from that day to this, and never will cease.

Those who were mourning heard his voice, and were comforted; those who were weary and heavy laden heard it, and found rest unto their souls.

It stirred up feelings, both of opposition and of love, deeper than those of natural affection. It therefore set the son against the father, and the father against the son, and caused a man's foes to be they of his own household.

Having no affinity with any of the prevalent forms of idolatry and corruption, and making no compromise with them, it turned the world upside down wherever it came. Before it, the heathen oracles were dumb, and the fires upon their altars went out.

It acted as an invisible and secret force on society, communing with men upon their beds by night, dissuading them from wickedness, seconding the voice of conscience, giving both distinctness and energy to its tones, now whispering, and now speaking with a voice that made the stoutest tremble, of righteousness, temperance, and of a judgment to come.

It opened heaven, and spoke to the ear of hope.

It uncovered that world, "where their worm dieth not, and the fire is not quenched."

It was stern in its rebukes of every sin, and encouraged everything that was "pure, and lovely, and of good report."

Being addressed to man universally, without regard to his condition or his nation, it paid little regard to differences of language or habits, or the boundaries of states.

Persecution was aroused; it kindled its fires, it brought forth its wild beasts. Blood flowed like water, but the blood of the martyrs was the seed of the church. No external force could avail against a power like this. The word was spoken, and it could not be recalled. The hand of God had made a new adjustment in the movement of the moral world, and the hand of man could not put it back. No other revolution has ever been so extensive or so radical.

Moving on directly to the accomplishment of its own more immediate and higher objects, the voice of Christ has incidentally caused, not only moral, but social and civil revolutions.

It has banished idolatry and polytheism, with their inseparable degradations, and pollutions, and cruelty. Human sacrifices, offered by our own ancestors, by the Greeks, and Romans, and Carthaginians, and the ancient worshipers of Baal and Moloch,—offered now in the islands of the Pacific, and in India, and in Africa,—cease at once where Christianity comes. It was before its light had visited this continent, that seventy thousand human beings were sacrificed at the consecration of a single temple.

It has banished the ancient games, in which men slew each other, and were exposed to the fury of wild beasts, for the amusement of the people.

It has banished slavery, once so prevalent, from Europe, and from a large portion of this continent.

To a great extent it has put an end to the exposure of infants.

It has elevated woman, and given her the place in society which God designed she should occupy.

By putting an end to polygamy and to frequent divorces, it has provided for the cultivation of the domestic and natural affections, for the proper training of children, and for all the unspeakable blessings connected with the purity and peace, and mutual love and confidence, of Christian families.

It has so elevated the general standard of morality, that unnatural crimes, and the grosser forms of sensuality, which once appeared openly, and were practised and defended by philosophers, now shrink away and hide themselves in the darkness.

It has diminished the frequency of wars, and mitigated their horrors.

It has introduced the principle of general benevolence, unknown before, and led men to be willing to labor, and suffer, and give their property, for the good of those whom they have never seen, and never expect to see in this life.

It has led men to labor for the welfare of the soul, and, in connection with such labors, to provide for the sufferings and for the physical wants of the poor; and it is found that these two go hand in hand, and cannot be separated.

If there be here and there a mistaken zealot, or a pharisaical professor of Christianity, who would seem to be zealous for the spiritual wants of men, and yet would say to the hungry and the naked, Be ye clothed and be ye fed,—at the same time giving them nothing to supply their wants,—it is also found, not only that the truest regard for the present well-being of man must manifest itself through a regard for his spiritual wants, but also that, when a regard to those wants ceases, the lower charity which cares for the body will decay with it. When the tree begins to die at the top, where the juices are elaborated that nourish it, it will die down. Christianity alone has built hospitals for the sick and for the insane, and almshouses, and houses of refuge, and provided for the instruction and reformation of those confined as criminals. Was there ever anything in a heathen land like what is to be seen at South Boston? What book is it that the blind are taught to read? If there had been no Bible, and no such estimate of the worth of man as that contains, can any one believe that the great work of printing for the blind would have been performed? or that the deaf and dumb would have been so provided for? When I recently saw those blind children so instructed, and heard them sing; when I saw thoughts and feelings chasing each other like light and shade over the speaking countenance of Laura Bridgman, deaf and dumb and blind, I could not but feel, though the ordinary fountains of knowledge were still sealed up, yet that in a high sense it might be said to them and to her, as Peter said to Eneas, “Jesus Christ maketh thee whole.”

Present Effects.—And what Christianity has hitherto done, it is now doing. It is to some extent embodying its force in missionary operations, and it has lost none of its original power. Men are found ready to take their lives in their hands, to forsake their country and friends and children, and go among the heathen, for the love of Jesus; and it is found that the same simple preaching of the cross that was mighty of old to the pulling down of strongholds, is still accompanied with a divine power; and nations of idolaters, savages, cannibals, infanticides, are seen coming up out of the night of paganism, and taking their place among civilized and literary and Christian nations.—“*Evidences of Christianity*,” Mark Hopkins, D. D., pp. 347-351. Boston: T. R. Marvin & Son, 1874.

Jews, CONDITION OF. IN BABYLON.—When Cyrus issues his decree giving them permission to return to the land of their fathers, these sons of the captives do not present the appearance of bondmen just escaping from their chains. They are men capable of patriotism, and of every high and noble feeling. They have prospered even in their captive state, and much more in the circumstances of their emergence from it.

It is a delightful picture that is sketched by the prophet Isaiah, where he presents the daughter of Zion as lifting up her eyes like one awaking from a dream, and saying in her heart, "Who hath begotten me these, seeing I have lost my children and am desolate; a captive and removing to and fro; and who hath brought up these? Behold I was left alone; these, where had they been?" It was the first generation of the captives,—those who felt the strong tie of home and native land from which they had been torn away,—that "hanged their harps on the willows by the rivers of Babylon, and wept as they remembered Zion." Their children knew no other home but the land in which they were born, except as the religious instruction, and the history with which they were made familiar, and nursery hymns, brought the past and the distant to their minds. With many in the second and third generation even this impression was deep and strong enough to create a yearning for the Holy Land and the temple service. As a religious feeling it never died out till the temple was finally destroyed by the Romans. As a sentiment it is living still, as is attested by the wailing-place of the Jews which is kept in weekly remembrance. When the strength of this feeling was put to the test by the several appeals that were made in the times of Zerubbabel and Ezra, there were many thousands to respond, and their caravans were as armies of the ransomed of the Lord. But there was a larger number whose engagements and interests had already become a tie of sufficient strength to hold them to a permanent home in other lands. It has been estimated that those who returned to Palestine in connection with the three above-mentioned rallies were to those who preferred to remain in their scattered and distant homes about in the proportion of one to six.

When we come to inquire into the condition of this larger portion outside of Palestine, as regards their outward prosperity, and their intellectual, moral, and spiritual state, there are some points that may be easily established. We should infer from the whole subsequent history of the Hebrew nation that they were prompt to discover every opportunity to rise above poverty and want, and to find in every employment that was open to them an avenue to sure and steady gain. It has been the story of Jacob and Laban, over and over again, through all the ages, and all over the world. What we might regard as thus inferentially certain in the time of Xerxes is very clearly shown by the stipulation of Haman, in which he engaged to pay into the king's treasury a large sum of money to be derived from the confiscated estates of the Jews. Doubtless he understood the case well enough to be sure that he could pay the ten thousand talents, and yet be a large gainer by the transaction. The same thing could be shown from the testimony of the post-exilic prophets, and their numerous complaints of the tendency on the part of their brethren to overdo in their zeal for commercial thrift. As it was with the returned exiles, so it was with those who did not return. In this matter of unflinching industry and shrewd bargaining the Jews of that day are proved to have been true to the national instinct and history, and their condition, of course, became, as Haman saw it, one of growing prosperity.—"*The Book of Esther, A New Translation*," edited by Rev. John W. Haley, M. A., pp. 130-132. Andover: Warren F. Draper, 1885.

Josiah, AT MEGIDDO.—As the power of Assyria had dwindled, the power of Egypt had increased. The Egyptian kings began to dream again of an Asiatic empire, such as they had once held in days long gone by, and their first efforts were directed toward securing afresh the cities of the Philistines. Gaza and Ashdod were captured after a

long siege; Cyprus became an Egyptian province, and Pharaoh Necho, whose Phœnician fleet had circumnavigated Africa, set about the task of conquering Asia.

Josiah was now on the throne of Judah. He still called himself a vassal of Assyria, and could not but see with alarm the rise of a new enemy, just as the old one had ceased to be formidable. In the name of his suzerain, therefore, he attempted to bar the advance of Necho; the two armies of Egypt and Judah met on the plain of Megiddo, where the battle ended in the death of the Jewish king and the slaughter of the flower of the Jewish soldiery. The death of Josiah proved an irremediable disaster to the Jewish state. He left behind him a family torn by jealousies and supported by rival factions, a people hostile to the religious reforms he had carried through, and an army which had lost both its leader and its veterans. From henceforth Judah was no longer able to defend itself from an invader, whether Egyptian or Babylonian; and even the strong walls of Jerusalem no longer proved a defense in days when the method of warfare had changed, and a victorious army was content to sit down for years before a fortress until its defenders had been starved out.

Necho's triumph, however, was short-lived. Three years after the battle of Megiddo (B. C. 606), he had to meet the Babylonian army, under its young general Nebuchadrezzar, the son of Nabopolassar, at the ford of the Euphrates, which was protected by the old Hittite city of Carchemish. Nabopolassar was now independent king of Babylonia, and his son had given evidence of great military capacities. He had disputed with the Median kingdom of Ekbatana the possession of Mesopotamia; and though the ruins of Nineveh and other Assyrian cities on the eastern bank of the Tigris continued to remain in the hands of the Median ruler, as well as the high road which led across northern Mesopotamia into Asia Minor, and passed through the patriarchal city of Haran, he had secured for his father the southern regions inclosed between the Tigris and the Euphrates. The battle of Carchemish finally decided who should be the master of Western Asia. The Egyptian forces were completely shattered, and Necho retreated with the wreck of his army to his ancestral kingdom. Judah and the countries which adjoined it passed under the yoke of Babylonia.—*Fresh Light from the Ancient Monuments*, A. H. Sayce, M. A., pp. 129, 130. London: The Religious Tract Society, 1890.

Jubilee, YEAR OF.—The jubilee was a more solemn sabbatical year, held every seventh sabbatical year, that is, at the end of every forty-nine years, or the fiftieth current year. Lev. 25: 8-10. Concerning the etymology of the Hebrew word *jobel* (whence our *jubilee* is derived) learned men are by no means agreed; the most probable of these conflicting opinions is that of Calmet, who deduces it from the Hebrew verb *hobil*, to recall, or bring back; because estates, etc., that had been alienated were then brought back to their original owners. Such appears to have been the meaning of the word, as understood by the Septuagint translators, who render the Hebrew word *jobel* by ἀφεσις [*aphesis*], *remission*, and by Josephus, who says that it signified liberty.

This festival commenced on the tenth day of the month Tisri, in the evening of the day of atonement (Lev. 25: 9), a time, Bishop Patrick remarks, peculiarly well chosen, as the Jews would be better disposed to forgive their brethren their debts when they had been imploring pardon of God for their own transgressions. It was proclaimed by the sound of trumpet throughout the whole land, on the great day of atonement. All debts were to be canceled; all slaves or captives were to be released. Even those who had voluntarily relinquished their freedom at the end of their six years' service, and whose ears had been

bored in token of their perpetual servitude, were to be liberated at the jubilee; for then they were to "proclaim liberty throughout all the land, unto all the inhabitants thereof." Lev. 25:10. Further, in this year all estates that had been sold, reverted to their original proprietors, or to the families to which they had originally belonged. This provision was made, that no family should be totally ruined, and doomed to perpetual poverty; for the family estate could not be alienated for a longer period than fifty years. The value and purchase money of estates therefore diminished in proportion to the near approach of the jubilee. Lev. 25:15. From this privilege, however, houses in walled towns were excepted: these were to be redeemed within a year, otherwise they belonged to the purchaser, notwithstanding the jubilee. Verse 30. During this year, as well as in the sabbatical year, the ground also had its rest, and was not cultivated.—"*An Introduction to the Critical Study and Knowledge of the Holy Scriptures*," Thomas Hartwell Horne, B. D., Vol. III, p. 321. London: T. Cadell, 1839.

Judges, SERVITUDES UNDER.—

1486. The first servitude, Chushan Rishathaim of Mesopotamia, 8 years. Judges 3: 8.
1478. The first judge, Othniel s. of Kenaz. Verse 9. The land had rest 40 years. Verse 11.
1438. The second servitude, Eglon of Moab, 18 years. Verse 14.
1420. The second judge, Ehud. Verse 16. Rest, 80 years, during which time, after the death of Ehud, the third judge was Shamgar.
1340. The third servitude, Jabin of Canaan, 20 years. Chap. 4: 3.
1320. The fourth judge, Barak, 40 years. Chap. 5: 31.
1280. The fourth servitude, the Midianites, 7 years. Chap. 6: 1.
1273. The fifth judge, Gideon, 40 years. Chap. 8: 28.
1233. Abimelech reigns 3 years. Chap. 9: 22.
1230. The sixth judge, Tola, 23 years. Chap. 10: 2.
1207. The seventh judge, Jair, 22 years. Verse 3.
1185. The fifth servitude, Philistines and Ammonites, 18 years. Verse 7.
1167. The eighth judge, Jephthah, 6 years. Chap. 12: 7.
1161. The ninth judge, Ibzan, 7 years. Verse 9.
- [1157. Eli, high priest, 40 years.]
1154. The tenth judge, Elon, 10 years. Verse 11.
1144. The eleventh judge, Abdon, 8 years. Verse 14.
1136. The sixth servitude, Philistines, 40 years. Chap. 13:1.
- The twelfth judge, Samson, 20 years. Chap. 15: 20.
- "*Chronology of the Holy Scriptures*." Henry Browne, M. A., pp. 280, 281. London: John W. Parker, 1844.

Judges, SIX INVASIONS IN.—The book of Judges is so named because it records the exploits of some of those great men. It makes us more or less acquainted with twelve of these judges: 1. Othniel, of the tribe of Judah; 2. Ehud, Benjamite; 3. Deborah, a prophetess, who was assisted by Barak; 4. Gideon, of Manasseh; 5. Abimelech, his son; 6. Tola, of Issachar; 7. Jair, of Gilead; 8. Jephthah, also of Gilead; 9. Ibzan, of Bethlehem; 10. Elon, of Zebulun; 11. Abdon, a Pirathonite; and 12. Samson, of Dan. The office of Samuel was so unlike that of the military judges, that he can hardly be classed among them.

The Six Invasions.—Of several of these judges little or nothing is told us beyond the fact that they judged Israel for a certain number of years. The military judges of greatest eminence were Othniel, Ehud, Deborah (with Barak), Gideon, Jephthah, and Samson. Each of these achieved a great deliverance for his country from a particular enemy,—

Othniel, from the Mesopotamians; Ehud, from the Moabites; Deborah and Barak, from the Canaanites; Gideon, from the Midianites and Amalakitcs; Jephthah, from the Ammonites; and Samson, from the Philistines. It must not be supposed that each of these different enemies brought the whole country under their dominion. Sometimes, indeed, they did; but on other occasions it was only the part of Palestine that lay nearest to their respective territories that suffered from their attacks. The Mesopotamians, the Moabites, the Midianites, and the Ammonites would make their attack on the eastern border, and would, therefore, be most troublesome to the tribes east of the Jordan; the Canaanites would give most annoyance on the north, and the Philistines on the southwest.

Insecurity of the Eastern Tribes.— It thus appears that, though the territories on which Reuben, Gad, and the half tribe of Manasseh had set their hearts, were remarkably fertile and beautiful, they were very insecure; and often, no doubt, these tribes must have felt that it would have been wiser for them to have gone with their brethren, and to have had the Jordan and its deep valley between them and their Eastern foes. Apostasy from the true faith seems to have broken out oftener among them than among the other tribes, owing to their proximity to so many idolatrous neighbors. For this reason they suffered heavier chastisements, and they were the first to go into captivity.—“*A Manual of Bible History*,” Rev. William G. Blaikie, D. D., LL. D., pp. 194, 195. London: T. Nelson & Sons, 1906.

Judges, SCHEME OF.—

Judge	Tribe	Enemy	Oppression	Rest	Judgeship
1. Othniel	Judah	Mesopotamians	..8..	..40..	.....
2. Ehud	Benjamin	Moabites . . . . .	..18..	..80..	.....
3. Shamgar	Judah(?)	Philistines . . . . .	.....	.....	.....
4. Deborah	Ephraim	Canaanites . . . . .	..20..	..40..	.....
Barak	Naphtali . . . . .	.....	.....	.....	.....
5. Gideon	W. Manasseh	Midianites . . . . .	..7..	..40..	.....
6. Abimelech	W. Manasseh . . . . .	.....	.....	.....	..3..
7. Tola	Issachar . . . . .	.....	.....	.....	..23..
8. Jair	E. Manasseh . . . . .	.....	.....	.....	..22..
9. Jephthah	Gad	Ammonites . . . . .	..18..	.....	..6..
10. Ibzan	Zebulun(?) . . . . .	.....	.....	.....	..7..
11. Elon	Zebulun . . . . .	.....	.....	.....	..10..
12. Abdon	Ephraim(?) . . . . .	.....	.....	.....	..8..
13. Eli	Levi	Philistines . . . . .	.....	.....	..40..
14. Samson	Dan	Philistines . . . . .	.....	.....	..20..
15. Samuel	Levi	Philistines . . . . .	.....	.....	.....

—“*Syllabus for Old Testament Study*,” John R. Sampey, D. D., LL. D., p. 60. Louisville, Ky.: Baptist World Publishing Co., 1908.

Kadesh-Barnea, LOCATION OF.— The very earliest mention of this place is in a connection which would seem to put it in the heart of the Azâzimeh mountain tract, at some point eastward of Jebel Muwaylih and of Wady Aboo Retemât, near which all the great highways of the desert come together in a common trunk; and every subsequent mention of the place either points directly to the same locality, or is conformable to it.—“*Kadesh-Barnea*,” H. Clay Trumbull, D. D., p. 155. New York: Charles Scribner’s Sons, 1884.

In view of all the facts before us, there are certain conclusions which must be admitted as fair, if not recognized as inevitable:

1. The site of Kadesh-Barnea seems identified at 'Ayn Qadees. Every requirement of the Bible narrative, and every condition insisted on by the critics as essential to the identification, are met in this place. Every objection, also, that has been raised against this identification, is found to have no force in the light of close examination.

2. This identification, with its linkings, necessitates the reshaping of much of the geography of the southern border of Palestine and the neighboring regions, as indicated in the maps, cyclopedias, commentaries, and guidebooks, now in common use. For example, as the westernmost limit of Edom is not indicated in the Bible except by its relation to Kadesh-Barnea, that limit now passes from an unknown to a known quantity, by the fixing of a site which is described as just beyond it. So, also, the traditional Mount Hor must be recognized as an impossible Mount Hor; and the central and northern 'Arabah must no longer be counted a main camping-ground of the Israelites in their wanderings.

3. It is clearer than ever that many of the supposed confusions of geographical data in the Pentateuch, are the results of later error concerning the region in question. And there is even stronger reason than before for believing that Moses and Hobab were more familiar with the desert of Sinai and the Negeb border of Canaan, than the wisest of the destructive critics of today.—“*Kadesh-Barnea*,” *H. Clay Trumbull, D. D., p. 320. New York: Charles Scribner's Sons, 1884.*

Kadesh-Barnea, IDENTIFICATION OF.—This place, the scene of Miriam's death, was the farthest point which the Israelites reached in their direct road to Canaan; it was also that whence the spies were sent, and where, on their return, the people broke out into murmuring, upon which their strictly penal term of wandering began. Num. 13: 3, 26; 14: 29-33; 20: 1; Deut. 2: 14. It is probable that the term “Kadesh,” though applied to signify a “city,” yet had also a wider application to a region in which Kadesh-meribah certainly, and Kadesh-Barnea probably, indicates a precise spot. In Genesis 14: 7, Kadesh is identified with En-mishpat, the “fountain of judgment.” It has been supposed, from Numbers 13: 21, 26, and Numbers 20, that there were two places of the name of Kadesh, one in the wilderness of Paran and the other in that of Zin; but it is more probable that only one place is meant, and that Zin is but a part of the great desert of Paran.—“*A Dictionary of the Bible*,” *William Smith, LL. D., p. 332. Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.*

Kadesh-Barnea, IMPORTANCE OF.—This place comes into view as a strategic stronghold in the earliest military campaign of history; at the beginning—in the time of the Father of the faithful—of the yet progressing struggle of the world powers with the kingdom of God on earth. It looms up as the objective point of the Israelites in their movement from Sinai to the Promised Land. It is the place of their testing, of their failure, of their judging, and of their dispersion. It is their rallying center for the forty years of their wandering, and the place of their reassembling for their final move into the land of their longings. It is the scene of repeated and varied displays of God's power and of his people's faithlessness. And finally it is the hinge and pivot of the southern boundary of the Holy Land in history, and of the Holy Land in prophecy. [p. 15] . . .

In the history of the Israelitish wanderings, Kadesh-Barnea stands over against Sinai in interest and importance. Even Sinai takes a minor place when the element of time is considered; for the Israelites were at the latter point less than a year, while Kadesh-Barnea seems to have been their headquarters, or chief rallying place, during a space of more than thirty-seven years.

When the unorganized throng of Israelites, which had been hurried out from the bondage of Egypt into the lawless freedom of the desert, had become a compact nation, with its divinely given government and rulers, and its experiences of discipline, the divine command was given for the departure of the mighty host of that nation, from the forming-school of Sinai, across the desert to the sacred rendezvous of Kadesh, the divinely chosen camping ground and sanctuary, on the borders of the Promised Land. "The Lord our God spake unto us in Horeb," says Moses, "saying, Ye have dwelt long enough in this mount: turn you, and take your journey, and go to the mount of the Amorites. . . . And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the Way of the Mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-Barnea."

Kadesh-Barnea once reached, and history was there made rapidly, by the people who were yet unready for their inheritance. [pp. 16, 17] — "*Kadesh-Barnea*," *H. Clay Trumbull, D. D., pp. 15-17. New York: Charles Scribner's Sons, 1884.*

Kingdom of God, RELATION OF THE CAPTIVITY TO.—The exile forms a great turning-point in the development of the kingdom of God which he had founded in Israel. With that event the form of the theocracy established at Sinai comes to an end, and then begins the period of the transition to a new form, which was to be established by Christ, and has been actually established by him. The form according to which the people of God constituted an earthly kingdom, taking its place beside the other kingdoms of the nations, was not again restored after the termination of the seventy years of the desolations of Jerusalem and Judah, which had been prophesied by Jeremiah, because the Old Testament theocracy had served its end. God the Lord had, during its continuance, showed daily not only that he was Israel's God, a merciful and gracious God, who was faithful to his covenant toward those who feared him and walked in his commandments and laws, and who could make his people great and glorious, and had power to protect them against all their enemies; but also that he was a mighty and a jealous God, who visits the blasphemers of his holy name according to their iniquity, and is able to fulfil his threatenings no less than his promises. It was necessary that the people of Israel should know by experience that a transgressing of the covenant and a turning away from the service of God does not lead to safety, but hastens onward to ruin; that deliverance from sin, and salvation, life, and happiness can be found only with the Lord, who is rich in grace and in faithfulness, and can only be reached by a humble walking according to his commandments.

The restoration of the Jewish state after the exile was not a re-establishment of the Old Testament kingdom of God. When Cyrus granted liberty to the Jews to return to their own land, and commanded them to rebuild the temple of Jehovah in Jerusalem, only a very small band of captives returned; the greater part remained scattered among the heathen. Even those who went home from Babylon to Canaan were not set free from subjection to the heathen world power, but remained, in the land which the Lord had given to their fathers, servants to it. Though now again the ruined walls of Jerusalem and the cities of Judah were restored, and the temple also was rebuilt, and the offering up of sacrifice renewed, yet the glory of the Lord did not again enter into the new temple, which was also without the ark of the covenant and the mercy-seat, so as to hallow it as the place of his glorious presence among his people. The temple worship among the Jews after the cap-

tivity was without its soul, the real presence of the Lord in the sanctuary; the high priest could no longer go before God's throne of grace in the holy of holies to sprinkle the atoning blood of the sacrifice toward the ark of the covenant, and to accomplish the reconciliation of the congregation with their God, and could no longer find out, by means of the Urim and Thummim, the will of the Lord. [pp. 7-9] . . .

The space of 500 years, from the end of the Babylonish captivity to the appearance of Christ, can be considered as the last period of the old covenant only in so far as in point of time it precedes the foundation of the new covenant; but it was in reality, for that portion of the Jewish people who had returned to Judea, no deliverance from subjection to the power of the heathen, no reintroduction into the kingdom of God, but only a period of transition from the old to the new covenant, during which Israel were prepared for the reception of the Deliverer coming out of Zion. In this respect this period may be compared with the forty, or more accurately, the thirty-eight years of the wanderings of Israel in the Arabian desert. As God did not withdraw all the tokens of his gracious covenant from the race that was doomed to die in the wilderness, but guided them by his pillar of cloud and fire, and gave them manna to eat, so he gave grace to those who had returned from Babylon to Jerusalem to build again the temple and to restore the sacrificial service, whereby they prepared themselves for the appearance of him who should build the true temple, and make an everlasting atonement by the offering up of his life as a sacrifice for the sins of the world.

If the prophets before the captivity, therefore, connect the deliverance of Israel from Babylon and their return to Canaan immediately with the setting up of the kingdom of God in its glory, without giving any indication that between the end of the Babylonish exile and the appearance of the Messiah a long period would intervene, this uniting together of the two events is not to be explained only from the perspective and apotelesmatic character of the prophecy, but has its foundation in the very nature of the thing itself. The prophetic perspective, by virtue of which the inward eye of the seer beholds only the elevated summits of historical events as they unfold themselves, and not the valleys of the common incidents of history which lie between these heights, is indeed peculiar to prophecy in general, and accounts for the circumstance that the prophecies as a rule give no fixed dates, and apotelesmatically bind together the points of history which open the way to the end, with the end itself.

But this formal peculiarity of prophetic contemplation we must not extend to the prejudice of the actual truth of the prophecies. The fact of the uniting together of the future glory of the kingdom of God under the Messiah with the deliverance of Israel from exile, has perfect historical veracity. The banishment of the covenant people from the land of the Lord and their subjection to the heathen, was not only the last of those judgments which God had threatened against his degenerate people, but it also continues till the perverse rebels are exterminated, and the penitents are turned with sincere hearts to God the Lord and are saved through Christ. Consequently the exile was for Israel the last space for repentance which God in his faithfulness to his covenant granted to them. Whoever is not brought by this severe chastisement to repentance and reformation, but continues opposed to the gracious will of God, on him falls the judgment of death; and only they who turn themselves to the Lord, their God and Saviour, will be saved, gathered from among the heathen, brought in within the bonds of the covenant of grace through Christ, and become partakers of the promised

riches of grace in his kingdom. [pp. 9, 10] — “*The Book of the Prophet Daniel*,” C. F. Keil, translated from the German by Rev. M. G. Easton, A. M., Introduction, pp. 7-10. Edinburgh: T. & T. Clark, 1872.

Law. UNIVERSALITY OF MORAL.—The ten commandments, while given primarily to the Hebrews, are of universal application. We shall never get beyond the necessity of knowing and keeping them.—“*Syllabus for Old Testament Study*,” John R. Sampey, D. D., LL. D., p. 51. Louisville, Ky.: Baptist World Publishing Company, 1908.

Logos, MEANING OF.—The term *Logos*, then, denotes neither here nor anywhere else in the writings of John the “reason,” but always the “Word,” who is with God and comes into the world with the function of making known the thoughts and purposes of God. The Word is not an abstract revelation made to the world, but something greater, transcending the earthly sphere and belonging to that of the divine life. More exactly, the Word is a person communicating with God as with one of the same nature, then assuming a fleshly form and proclaiming, without loss of his supernatural being or unequalled closeness to God, that which he has seen of the Father and the Father’s counsels.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. VII, art. “*Logos*,” p. 12.

Logos, JOHN’S AND PHILO’S.—When it is assumed that the Logos of St. John is but a reproduction of the Logos of Philo the Jew, this assumption overlooks fundamental discrepancies of thought, and rests its case upon occasional coincidences of language. For besides the contrast between the abstract ideal Logos of Philo, and the concrete personal Logos of the fourth evangelist, . . . there are even deeper differences, which would have made it impossible that an apostle should have sat in spirit as a pupil at the feet of the Alexandrian, or that he should have allowed himself to breathe the same general religious atmosphere.—“*The Divinity of Our Lord and Saviour Jesus Christ*,” Henry Parry Liddon, M. A., p. 68. London: Rivingtons, 1868.

Logos, REVEALED IN FLESH.—The fourth Gospel essays a mightier problem, viz., to connect the person and the history of Jesus, on the one hand, with the inmost being of God, and, on the other, with the course and end of the universe.

1. The idea and purpose of the writer can best be understood through the prologue which introduces the history. He begins at a higher altitude than the ancient seer who saw God “in the beginning” create the world, for he attempts to define the sort of God who created. Eternity was not to him a solitude, nor God a solitary. God had never been alone, for with him was the Logos, and the Logos was at once God, and “in the beginning face to face with God” (*οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν* [*houtos ên en archê pros ton theon*]). And he was organ of the Godhead in the work of creation: “all things were made by him.” And the life he gave he possessed; in him the creation lived, and his life was its light. But this light was confronted by a darkness which would not be overcome, though it was not possible that the Logos should consent to have his light overcome of the darkness. In brief but pregnant phrases the author describes the method and means which the Logos used in this supreme conflict. His relation to the creation never ceased; at every point and every moment he was active within it. In this way he stood distinguished from the prophet or preacher, who had his most recent type in the Baptist.

John was a man sent from God for an occasion; before it he had no being, after it he had no function; his sole duty was to be a witness, to testify concerning the Light, "in order that all men through him might believe." Over against this ephemeral witness bearer, who appears, lives his brief day, does his little work, and then departs, stands the true, the eternal Light. He shines forever and everywhere; illumines all men, even though they be held to be heathen. With threefold emphasis the idea is repeated: "He was in the world," did not enter or come to be within it, but abode in it, was as old as it, is as young as it, unaffected by birth, untouched by death. He was, and had always been, for "the world was made by him;" man—no selected people simply, but collective Man—was made by him, and how could he desert the work of his own hands? But it had deserted him: "the world knew him not." The peoples loved the darkness and knew not the Light. Even those who claimed to be the elect were blind. "He came unto his own, and his own received him not." The children of the covenant, the heirs of the promise, had been no better than the heathen: the Logos who lived and worked in their midst they did not know. But in one respect they had greater excellence: sight was granted to some, a remnant saw and believed, and he of his grace gave them the right to "become children of God." And this adoption came not of blood or descent or act of man; it was "of God." It was a vain boast to say, "We have Abraham to our father;" the only title to divine sonship came of divine grace.

And now there arrived the supreme moment in human experience: the Logos, who was Creator and uncreated Light, who had never ceased to be related to all men or to be without his own even among the Jews, "he became flesh." The phrase is peculiar; he does not say, as in the case of John, *ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ* [*egeneto anthrōpos apestalmenos para theou*], "there came a man sent from God;" but he says, *ὁ λόγος σὰρξ ἐγένετο* [*ho logos sarx egeneto*], "the Word became flesh." There is no break in this continuity; it is the same Word who was with God, who was God, who made the worlds, who was the true Light, who shone in the darkness, who continued to shine among the heathen, who visited his own, and graciously made those who believed sons of God, who now becomes flesh.—"The Philosophy of the Christian Religion," Andrew Martin Fairbairn, M. A., D. D., LL. D., pp. 451-453. New York: George H. Doran Company, copyright 1902.

Logos, TRANSLATED BY "SON" IN JOHN'S GOSPEL.—*Λόγος* [*Logos*] is one of the dark terms we owe to Heraclitus; from him it passed into the school of the Stoics, and was there stamped with their image and superscription. In the Hellenism of Alexandria it played a great part, and was made by Philo a mediator between God and the universe, with a vast variety of names and functions: he conceived it now as abstract, now as personal; described it now as archangel, now as archetype; here as the *Idea idearum* which is ever with God, there as "the everlasting law of the eternal God, which is the most stable and secure support of the universe." Philo's logos is now the image of God, now his eldest or first-born Son, and again the organ by which he made the world. Here God is light, and the Word its archetype and example; and there God is life, while all who live irrationally (*ἀλόγως* [*alogōs*]) are separated from the life which is in him.

It is not to be doubted, then, that John neither invented his transcendental terms nor the ideas they expressed. But he did a more daring and original thing,—he brought them out of the clouds into the market place, incorporated, personalized, individuated them. He dis-

tinctly saw what the man who had coined the terms had been dimly feeling after,—that a solitary Deity was an impotent abstraction, without life, without love, void of thought, incapable of movement, and divorced from all reality. But his vision passed through the region of speculation, and discovered the Person who realized his ideal. Logos he translated by Son, and in doing so he did two things: revolutionized the conception of God, and changed an abstract and purely metaphysical idea into a concrete and intensely ethical person.—“*The Philosophy of the Christian Religion*,” Andrew Martin Fairbairn, M. A., D. D., LL. D., pp. 454, 455. New York: George H. Doran Company, copyright 1902.

Lord's Supper, EARLY INTERPRETATION OF.—The Christian church attached from the beginning a high and mysterious import to the bread and wine used in the Lord's Supper, as the symbols of the body and blood of Christ, to be received by the church with thanksgiving (Eucharist). It was not the tendency of the age to analyze the symbolical in a critical and philosophical manner, and to draw metaphysical distinctions between its constituent parts, viz., the outward sign on the one hand, and the thing represented by it on the other. On the contrary, the real and the symbolical were so blended that the symbol did not supplant the fact, nor did the fact dislodge the symbol.

Thus it happens that in the writings of the Fathers of this period we meet with passages which speak distinctly of signs, and at the same time with others which speak openly of a real participation in the body and blood of Christ. Yet we may already discern some leading tendencies. Ignatius, as well as Justin and Irenæus, laid great stress on the mysterious connection subsisting between the Logos and the elements; though this union was sometimes misunderstood in a superstitious sense, or perverted in the hope of producing magical effects. Tertullian and Cyprian, though somewhat favorable to the supernatural, are nevertheless representatives of the symbolical interpretation. The Alexandrian school, too, espoused the latter view, though the language of Clement on this subject (intermingling an ideal mysticism) is less definite than that of Origen. In the apostolical Fathers, and, with more definite reference to the Lord's Supper, in the writings of Justin and Irenæus, the idea of a sacrifice already occurs; by which, however, they did not understand a daily repeated propitiatory sacrifice of Christ (in the sense of the later Roman Church), but a thank offering to be presented by Christians themselves.

This idea, which may have had its origin in the custom of offering oblations, was brought into connection with the service for the commemoration of the dead, and thus imperceptibly prepared the way for the later doctrine of masses for the deceased. It further led to the notion of a sacrifice which is repeated by the priest (but only symbolically), an idea first found in Cyprian. It is not quite certain, but probable, that the Ebionites celebrated the Lord's Supper as a commemorative feast; the mystical meals of some Gnostics, on the contrary, bear only a very distant resemblance to the Lord's Supper.—“*A History of Christian Doctrines*,” Dr. K. R. Hagenbach, Vol. I, pp. 287, 288. Edinburgh: T. & T. Clark, 1880.

Lord's Supper, CONTROVERSY CONCERNING.—A new reaction of the old antagonism between the Alexandrian and the Antiochian schools, in the doctrine of the person of Christ, reappeared in the controversy between the Lutheran and Reformed churches on the dogma of the Lord's Supper. Luther, in disputing with Zwingli, in order to establish the presence of the body of Christ in the Supper, had asserted the omni-

presence of his human nature, but afterward had not attached so much importance to this point. When, after the middle of the sixteenth century, the dispute was revived, Brenz again brought forward this proposition, and the zealous Lutherans have since advocated the doctrine of the ubiquity of Christ's body. Zwingli and Calvin asserted, on the contrary, that although Christ, as to his person, is present everywhere, yet in his human nature he cannot be omnipresent. Melancthon and his school also declared themselves against this doctrine.—“*Lectures on the History of Christian Dogmas*,” Dr. Augustus Neander, Vol. II, pp. 652, 653. London: George Bell & Sons, 1882.

Lord's Supper, LUTHER'S VIEWS OF.—Luther, at first in opposition to the Catholic Church, had here given prominence to the subjective element. Combating the efficacy of the *opus operatum*, he made everything dependent on faith. From this point he could attain to a mere symbolical conception by which the dogma of the mass would have been at once annihilated. When he first occupied himself with these inquiries, the thought actually occurred to him whether the bread and wine at the Supper had not a mere symbolical meaning. “If any one,” he writes, “five years before could have informed me that in the sacrament there is nothing but bread and wine, he would have rendered me a great service. I have suffered sore temptations respecting it.” But as it was now important for him to maintain the objective in the doctrine of the sacraments, and moreover, as the enemy of allegorical interpretation, he wished to understand the words of the institution literally, he came to the conclusion to reject the doctrine of transubstantiation, but to hold firmly that the body and blood of Christ were truly present in the bread and wine. In his treatise on the “Babylonish Captivity of the Church,” where he first occupies himself with this subject, he calls transubstantiation a scholastic subtle fiction. An expression of Pierre d'Ailly had led him to perceive that the Schoolmen had already remarked the contradiction of this doctrine to Holy Writ; he acknowledges that it drove them to a forced interpretation of the words of the institution, and then says, “Truly, if I cannot succeed in knowing how the bread can be the body of Christ, yet I will bring my understanding captive under the obedience of Christ. As iron and fire are two substances, and yet when mixed are one glowing substance, so it is with the connection of the body and blood with the bread and wine.” Luther persisted in this tendency. His doctrine continued to be, that the body and blood were *with, in, and under* the bread and wine, and that both believers and unbelievers received them.—*Id.*, pp. 694, 695.

Lord's Supper, VIEWS OF REFORMERS CONCERNING.—While the Reformers made common cause in their opposition not only to the doctrine of transubstantiation, but especially to the sacrifice of the mass, and the withholding of the cup from the laity, all of which they rejected as unscriptural, they still differed widely in their opinions concerning the positive aspect of the doctrine of the Lord's Supper. Different interpretations of the words of the institution were at short intervals advanced by Carlstadt, Zwingli, and Œcolampadius. Luther opposed all these in his controversial writings, and in the Colloquium of Marburg (October, 1529), and even to the close of his life he insisted upon the literal interpretation of the words of the institution of the Supper; and, as a consequence, upon the actual reception with the mouth of the glorified body of Christ, present in the bread, and of his real blood. In accordance with his views, the authors of the symbolical books of the Lutheran Church declared the doctrine of the real presence of

Christ's body and blood in the eucharist (consubstantiation), and along with it (in part) that of the ubiquity of his body, to be the orthodox doctrine of the church. The Reformed had never denied a presence of Christ in the eucharist, though they did not expressly emphasize it. But they looked for this presence, as one which testified itself to faith, not in the bread, and interpreted the reception of Christ in the ordinance, not as that of his body received by the mouth, but as a spiritual participation. Calvin, in particular, after the example of Bucer, emphasized this spiritual participation, and thus made the Lord's Supper not a mere sign, but a pledge and seal of divine grace imparted to the communicant. Thus there always remained this important difference, that even in Calvin's view it is only the believer who is united with Christ in the sacrament; and that the body of Christ, as such, is not in the bread, but in heaven, from whence, in a mysterious and dynamic way, it is imparted to the communicant; while, on the contrary, Luther, from the objective point of view, maintained that the unbelieving also partake of the body of Christ, though to their own hurt, in, with, and under the bread. The view of Schwenkfeld, resting upon a perversion of the words of institution, had but slight influence. The most prosaic view is that of the Socinians, Arminians, and Mennonites, who, in connection with their more negative opinions on the nature of the sacraments, regarded the Lord's Supper merely as an act of commemoration. And lastly, the Quakers believed that, in consequence of their internal and spiritual union with Christ, they might wholly dispense with partaking of his body. [The Westminster Confession is in harmony with the views of Calvin; the Independents and Baptists adopted substantially the theory of Zwingli. The Church of England, particularly in the catechism, laid more stress upon the real presence, and in its earlier formularies upon the idea of the eucharistic sacrifice.]—*"A History of Christian Doctrines," Dr. K. R. Hagenbach, Vol. III, pp. 148-150. Edinburgh: T. & T. Clark, 1881.*

Maccabees, Books of.—Four books which bear the common title of "Maccabees" are found in some MSS. of the LXX. Two of these were included in the early current Latin versions of the Bible, and thence passed into the Vulgate. As forming part of the Vulgate they were received as canonical by the Council of Trent, and retained among the Apocrypha by the Reformed churches. The two other books obtained no such wide circulation, and have only a secondary connection with the Maccabean history.

1. The First Book of Maccabees contains a history of the patriotic struggle of the Jews in resisting the oppressions of the Syrian kings, from the first resistance of Mattathias to the settled sovereignty and death of Simon, a period of thirty-three years, B. C. 168-135. The great subject of the book begins with the enumeration of the Maccabean family (chap. 2: 1-5), which is followed by an account of the part which the aged Mattathias took in rousing and guiding the spirit of his countrymen (chap. 2: 6-70). The remainder of the narrative is occupied with the exploits of Mattathias's five sons. The great marks of trustworthiness are everywhere conspicuous. Victory and failure and despondency are, on the whole, chronicled with the same candor. There is no attempt to bring into open display the working of Providence. The testimony of antiquity leaves no doubt that the book was first written in Hebrew. Its whole structure points to Palestine as the place of its composition. There is, however, considerable doubt as to its date. Perhaps we may place it between B. C. 120-100. The date and person of the Greek translator are wholly undetermined.

2. The Second Book of Maccabees.—The history of the second book

of Maccabees begins some years earlier than that of the first book, and closes with the victory of Judas Maccabeus over Nicanor. It thus embraces a period of twenty years, from B. C. 180 to B. C. 161. The writer himself distinctly indicates the source of his narrative,—“the five books of Jason of Cyrene” (chap. 2: 23), of which he designed to furnish a short and agreeable epitome for the benefit of those who would be deterred from studying the larger work. Of Jason himself nothing more is known than may be gleaned from this mention of him. The Second Book of Maccabees is not nearly so trustworthy as the first. In the second book the groundwork of facts is true, but the dress in which the facts are presented is due in part at least to the narrator. The latter half of the book (chaps. 8-15) is to be regarded as a series of special incidents from the life of Judas, illustrating the providential interference of God in behalf of his people, true in substance, but embellished in form.

3. The Third Book of Maccabees contains the history of events which preceded the great Maccabean struggle, beginning with B. C. 217.

4. The Fourth Book of Maccabees contains a rhetorical narrative of the martyrdom of Eleazar and of the “Maccabean family,” following in the main the same outline as 2 Maccabees.—“*A Dictionary of the Bible*,” William Smith, LL. D., pp. 371, 372, *Teacher's edition*. Philadelphia: Porter and Coates, 1884.

Magna Charta, CONDITIONS LEADING TO.—In England, Innocent's interference assumed a different aspect. He attempted to assert his control over the church in spite of the king, and put the nation under interdict because John would not permit Stephen Langton to be Archbishop of Canterbury. It was utterly impossible that affairs could go on with such an empire within an empire. For his contumacy, John was excommunicated; but, base as he was, he defied his punishment for four years. Hereupon his subjects were released from their allegiance, and his kingdom offered to any one who would conquer it. In his extremity, the king of England is said to have sent a messenger to Spain, offering to become a Mohammedan. The religious sentiment was then no higher in him than it was, under a like provocation, in the king of France, whose thoughts turned in the same direction. But, pressed irresistibly by Innocent, John was compelled to surrender his realm, agreeing to pay to the Pope, in addition to Peter's pence, one thousand marks a year as a token of vassalage. When the prelates whom he had refused or exiled returned, he was compelled to receive them on his knees—humiliations which aroused the indignation of the stout English barons, and gave strength to those movements which ended in extorting Magna Charta.

Never, however, was Innocent more mistaken than in the character of Stephen Langton. John had, a second time, formally surrendered his realm to the Pope, and done homage to the legate for it; but Stephen Langton was the first—at a meeting of the chiefs of the revolt against the king, held in London, Aug. 25, 1213—to suggest that they should demand a renewal of the charter of Henry I. From this suggestion Magna Charta originated. Among the miracles of the age, he was the greatest miracle of all; his patriotism was stronger than his profession. The wrath of the pontiff knew no bounds when he learned that the Great Charter had been conceded. In his bull, he denounced it as base and ignominious; he anathematized the king if he observed it; he declared it null and void. It was not the policy of the Roman Court to permit so much as the beginnings of such freedom.—“*History of the Intellectual Development of Europe*,” John William Draper, M. D., LL. D., Vol. II, pp. 54, 55. New York: Harper & Brothers, 1876.

Magna Charta, PRINCIPAL PROVISIONS OF.—The Great Charter, called by Hallam the “keystone of English liberty,” was granted by King John at Runnymede in the year 1215. In addition to the preamble, the Charter contains sixty-three clauses, and is partly remedial and partly, as Coke says, “declaratory of the principal grounds of the fundamental laws of England.” Its principal provisions are: (1) A declaration that the Church of England is free. (2) Feudal obligations are defined and limited. (3) Law courts are to be held at fixed places, assize courts are established, and earls and barons are to be tried by their peers. (4) No extraordinary taxation without consent. (5) No banishment or imprisonment save by judgment of peers and the law of the land. (6) No denial, sale, or delay of justice. (7) One standard of weights and measures. The Magna Charta was confirmed many times by different kings, and the form which appears in the Revised Statutes is the confirmation by Edward I in 1297.—*Nelson's Encyclopedia, Vol. VII, art. “Magna Charta,” p. 521.*

Magna Charta, FUNDAMENTAL PRINCIPLE OF.—Now what was the fundamental principle and the great merit of the Magna Charta? It was this: that it established the reign of law instead of the arbitrary will of the monarch. It meant that henceforth the king should be under the law, that he should no longer be an absolute ruler, that the law and not the monarch should be supreme in the land. When Archbishop Langton read the articles to King John, he broke out in a rage, and swore that he would never enslave himself to his barons. He was king and intended to remain king, and his word alone should be law. “Why did they not at once demand his throne?” he said. But at length he was compelled to submit. The barons and the people of England, with the primate at their head, had sworn to bring back the ancient laws of Edward the Confessor and Henry I, and so the tyrant had no choice but to bow to their will and affix his signature to the charter. By that charter resistance to the royal power was made lawful, and in the struggle that followed, it was the king who was the rebel. “Christendom was amazed at the spectacle of a king obliged to surrender at discretion to his subjects.” And the spectacle of the king's humiliation at Runnymede was to stand out in the minds of future generations in strong light.—*From a sermon delivered in Epiphany Church, Washington, D. C., on Sunday, June 13, 1915, by the rector, the Rev. Randolph H. McKim, D. D., LL. D.*

Magna Charta, IMPORTANCE OF.—The Great Charter did not create new rights and privileges, but in its main points simply reasserted and confirmed old usages and laws. It was immediately violated by John and afterward was disregarded by many of his successors; but the people always clung to it as the warrant and safeguard of their liberties, and again and again forced tyrannical kings to renew and confirm its provisions, and swear solemnly to observe all its articles.

Considering the far-reaching consequences that resulted from the granting of Magna Charta,—the securing of constitutional liberty as an inheritance for the English-speaking race in all parts of the world,—it must always be considered the most important concession that a freedom-loving people ever wrung from a tyrannical sovereign.—“*Mediæval and Modern History,*” Philip Van Ness Myers, p. 203. Boston: Ginn & Co., 1919.

Magna Charta, ANNULLED BY INNOCENT III.—When the English barons wrested from the stubborn king the great Magna Charta in 1215, Pope Innocent III championed the cause of the king, his vassal, against

the barons. He called a council, annulled the Magna Charta, issued a manifesto against the barons, and ordered the bishops to excommunicate them. He suspended Archbishop Langton from office for siding with the barons against the king, and directly appointed the Archbishop of York.—“*The Rise of the Mediæval Church*,” Alexander Clarence Flick, Ph. D., Litt. D., p. 554, 555. New York: G. P. Putnam's Sons, 1909.

Failing in his contest with his barons, John complained to Innocent of the extortion of Magna Charta, and astutely suggested that his troubles with his rebellious subjects prevented him from fulfilling the vow which he had taken to enter upon a crusade. Innocent hastened to his relief; pronounced the Charter void, forbade his performing its promises, and threatened excommunication against all who should insist upon its execution. In the same spirit he wrote to the barons reproaching them for not having referred to his tribunal their differences with their sovereign, revoking the Charter, and commanding them to abandon it. His mandate being unheeded, he proceeded without delay to fulminate an excommunication against them all, denouncing them as worse than Saracens, and offering remission of sins to all who should attack them.—“*Studies in Church History*,” Henry C. Lea, pp. 381, 382. Philadelphia: Henry C. Lea's Sons & Co., 1883.

Let us remember that the noble mother of European constitutions, the English Magna Charta, was visited with the severest anger of Pope Innocent III, who understood its importance well enough. He saw therein a contempt for the apostolic see, a curtailing of royal prerogatives, and a disgrace to the English nation; he therefore pronounced it null and void, and excommunicated the English barons who obtained it.—“*The Pope and the Council*,” Janus (Dr. J. J. Ign. von Döllinger) (R. C.), pp. 22, 23. London: Rivingtons, 1869.

Man, ORIGIN OF.—According to Scripture, man's destiny was to “replenish the earth, and subdue it; and have dominion over fish, fowl, and every living thing” (Gen. 1: 28), as God's steward (*oikónomos*, Titus 1: 7), as fellow laborer with God (*sunergós*, 1 Cor. 3: 9). Hence he was placed by God in the garden of Eden (*gan be'ēdhen*; LXX, *parádeisos tēs trophēs*; Vulgate, *paradisus voluptatis*, “paradise of delight”). The situation of that garden is carefully described, though the proper site remains unknown. Gen. 2: 14, 15. Some, like Driver, consider this an ideal locality (“Genesis,” 57); others take a very wide range in fixing upon the true site.

Every continent has been chosen as the cradle of the race — Africa, among others, as the home of the gorilla and the chimpanzee, the supposed progenitors of humanity. In America, Greenland and the regions around the north pole have had their supporters. Certain parts of Europe have found favor in some quarters. An imaginary island, Lemuria, situated between the African and Australian continents, has been accepted by others. All this, however, lies beyond the scope of science and beyond the range of Scripture.

Somewhere to the east of Palestine, and in or near Babylonia, we must seek for the cradle of humanity. No trace of primeval man has been found, nor has the existence of primeval races been proved. The skulls which have been found (Neanderthal, Engis, Lansing) are of a high type, even Professor Huxley declaring of the first that “it can in no sense be regarded as the intermediate between man and the apes;” of the second, that it is “a fair, average skull, which might have belonged to a philosopher, or might have contained the thoughtless brains of a savage” (“Man's Place in Nature,” 156, 157).

Of the Lansing skeleton found in Kansas, in 1902, this may at least be said — apart from the question as to its antiquity — that the skull bears close resemblance to that of the modern Indian. Even the skull of the Cro-Magnon man, supposed to belong to the paleolithic age, Sir J. W. Dawson considers to have carried a brain of greater size than that of the average modern man ("Meeting-Place of Geology and History," 54). Primeval man can hardly be compared to the modern savage; for the savage is a deteriorated representative of a better type, which has slowly degenerated. History does not know of an unaided emergence from barbarism on the part of any savage tribe; it does know of degradation from a better type.— *The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. I, art. "Anthropology," p. 152.

Mark's Gospel, GENUINENESS OF ENDING OF.—The following is a brief statement of my reasons for thinking that in this instance critical editors have preferred (1) later testimony to earlier, and (2) a less probable story to a more probable. The question is one that stands by itself, so that the conclusions here stated may be adopted by one who has accepted all Westcott and Hort's other decisions.

1. As to the first point there is little room for controversy. The disputed verses are expressly attested by Irenæus in the second century, and very probably by Justin Martyr, who incorporates some of their language, though, as usual, without express acknowledgment of quotation. The verses are found in the Syriac version as early as we have any knowledge of it; in the Curetonian version as well as in the Peshito. Possibly we ought to add to the witnesses for the verses — Papias, Celsus, and Hippolytus. On the other hand, the earliest witness against the verses is Eusebius in the fourth century; nor is there any distinct witness against them who, we can be sure, is independent of Eusebius. [p. 190] . . . They are found in every Latin manuscript that we know of but one; and they were in the Gospel as read by Irenæus. This alone might give us reason to think that they must have been known to Cyprian also; but it happens that one of the things which an impugner of the verses has got to explain away is what seems a clear quotation of them by a bishop at one of Cyprian's councils. On the other hand, if the argument from silence is worth anything, the fact deserves attention, that we have no evidence that any writer anterior to Eusebius remarked that there was anything abrupt in the conclusion of St. Mark's Gospel, or that it gave no testimony to our Lord's resurrection. [pp. 190, 191] . . .

"Supposing that we cannot produce against the verses any witness earlier than Eusebius, still Eusebius in the fourth century used a purer text than Irenæus in the second, and, therefore, his testimony deserves the more credit." Again, I raise no question as to general principles of criticism, nor shall I inquire whether in this case Eusebius was not liable to be unduly influenced by harmonistic considerations; but if we accept the fourth-century witness as on the whole the more trustworthy, it remains to be considered whether we are to prefer a credible witness telling an incredible story to a less trustworthy witness telling a highly probable one.

2. The rejection of the verses absolutely forces on us the alternative either that the conclusion which St. Mark originally wrote to his Gospel was lost without leaving a trace of its existence, or else that the second Gospel never proceeded beyond verse 8. The probability that one or other of these two things is true is the exact measure of the probability that the Eusebian form of text is correct.

We may fairly dismiss as incredible the supposition that the conclusion which St. Mark originally wrote to his Gospel unaccountably disappeared without leaving a trace behind, and was almost universally replaced by a different conclusion. . . . But the total loss of the original conclusion could not take place in this way, unless the first copy had been kept till it dropped to pieces with age before any one made a transcript of it, so that a leaf once lost was lost forever.

It has been imagined that the Gospel never had a formal conclusion, but this also I find myself unable to believe. Long before any Gospel was written, the belief in the resurrection of our Lord had become universal among Christians, and this doctrine had become the main topic of every Christian preacher. A history of our Lord in which this cardinal point was left unmentioned, may be pronounced inconceivable. [pp. 191, 192] . . .

On the other hand, the opinion that the concluding verses, just as much as the opening ones, belong to the original framework of the Gospel, has no internal difficulties whatever to encounter. The twelve verses have such marks of antiquity that Dr. Tregelles, who refused to believe them to have been written by St. Mark, still regarded them as having "a full claim to be received as an authentic part of the second Gospel." In fact, we have in the short termination of Codex L a specimen of the vague generalities with which a later editor, who really knew no more than was contained in our Gospels, might attempt to supply a deficiency in the narrative. The twelve verses, on the contrary, are clearly the work of one who wrote at so early a date that he could believe himself able to add genuine apostolic traditions to those already recorded. If he asserts that Jesus "was received up into heaven and sat on the right hand of God," he only gives expression to what was the universal belief of Christians at as early a period as any one believes the second Gospel to have been written. (See Rom. 8: 34; Eph. 1: 20; Col. 3: 1; 1 Peter 3: 22; Heb. 1: 3; 8: 1; 10: 12; 12: 2.) This belief was embodied in the earliest Christian creeds, especially in that of the Church of Rome, with which probable tradition connects the composition of St. Mark's Gospel. Further, the twelve verses were written at a time when the church still believed herself in possession of miraculous powers. Later, a stumblingblock was found in the signs which it was said (verse 17) should "follow them that believe." The heathen objector, with whom Macarius Magnes had to deal, asked if any Christians of his day really did believe. Would the strongest believer of them all test the matter by drinking a cup of poison? The objection may have been as old as Porphyry, and may have been one of the reasons why Eusebius was willing to part with these verses. We may, therefore, ascribe their authorship to one who lived in the very first age of the church. And why not to St. Mark?

Thus, while the Eusebian recension of St. Mark presents intrinsic difficulties of the most formidable character, that form of text which has the advantage of attestation earlier by a century and a half contains nothing inconsistent with the date claimed for it. In spite, then, of the eminence of the critics who reject the twelve verses, I cannot help looking at them as having been from the first an integral part of the second Gospel. [pp. 192, 193] — "A *Historical Introduction to the Study of the Books of the New Testament*," George Salmon, D. D., pp. 190-193. London: John Murray, 1885.

Marriage, ROMAN CATHOLIC DEFINITION OF.—That Christian marriage (i. e., marriage between baptized persons) is really a sacrament of the new law in the strict sense of the word is for all Catholics an indubitable truth. According to the Council of Trent this dogma has

always been taught by the church, and is thus defined in Canon 1, Sess. XXIV: "If any one shall say that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ our Lord, but was invented in the church by men, and does not confer grace; let him be anathema."—*The Catholic Encyclopedia*, Vol. IY. art. "Marriage, Sacrament of," p. 707.

Marriage, A PART OF THE NE TEMERE DECREE CONCERNING.—I. Only those matrimonial engagements are considered to be valid and to beget canonical effects which have been made in writing, signed by both the parties, and by either the parish priest or the ordinary of the place, or at least by two witnesses. . . .

III. Only those marriages are valid which are contracted before the parish priest, or the ordinary of the place, or a priest delegated by either of these, and at least two witnesses, in accordance with the rules laid down in the following articles, and with the exceptions mentioned under VII and VIII. . . .

VII. When danger of death is imminent, and where the parish priest, or the ordinary of the place, or a priest delegated by either of these, cannot be had, in order to provide for the relief of conscience, and (should the case require it) for the legitimation of the offspring, a marriage may be contracted validly and licitly before any priest and two witnesses.

VIII. Should it happen that in any district the parish priest, or the ordinary of the place, or a priest delegated by either of them, before whom marriage can be celebrated, is not to be had, and that this condition of affairs has lasted for a month, marriage may be validly and licitly entered upon by the formal declaration of consent made by the contracting parties in the presence of two witnesses. . . .

XI. (i) The above laws are binding on all persons baptized in the Catholic Church, and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterward from the church), in all cases of betrothal or marriage.

(ii) The same laws are binding, also, on such Catholics, if they contract betrothal or marriage with non-Catholics, baptized or unbaptized, even after a dispensation has been obtained from the impediment *mixtae religionis* [of a dissimilar religion] or *disparitatis cultus* [of a difference of worship]; unless the Holy See have decreed otherwise for some particular place or region.

(iii) Non-Catholics, whether baptized or unbaptized, who contract among themselves, are nowhere bound to observe the Catholic form of betrothal or marriage.

Given at Rome on the second day of August, in the year 1907.

VINCENT, *Card. Bishop of Palestrina, Prefect.*

C. DE LAI, *Secretary.*

—*"The New Marriage Legislation," on Engagements and Marriage.* John T. McNicholas, O. P., S. T. Lr. (R. C.), pp. 9-14. Philadelphia: *American Ecclesiastical Review.*

Marriage, ROMAN CATHOLIC VIEW OF CIVIL.—A civil marriage is only licensed cohabitation. There should be no such legal abomination, and the church should be supreme judge of the marriage relation.—*The Western Watchman* (R. C.), St. Louis, Mo., March 28, 1912.

Marriage, ROMAN CATHOLIC VIEW OF PROTESTANT OR CIVIL.—7. Marriage of all Catholics (both parties Catholics) before a minister or civil magistrate will be no marriage at all.

8. Marriage of all fallen-away Catholics (who have become Protestants or infidels) before a minister or civil magistrate will be no marriage at all.

9. Marriage of a Catholic to a non-baptized person is never a real marriage unless the church grants a dispensation. Such a marriage before a minister or a justice of the peace is no marriage at all for two reasons.

10. Marriage of a Catholic to a Protestant (one never baptized in the Catholic Church) before a minister or civil magistrate will be no marriage at all, unless the holy see makes a special law for the United States.—“*The New Marriage Legislation, on Engagements and Marriage, John T. McNicholas, O. P., S. T. Lr. (R. C.), p. 63. Philadelphia: American Ecclesiastical Review.*”

Marriage, APPLICATION OF ROMAN CATHOLIC LAW OF.—Many Protestants may think the church presumptuous in decreeing their marriages valid or invalid accordingly as they have or have not complied with certain conditions. As the church cannot err, neither can she be presumptuous. She alone is judge of the extent of her power. Any one validly baptized, either in the church or among heretics, becomes thereby a subject of the Roman Catholic Church. The present marriage law does not bind any one baptized in heresy or schism, provided they have never entered the Catholic Church.—*Id.*, p. 49.

Masorah, EXPLANATION OF.—Although Philo asserts that “the Jews never altered a word of what was written by Moses,” and Josephus maintains that nothing was added to the text of Scripture or taken therefrom, such statements cannot be regarded as absolutely true, because it is certain that additions and glosses were from time to time added to the various books. Moreover the assertions of Philo and Josephus are opposed to the facts disclosed by an examination of the LXX and of the other versions. There is, however, no ground for accusing the Jews of wilfully corrupting the sacred text, an accusation constantly preferred against them by the church Fathers, as well as by later writers. The care taken by the Jews in post-Christian days to preserve intact the books committed to them, led to the execution of the work generally designated under the name of the Masorah. [p. 31] . . .

Under the name is often included (1) the vowel points and accents, and (2) more correctly the critical notes affixed to the Hebrew MSS. The latter recount the number of times certain rare words or combinations of words occur, and call attention to divers peculiarities. The short Masorah is often divided into various heads: the short notes written on the margin of MSS., or of the large Rabbinic Bibles, are known as the *Masora marginalis*, which is an abridgment of the *Masora magna*, which latter was written above or below the text, and often in MSS. in all sorts of grotesque forms. The *Masora parva* is written on the sides of the margins and between the columns, and contains divers notes on words and sentences which occur only once, or on various peculiarities in vowel points or consonants, which are noted by mnemonical signs. Larger notes are sometimes found at the end of the MS., and thus designated the *Masora finalis*. [p. 32] . . .

Ben Asher, who lived in the tenth century, and whose family lived at Tiberias in the eighth century, is said to have left behind him a Hebrew codex, affirmed to have been the main source from whence the present Masoretic text is derived. Ben Naphtali somewhat earlier wrote also a model codex of the Hebrew Bible. [p. 33] . . .

The object of the Masoretic scholars was, as far as possible, to preserve the text as they received it. They did not venture to correct the text, even in places where its blunders were most distinctly ascertained. [p. 34] . . .

The labor undergone in the numbering of the letters and the notation of the middle letters and middle words in each book subserved no useful purpose. It did not preserve the text from corruption. The Masoretic lists of parallel passages and peculiarities are, on the other hand, important. The use of *literæ majusculæ* (as in Gen. 34: 31), *minusculæ* (e. g., Gen. 2: 4), *suspensæ* (Judges 18: 30), *inversæ* (Num. 10: 35, 36), with many other peculiarities of a similar nature, were designed for critical purposes of various kinds, which in some cases have been discovered, while in other cases their real significance has been hopelessly lost. The puerilities about these matters mentioned by Buxtorf in his "Tiberias," are in many cases mere "conceits" of a later age. The *puncta extraordinaria*, which are of far older date than the Masoretic period, have been in some cases explained as simple signs of correction on the part of the scribes. There is much to be said in favor of this view. For similar points occur in Samaritan MSS, with that signification, and some of the words so pointed in Hebrew MSS. are omitted in the ancient versions. But although some such use was subserved by those dots, the explanation cannot yet be absolutely accepted. [pp. 37, 38] . . .

The order of the various books seems to have been finally settled by the Masoretes. The Hebrew Bible is divided into three parts: (1) The Torah, "Law" or Pentateuch; (2) The Prophets, divided into two, (a) the former, Joshua, Judges, Samuel, Kings; (b) the later, Isaiah, Jeremiah, Ezekiel, with the twelve Minor Prophets; (3) The Kethubim, or the "Writings," generally termed the Hagiographa, viz., Psalms, Proverbs, Job, the five Megilloth or Rolls (i. e., Canticles, Ruth, Lamentations, Ecclesiastes, and Esther), Daniel, Ezra-Nehemiah, and Chronicles.

The order of the books in the English Bible is that of the Latin Vulgate, with the Apocryphal books excluded. The Masorah reckons the books as twenty-four, the two books of Samuel, Kings, and Chronicles being counted as single books; the twelve Minor Prophets are reckoned as one book, and Ezra and Nehemiah are also regarded as forming together one book. The English Bible regards the books as thirty-nine. Josephus and the Alexandrine writers reckon only twenty-two, Ruth with Judges being counted as one, and Lamentations being included in Jeremiah.

The arrangement in the Talmud (*Baba Bathra*, 14b) is: Law; Prophets, i. e., Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the Twelve; Writings, i. e., Ruth, Psalms, Job, Proverbs, Koheleth, Canticles, Lamentations, Daniel, Esther, Ezra-Nehemiah, Chronicles. But the latter order is of very doubtful authority. (See Bloch, "Studien;" Wright, "Koheleth," Excurs. i.)

The size of the respective books, as ascertained by the pages actually occupied by each, was evidently the principle which determined the order in which the books of the Prophets were placed according to this arrangement. [pp. 38, 39] — "An Introduction to the Old Testament," Rev. Charles H. H. Wright, D. D., Ph. D., pp. 31-39. New York: Thomas Whittaker.

Masorah, THE SMALL AND THE FINAL.—Masorah: The system of critical notes on the external form of the Biblical text. This system of notes represents the literary labors of innumerable scholars, of which the

beginning falls probably in pre-Maccabean times and the end reaches to the year 1425.

The name "Masorah" occurs in many forms, the etymology, pronunciation, and genetic connection of which are much-mooted points. The term is taken from Ezekiel 20: 37, and means originally "fetter." The fixation of the text was correctly considered to be in the nature of a fetter upon its exposition. . . . The Small Masorah consists of brief notes with reference to marginal readings, to statistics showing the number of times a particular form is found in Scripture, to full and defective spelling, and to abnormally written letters. The Large Masorah is more copious in its notes. The Final Masorah comprises all the longer rubrics for which space could not be found in the margin of the text, and is arranged alphabetically in the form of a concordance. The quantity of notes the marginal Masorah contains is conditioned by the amount of vacant space on each page. In the manuscripts it varies also with the rate at which the copyist was paid and the fanciful shape he gave to his gloss.

The question as to which of the above forms is the oldest cannot be decided from the data now accessible. On the one hand, it is known that marginal notes were used in the beginning of the second century of the common era; on the other, there is every reason to assume the existence of Masoretic baraitas which could not have been much later. The Small Masorah is in any case not an abbreviation of the Large Masorah. Like the latter, it occurs also arranged in alphabetical order. — *The Jewish Encyclopedia*, Vol. VIII, art. "Masorah," p. 365.

Matthew's Gospel, ORIGINAL LANGUAGE OF.— There is not the least difficulty in believing that Matthew might have written a Gospel in Greek, even on the supposition that he intended it only for the use of the Christians in Palestine; and the first Gospel contains internal evidence that it was meant to have a wider circulation. On the other hand, the proof I have given from Josephus of the literary use of the Aramaic language in his time makes it equally easy to accept evidence of the existence of an Apostolic Hebrew Gospel, if only decisive evidence for its existence were forthcoming. But it does not appear that any of the witnesses had themselves seen such a Gospel, and there is no evidence of the existence of any Greek text but the one which was universally regarded as authoritative. [p. 223] . . .

The statement that it had been written in Hebrew rests on a private tradition, for all we know first made public by Papias himself; and Papias has been generally condemned as overcredulous with respect to some of the traditions which he accepted. If the Greek Gospel had been, as some suppose, only based on the Hebrew Gospel of Matthew, but was actually the work of one of the second generation, I do not know why the name of the real author should have been suppressed; for the second and third Gospels bear the names of those who were supposed to be their real authors, and not those of the apostles on whose authority they were believed to rest. So that, if Matthew did not write the first Gospel, I do not think the name of Matthew would have been necessary to gain it acceptance in the church. [pp. 224; 225] — "*A Historical Introduction to the Study of the Books of the New Testament*," George Salmon, D. D., pp. 223-225. London: John Murray, 1885.

Messiah, PROPHECIES FULFILLED IN.— *To Bruise the Head of the Serpent.*— The first intimation we have of a Messiah was in the promise that the seed of the woman should bruise the head of the serpent. Gen. 3: 11. In the New Testament it is said, "God sent forth his Son,

made of a woman." Gal. 4: 4. And again: He became a partaker of flesh and blood, that "through death he might destroy him that had the power of death, that is, the devil." Heb. 2: 14.

To Be of the Seed of Abraham.—The next general intimation was given to Abraham, and his family was predicted. "And in thy seed shall all the nations of the earth be blessed." Gen. 22: 18. "Now, to Abraham," says Paul, "and his seed, were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." Heb. 2: 16.

Of the Tribe of Judah.—He was to be of the tribe of Judah. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." Gen. 49: 10. "For it is evident," says Paul, "that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." Heb. 7: 14.

Of the House of David.—He was to be of the house of David. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Isa. 11: 10. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23: 5, 6. Paul says, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." Rom. 1: 3.

Place of Birth Designated.—The place of his birth was designated. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5: 2. "Now," says Matthew, "when Jesus was born in Bethlehem of Judea." Matt. 2: 1.

The Time of Birth.—The time was designated. It was not only to be before the scepter departed from Judah, but while the second temple was standing. "And I will shake all nations," says God by Haggai, "and the Desire of all nations shall come: and the glory of this latter house shall be greater than of the former, saith the Lord of hosts." Haggai 2: 7, 9. Daniel also said, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Dan. 9: 24.

Accordingly we find, not only from Jewish writers, but from the most explicit passages in Tacitus and Suetonius, that there was a general expectation that an extraordinary person would arise in Judea about that time. So strong was this expectation among the Jews as to encourage numerous false Christs to appear, and to enable them to gain followers; and so certain were they that the temple could not be destroyed before the coming of the Messiah, that they refused all terms from Titus, and fought with desperation till the last.

Elias to Come First.—He was to be preceded by a remarkable person resembling Elijah. "Behold, I will send my messenger, and he shall prepare the way before me." Mal. 3: 1. "Behold, I will send you Elijah the propnet before the coming of the great and dreadful day of the Lord." Mal. 4: 5. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40: 3. "In those days came John the Baptist,

preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand." Matt. 3: 1, 2.

Was to Work Miracles.—He was to work miracles. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing." Isa. 35: 5, 6. These are precisely the miracles recorded as wrought by Christ in instances too numerous to mention.

His Public Entry into Jerusalem.—He was to make a public entry into Jerusalem, riding upon a colt the foal of an ass. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9: 9. An account of the exact fulfilment of this prophecy will be found in the twenty-first chapter of Matthew.

To Be Rejected by the Jews.—He was to be rejected of his own countrymen. "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel." Isa. 8: 14. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." Isa. 53: 2, 3. "He came unto his own," says John, "and his own received him not." John 1: 11. And again: "Though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report?"—quoting the first verse of the fifty-third of Isaiah, and thus claiming it as spoken of the Messiah. And after quoting another prophecy, the apostle says, "These things said Esaias, when he saw his glory, and spake of him." John 12: 37, 38, 41.

To Be Scourged and Mocked.—He was to be scourged, mocked, and spit upon. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Isa. 50: 6. "And when he had scourged Jesus, he delivered him to be crucified." Matt. 27: 26. "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." Matt. 26: 67.

His Hands and Feet to Be Pierced.—His hands and his feet were to be pierced. "The assembly of the wicked have inclosed me; they pierced my hands and my feet." Ps. 22: 16. This is remarkable because the punishment of crucifixion was not known among the Jews.

To Be Numbered with Transgressors.—He was to be numbered with the transgressors. "And he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Isa. 53: 12.

To Be Reviled on the Cross.—He was to be mocked and reviled on the cross. "All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him." Ps. 22: 7, 8. "Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others; himself he cannot save. . . . *He trusted in God; let him deliver him now, if he will have him:* for he said, I am the Son God." Matt. 27: 41-43.

To Have Gall and Vinegar to Drink.—He was to have gall and vinegar to drink. "They gave me also gall for my meat; and in my thirst, they gave me vinegar to drink." Ps. 69: 21. "And when they were come unto a place called Golgotha, that is to say, A place of a

skull, they gave him vinegar to drink, mingled with gall." Matt. 27: 33, 34.

His Garments to Be Parted.—His garments were to be parted, and upon his vesture lots were to be cast. "They part my garments among them, and cast lots upon my vesture." Ps. 22: 18. "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled." John 19: 23, 24.

His Death to Be Violent.—He was to be cut off by a violent death. "For he was cut out of the land of the living." Isa. 53: 8. "And after threescore and two weeks shall Messiah be cut off, but not for himself." Dan. 9: 26.

Was to Be Pierced.—He was to be pierced. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced." Zech. 12: 10. "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." John 19: 34.

To Make His Grave with the Rich.—He was to make his grave with the rich. "And he made his grave with the wicked, and with the rich in his death." Isa. 53: 9. "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus, and laid it in his own new tomb, which he had hewn out in the rock." Matt. 27: 57, 58, 60.

Was Not to See Corruption.—He was not to see corruption. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Ps. 16: 10. "Men and brethren," says Peter, after citing this passage, "let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Acts 2: 29-31.

And yet there are some who say that these prophecies are no prophecies, and were never claimed to be. But I think it evident that Peter did not belong, as an interpreter of prophecy, to the schools of German neology.—"*Evidences of Christianity*," Mark Hopkins, D. D., pp. 312-318. Boston: T. R. Marvin & Son, 1874.

Miracles, DEFINITION OF.—A miracle is an effect or event contrary to the established constitution or course of things, or a sensible suspension or controlment of, or deviation from, the known laws of nature, wrought either by the immediate act, or by the assistance, or by the permission of God, and accompanied with a previous notice or declaration that it is performed according to the purpose and by the power of God, for the proof or evidence of some particular doctrine, or in attestation of the authority or divine mission of some particular person. [pp. 204, 205] . . .

The possibility of miracles, such as we have described them to be, is not contrary to reason, and consequently their credibility is capable of a rational proof; and though we cannot give a mechanical account of the manner how they are done, because they are done by the unusual interposition of an invisible agent, superior both in wisdom and

power to ourselves, we must not therefore deny the fact which our own senses testify to be done. [p. 206]—*“An Introduction to the Critical Study and Knowledge of the Holy Scriptures,”* Thomas Hartwell Horne, B. D., Vol. I, pp. 204-206. London: T. Cadell, 1839.

Miracles, DESCRIPTION OF.—A miracle is an event making known to the senses the presence of a personal power above the physical and human plane, working toward a moral end.—*“Why Is Christianity True?”* E. Y. Mullins, D. D., LL. D., p. 170. Philadelphia: American Baptist Publication Society, copyright 1905.

Miracles, A DIFFERENT MANIFESTATION OF POWER.—The miracle is not a greater manifestation of God's power than those ordinary and ever-repeated processes; but it is a different manifestation.—*“Notes on the Miracles of Our Lord,”* Richard Chenevix Trench, M. A., p. 17. New York: D. Appleton & Co., 1852.

Miracles, NOT AGAINST NATURE.—While the miracle is not thus nature, so neither is it against nature. That language, however commonly in use, is yet wholly unsatisfactory, which speaks of these wonderful works of God as violations of a natural law. Beyond nature, beyond and above the nature which we know, they are, but not contrary to it.—*Id.*, p. 20.

Miracles, AN UNWARRANTED DISTINCTION CONCERNING.—The distinction, indeed, which is sometimes made, that in the miracle God is immediately working, and in other events is leaving it to the laws which he has established, to work, cannot at all be admitted; for it has its root in a dead mechanical view of the universe which lies altogether remote from the truth. The clock maker makes his clock and leaves it; the shipbuilder builds and launches his ship, and others navigate it; but the world is no curious piece of mechanism which its Maker makes and then dismisses from his hands, only from time to time reviewing and repairing it; but as our Lord says, “My Father worketh hitherto, and I work” (John 5: 17); he “upholdeth all things by the word of his power” (Heb. 1: 3). And to speak of “laws of God,” “laws of nature,” may become to us a language altogether deceptive, and hiding the deeper reality from our eyes. *Laws* of God exist only for us. It is a *will* of God for himself. That will indeed, being the will of highest wisdom and love, excludes all wilfulness—is a will upon which we can securely count; from the past expressions of it we can presume its future, and so we rightfully call it a law. But still from moment to moment it is a will; each law, as we term it, of nature is only that which we have learned concerning this will in that particular region of its activity. To say, then, that there is more of the will of God in a miracle than in any other work of his, is insufficient. Such an affirmation grows out of that lifeless scheme of the world, of which we should ever be seeking to rid ourselves, but which such a theory will only help to confirm and to uphold.—*Id.*, pp. 16, 17.

Miracles, SIX MARKS OF.—The miracles related in the Bible are accompanied by such evidences as it will be found difficult to adduce in support of any other historic fact, and such as cannot be brought to substantiate any pretended fact whatever.

Since . . . the proper effect of a miracle is clearly to mark the divine interposition, it must therefore have characters proper to indicate such interposition; and these criteria are six in number:

1. It is required, then, in the first place, that a fact or event, which

is stated to be miraculous, should have an important end, worthy of its author.

2. It must be instantaneously and publicly performed.

3. It must be sensible and easy to be observed: in other words, the fact or event must be such that the senses of mankind can clearly and fully judge of it.

4. It must be independent of second causes.

5. Not only public monuments must be kept up, but some outward actions must be constantly performed in memory of the fact thus publicly wrought.

6. And such monuments must be set up, and such actions and observances be instituted, at the very time when those events took place, and afterward be continued without interruption.—“*An Introduction to the Critical Study and Knowledge of the Holy Scriptures,*” Thomas Hartwell Horne, B. D., Vol. I, p. 216. London: T. Cadell, 1839.

Miracles, PLACE OF, IN THE GOVERNMENT OF GOD.—If we apply the notion of a law to God at all, it is plain that miraculous interpositions on fitting occasions may be as much a regular, fixed, and established rule of his government, as the working ordinarily by what are called natural laws.—“*The Historical Evidences of the Truth of the Scripture Records,*” George Rawlinson, M. A., p. 43. New York: John B. Alden, 1883.

Miracles, THE PROPER PHENOMENA OF CHRIST’S PERSON.—He [Christ] himself was the great moral miracle. Miracles are the proper “phenomena of his person.” They are the laws of his nature. “It is not that the miracles prove the doctrine, or that the doctrine makes credible the miracle,” says Canon Gore. “It is rather that as parts of one whole they cohere as soul and body.”—“*Why Is Christianity True?*” E. Y. Mullins, D. D., LL. D., p. 182. Philadelphia: American Baptist Publication Society, copyright 1905.

Miracles, THE MANIFESTATION OF A SUPERNATURAL PERSON.—What is common to all four evangelists, and what is in their mind essential, is the idea, not that the miraculous history proves the person to be supernatural, but that the history was miraculous because it articulated and manifested the supernatural person. The Gospels may indeed be described as the interpretation of this person in the terms of history; and so regarded, the Jesus of Mark is as miraculous as the Jesus of John. There is more than art, there is real philosophy, in the evangelical standpoint and method; for the supernatural personality is more able to make the supernatural in nature and history real and credible than the miraculous in nature and history is able to make the supernatural personality living and intelligible.—“*The Philosophy of the Christian Religion,*” Andrew Martin Fairbairn, M. A., D. D., LL. D., pp. 326, 327. New York: George H. Doran Company, copyright 1902.

Miracles, DEFENDED AS THE RESULT OF BELIEF IN CHRIST.—We, for our part, do not hesitate to defend the Christian belief in miracles, as a consequence of belief in the holy God-man. If the Lord was really the One, as whom we have learnt to know him, then his acts may be miracles for us, for Him they were only the highest nature. If even the discoveries and occupations of the more cultivated man are incomprehensible for the wilder tribes; if even the man of rational and moral culture is able, mechanically and physically, to bring under the material world, how much less for Him in whom the supreme

Godhead was united with a pure humanity could the material world prove an insuperable barrier, where he will work dynamically!

The human spirit is by nature higher than matter; how much more the divine! The evidence against the possibility of such miracles, derived from daily experience, signifies nothing, so long as the right of the experience of the present day to contradict in a lofty tone that which ages ago was observed by the experience alike of eye-witnesses and ear-witnesses, is not better proved than hitherto. And if it is demanded of us that we should prove the possibility of such rare phenomena, this possibility is sufficiently guaranteed for our faith—for our *faith*, mind—by the Christian idea of an almighty, wise, and loving Architect of all things, existing not only in, but above, the world. For this God the laws of nature are no chains with which he has bound himself, but threads which his hand, so often as he thinks necessary, can alternately contract or loosen.—“*The Person and Work of the Redeemer*,” J. J. Van Oosterzee, D. D., pp. 242, 243. London: Hodder and Stoughton, 1886.

Miracles, A PART OF REVELATION.—This association of revelation with miracle is of the highest importance. The miracles are more than supernatural acts attesting a revelation; they are part of the revelation. They yield a light of their own. And in the case of our Lord they are linked with revelations of moral and spiritual truth of the sublimest character, miracle rising into discourse, and discourse illuminated by miracle. To separate between the miracles and teachings of Christ is impossible. We cannot retain the words and reject the deeds.—“*On This Rock*,” H. Grattan Guinness, D. D., F. R. A. S., F. R. G. S., p. 62. New York: Fleming H. Revell Company.

Miracles, A WITNESS TO THE DIVINE ORIGIN OF CHRISTIANITY.—The following statement is true beyond controversy: Man cannot, in the present constitution of his mind, believe that religion has a divine origin unless it be accompanied with miracles. The necessary inference of the mind is, that if an Infinite Being acts, his acts will be superhuman in their character; because the effect, reason dictates, will be characterized by the nature of its cause. Man has the same reason to expect that God will perform acts above human power and knowledge, that he has to suppose the inferior orders of animals will, in their actions, sink below the power and wisdom which characterizes human nature. For as it is natural for man to perform acts superior to the power and knowledge of the animals beneath him, so reason affirms that it is natural for God to develop his power by means and in ways above the skill and ability of mortals. Hence, if God manifest himself at all,—unless, in accommodation to the capacities of men, he should constrain his manifestations within the compass of human ability,—every act of God’s immediate power would, to human capacity, be a miracle. But if God were to constrain all his acts within the limits of human means and agencies, it would be impossible for man to discriminate between the acts of the Godhead and the acts of the manhood. And man, if he considered acts of a divine origin which were plainly within the compass of human ability, would violate his own reason.

Suppose, for illustration, that God desired to reveal a religion to men, and wished them to recognize his character and his benevolence in giving that revelation. Suppose, further, that God should give such a revelation, and that every appearance and every act connected with its introduction, was characterized by nothing superior to human power. Could any rational mind on earth believe that such a system

of religion came from God? Impossible! A man could as easily be made to believe that his own child, who possessed his own lineaments and his own nature, belonged to some other world and some other order of the creation. It would not be possible for God to convince men that a religion was from heaven, unless it was accompanied with the marks of divine power.—“*Philosophy of the Plan of Salvation*,” James B. Walker, D. D., pp. 47, 48. New York: Chautauqua Press, 1887.

Miracles, BENEFITS OF.—The miracles of Jesus, then, are amply supported by evidence. They are an offense only to those who place things above persons, the mechanical order of nature above the moral order. Miracles as Jesus employed them are a bond of unity at every point, not a doctrine of anarchy. The unity of the Gospel records is fatally marred without them. They do not violate but restore the dismembered moral kingdom, which had been broken up by sin. The doctrines of Fatherhood and grace are far from complete without them. They vindicate the conception of the universe as a family, in which persons are bound together by love, over against the conception that the universe is merely a cosmos bound together by physical force. They suggest to the intellect the clew to the final unity of nature and spirit in the Supreme Person. Miracles, then, bring rest to the mind seeking for ultimate truth by suggesting the bond which secures a moral, theological, and philosophical unity in all these ways. They will abide as a part of the New Testament records and of the convictions of believers.—“*Why Is Christianity True?*” E. Y. Mullins, D. D., LL. D., pp. 186, 187. Philadelphia: American Baptist Publication Society, copyright 1905.

Miracles, CHRIST'S NOT PERFORMED FOR HIS OWN BENEFIT.—In his whole life, then, and in all his actions Jesus exercised his power always and only for man. The mystery of the life which so appealed to the heart and imagination of his people lies here — with the power to save he yet wills to lose himself. The vision of God which he creates brings to man beatitude; the vision of sin which he suffers brings to himself sorrow. The strength of his will is seen, not in any immunity from calamity which he commands, but in the sacrifice he makes. And this touches a specific and distinctive quality of the supernatural element in the Gospels. There is nothing like it in the mythology of the miraculous. The mythical miracle is primarily personal; for what could be the use of a supernatural power which did not serve its possessor in his own hour of need? . . . But Jesus from first to last, in all his acts and in all his doings, is supernatural on man's behalf, and not on his own. He was a moral wonder rather than a physical marvel.—“*The Philosophy of the Christian Religion*,” Andrew Martin Fairbairn, M. A., D. D., LL. D., pp. 342, 343. New York: George H. Doran Company, copyright 1902.

Miracles, RELATION OF, TO DOCTRINES.—The miracles have been spoken of as though they borrowed nothing from the truths which they confirmed, but those truths everything from them; when indeed the true relation is one of mutual interdependence, the miracles proving the doctrines, and the doctrines approving the miracles, and both held together for us in a blessed unity, in the person of Him who spake the words and did the works, and through the impress of highest holiness and of absolute truth and goodness, which that person leaves stamped on our souls; so that it may be more truly said that we believe the miracles for Christ's sake, than Christ for the miracles' sake. Neither when we thus affirm that the miracles prove the doctrine, and the doc-

trine the miracles, are we arguing in a circle; rather we are receiving the sum total of the impression which this divine revelation is intended to make on us, instead of taking an impression only partial and one-sided.—“*Notes on the Miracles of Our Lord,*” Richard Chenevix Trench, M. A., p. 81. New York: D. Appleton & Co., 1852.

Miracles, IMPOSSIBLE TO ATHEISM ONLY.—Is there then anything in the nature of things to make miracles impossible? Not unless things have an independent existence, and work by their own power. If they are in themselves naught, if God called them out of nothing, and but for his sustaining power they would momentarily fall back into nothing; if it is not they that work, but he who works in them and through them; if growth, and change, and motion, and assimilation, and decay, are his dealings with matter, as sanctification, and enlightenment, and inward comfort, and the gift of the clear vision of him, are his dealings with ourselves; if the Great and First Cause never deserts even for a moment the second causes, but he who “upholdeth all things by the word of his power,” and is “above all and through all,” is also (as Hooker says) “the Worker of all in all,” then certainly things in themselves cannot oppose any impediment to miracles, or do aught but obsequiously follow the divine fiat, be it what it may.

The whole difficulty with regard to miracles has its roots in a materialistic atheism, which believes things to have a force in and of themselves; which regards them as self-sustaining, if not even as self-caused; which deems them to possess mysterious powers of their own, uncontrollable by the divine will; which sees in the connection of physical cause and effect, not a sequence, not a law, but a necessity; which, either positing a divine First Cause to bring things into existence, then (like Anaxagoras) makes no further use of him; or does not care to posit any such First Cause at all, but is content to refer all things to a “course of nature,” which it considers eternal and unalterable, and on which it lavishes all the epithets that believers regard as appropriate to God, and God only. It is the peculiarity of atheism at the present day that it uses a religious nomenclature—it is no longer dry, and hard, and cold, all matter of fact and common sense, as was the case in the last century; on the contrary, it has become warm in expression, poetic, eloquent, glowing, sensuous, imaginative. The “course of nature,” which it has set up in the place of God, is in a certain sense deified,—no language is too exalted to be applied to it, no admiration too great to be excited by it—it is “glorious,” and “marvelous,” and “superhuman,” and “heavenly,” and “spiritual,” and “divine”—only it is “It,” not “He,” a fact or set of facts, and not a Person; and so it can really call forth no love, no gratitude, no reverence, no personal feeling of any kind; it can claim no willing obedience; it can inspire no wholesome awe; it is a dead idol, after all, and its worship is but the old nature worship,—man returning in his dotage to the follies which beguiled his childhood, losing the Creator in the creature, the Workman in the work of his hands.

It cannot therefore be held on any grounds but such as involve a real, though covert atheism, that miracles are impossible, or that a narrative of which supernatural occurrences form an essential part, is therefore devoid of a historical character. Miracles are to be viewed as in fact a part of the divine economy,—a part as essential as any other, though coming into play less frequently.—“*The Historical Evidences of the Truth of the Scripture Records,*” George Rawlinson, M. A., pp. 44, 45. New York: John B. Alden, 1883.

Miracles, ELIJAH'S AND ELISHA'S.—**Elijah's Eight Miracles (1 and 2 Kings)**

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| 1. Shutting heaven (17: 1). | 5. Rain (18: 45). |
| 2. Oil multiplied (17: 14). | 6. Fire on 50 (2 Kings 1: 10). |
| 3. Widow's son raised (17: 22, 23). | 7. Fire on 50 (2 Kings 1: 12). |
| 4. Fire from heaven (18: 38). | 8. Jordan (2 Kings 2: 8). |

Elisha's Sixteen Miracles (2 Kings)

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|--------------------------------|--------------------------------|
| 1. Jordan divided (2: 14.) | 9. Bread multiplied (4: 43). |
| 2. Waters healed (2: 21). | 10. Naaman healed (5: 10). |
| 3. Bears from wood (2: 24). | 11. Gehazi smitten (5: 27). |
| 4. Water for kings (3: 20). | 12. Iron to swim (6: 6). |
| 5. Oil for widow (4: 1-6). | 13. Sight to blind (6: 17). |
| 6. Gift of son (4: 16, 17). | 14. Smiting blindness (6: 18). |
| 7. Raising from dead (4: 35). | 15. Restoring sight (6: 20). |
| 8. Healing of pottage (4: 41). | 16. One after death (13: 21). |

—“*The Companion Bible*,” Part II, “*Joshua to Job*,” p. 491. London. Oxford University Press.

Miracles, LIST OF.—Of the fifty-seven events of the gospel history which we have called miraculous, five are events connected with the Saviour's birth and infancy. They are:

1. Angel appears to Zacharias. Luke 1.
2. Angel appears to Mary. Luke 1.
3. Loosening of Zacharias's tongue, etc. Luke 1.
4. Angel appears to Joseph. Matthew 1.
5. Angel appears to shepherds. Luke 2.

Of the remaining fifty-two, there are two which were performed without any direct volition of the Saviour, that is, by God himself. They are:

1. The baptism of Christ by the Holy Spirit at the Jordan. Matt. 3: 16.
2. The miracles at the crucifixion—rending of the veil of the temple, opening of graves, etc. Matthew 27, 28.

The fifty we now have left, are capable of still further subdivision. Twelve of these fifty were events which were miraculous in their nature, actings of the Father upon the Son, or appearances of the Son or of angels after his resurrection, but were not wrought, like healings, upon others. They are:

1. The transfiguration of Christ. Matthew 17.
2. The resurrection of Christ. Matthew 28.
3. The angels at the Sepulcher. Matthew 28.
4. Jesus appears to the women. Matthew 28.
5. Jesus appears to Mary Magdalene. Mark 16.
6. Jesus appears to Peter. Luke 24.
7. Jesus appears to two disciples. Luke 24.
8. Jesus appears to ten disciples (Thomas being absent). John 20.
9. Jesus appears to eleven disciples. John 20.
10. Jesus appears on mountain in Galilee. Matthew 28.
11. Jesus appears to seven disciples in Galilee. John 21.
12. Ascension. Mark 16.

We have left now thirty-eight events which may be called miracles of our Lord. About two of them there may be more or less dispute; viz., (1) The falling backward of the band of men who came to arrest Jesus in the garden (John 18: 4); and (2) the fire of coals, etc., noticed by the disciples on the shore of the Sea of Galilee, when Jesus appears to seven of them at that place. (See John 21.) As to the remaining

thirty-six we think there is no dispute. They may be found classified in the helps in the Teachers' Bible.

The following occurred at Capernaum:

1. Healing of demoniac. Mark 1.
2. Healing of Peter's mother-in-law and many others. Matthew 8.
3. Healing of paralytic. Matthew 9.
4. Healing of centurion's servant. Matthew 8.
5. Raising of Jairus's daughter. Matthew 9.
6. Healing of two blind men. Matthew 9.
7. Healing of the dumb spirit. Matthew 9.
8. Stater in the fish's mouth. Matthew 17.
9. Healing of woman with bloody issue. Matthew 9.

In Galilee (place not certain) occurred:

1. Healing of a leper. Matthew 8.
2. Healing of withered hand. Matthew 12.
3. Healing of demoniac. Matthew 12.

On, or in the immediate vicinity of, the Sea of Galilee, occurred:

1. Miraculous draught of fishes. Luke 5.
2. Stilling of tempest. Matthew 8.
3. Feeding of five thousand. Matthew 14.
4. Walking on water. Matthew 14.
5. Draught of fishes. John 21.

In Jerusalem, or near it, occurred:

1. Healing of man at pool of Bethesda. John 5.
2. Healing of a blind man. John 9 and 10.
3. Withering of fig tree. Matthew 21.
4. Healing of Malchus's ear (Gethsemane). Luke 22.

In the Decapolis occurred:

1. Healing of deaf and dumb (and many). Mark 7.
2. Feeding of four thousand. Matthew 15.

—“*The Life of Our Lord upon the Earth*,” Samuel J. Andrews, pp. 641-643. New York: Charles Scribner's Sons, 1891.

Miracles, LACK OF, IN MOHAMMEDANISM.—The mission of the ancient prophets, of Moses and of Jesus, had been confirmed by many splendid prodigies; and Mahomet was repeatedly urged, by the inhabitants of Mecca and Medina, to produce a similar evidence of his divine legation; to call down from heaven the angel or the volume of his revelation, to create a garden in the desert, or to kindle a conflagration in the unbelieving city. As often as he is pressed by the demands of the Koreish, he involves himself in the obscure boast of vision and prophecy, appeals to the internal proofs of his doctrine, and shields himself behind the providence of God, who refuses those signs and wonders that would depreciate the merit of faith, and aggravate the guilt of infidelity. But the modest or angry tone of his apologies betrays his weakness and vexation; and these passages of scandal established, beyond suspicion, the integrity of the Koran. The votaries of Mahomet are more assured than himself of his miraculous gifts; and their confidence and credulity increase as they are farther removed from the time and place of his spiritual exploits.—“*The History of the Decline and Fall of the Roman Empire*,” Edward Gibbon, chap. 50, par. 16 (Vol. V, pp. 111, 112). New York: Harper & Brothers.

Miracles, WHY MORE ARE NOT SEEN NOW.—What has become of the miracles and supernatural gifts of the gospel era? These were associated historically with the planting of Christianity. By such tokens Christ authenticated his mission, giving the like signs to his apostles, to be the authentication of theirs. What, then, it is peremptorily re-

quired of us to answer, has become of these miracles, these tongues, gifts of healing, prophecies? what, also, of the dreams, presentiments, visits of angels? what of judgments falling visibly on the head of daring and sacrilegious crimes? what of possessions, magic, sorcery, necromancy? If these once were facts, why should they not be now? If they are incredible now, when were they less so? Does a fact become rational and possible by being carried back into other centuries of time? Is it given us to see that Christianity throws itself out boldly on its facts, in these matters, or does it come in the shy and cautious manner some appear to suppose, asserting a few miracles and half-mythologic marvels that occurred in the romantic ages of history, where no investigation can reach them; adding, to escape all demand of such now, in terms of present evidence, that they are discontinued, because the canon is closed and there is no longer any use for them?

Such a disposal of the question, it must be seen, wears a suspicious look. If miracles are inherently incredible, which is the impression at the root of our modern unbelief, evidently nothing is gained by thrusting them back into remote ages of time. If, on the other hand, they are inherently credible, why treat them as if they were not? raising ingenious and forced hypotheses to account for their nonoccurrence? [pp. 446, 447] . . .

There may certainly be reasons for such miracles and gifts of the Spirit, apart from any authentication of new books of Scripture. Indeed, they might possibly be wanted even the more, to break up the monotony likely to follow, when revelations have ceased, and the word of Scripture is forever closed up; wanted also possibly to lift the church out of the abysses of a mere second-hand religion, keeping it alive and open to the realities of God's immediate visitation.

And yet, for these and such like reasons, it is very commonly assumed, and has been since the days of Chrysostom, that miracles and all similar externalities of divine power have been discontinued. [p. 448] . . .

The Christian world has been gravitating, visibly, more and more, toward this vanishing point of faith, for whole centuries, and especially since the modern era of science began to shape the thoughts of men by only scientific methods. Religion has fallen into the domain of the mere understanding, and so it has become a kind of wisdom not to believe much, therefore to expect as little.

Now it is this descent to mere rationality that makes an occasion for the signs and wonders of the Spirit. The unbelieving and false spirit in half-sanctified minds, converts order into immobility, laws into lethargy, and the piety that ought to be strong because God is great, grows torpid and weak under his greatness. Let him now break forth in miracle and holy gifts, let it be seen that he is still the living God, in the midst of his dead people, and they will be quickened to a resurrection by the sight. Now they see that God can do something still, and has his liberty. He can hear prayers, he can help them triumph in dark hours, their bosom sins he can help them master, all his promises in the Scripture he can fulfil, and they go to him with great expectations. They see, in these gifts, that the Scripture stands, that the graces, and works, and holy fruits of the apostolic age, are also for them. It is as if they had now a proof experimental of the resources embodied in the Christian plan. The living God, immediately revealed, and not historically only, begets a feeling of present life and power, and religion is no more a tradition, a second-hand light, but a grace of God unto salvation, operative now. [p. 453] — "*Nature and the Supernatural*," Horace Bushnell, pp. 446-448, 453. New York: Scribner, Armstrong & Co., 1877.

Mithraism.—Mithras, a Persian god of light, whose worship, the latest one of importance to be brought from the Orient to Rome, spread throughout the empire and became the greatest antagonist of Christianity.

The cult goes back to a period before the separation of the Persians from the Hindus, as is shown by references in the literatures of both stocks, the Avesta and the Vedas. . . .

Modified, though never essentially changed, (1) by contact with the star worship of the Chaldeans, who identified Mithras with Shamash, god of the sun; (2) by the indigenous Armenian religion and other local Asiatic faiths; and (3) by the Greeks of Asia Minor, who identified Mithras with Helios, and contributed to the success of his cult by equipping it for the first time with artistic representations (the famous Mithras relief originated in the Pergamene school toward the second century B. C.), Mithraism was first transmitted to the Roman world during the first century B. C. by the Cilician pirates captured by Pompey. It attained no importance, however, for nearly two centuries. . . .

Toward the close of the second century the cult had begun to spread rapidly through the army, the mercantile class, slaves, and actual propagandists, all of which classes were largely composed of Asiatics. It thrived especially among military posts, and in the track of trade, where its monuments have been discovered in greatest abundance. The German frontiers afford most evidence of its prosperity. Rome itself was a favorite seat of the religion. From the end of the second century the emperors encouraged Mithraism, because of the support which it afforded to the divine right of monarchs. . . .

Finally, philosophy as well as politics contributed to the success of Mithraism, for the outcome of the attempt to recognize in the Græco-Roman gods only forces of nature was to make the sun the most important of deities; and it was the sun with whom Mithras was identified.

The beginning of the downfall of Mithraism dates from A. D. 275, when Dacia was lost to the empire, and the invasions of the northern peoples resulted in the destruction of temples along a great stretch of frontier, the natural stronghold of the cult. The aggression of Christianity also was now more effective. [p. 622] . . .

The most interesting aspect of Mithraism is its antagonism to Christianity. Both religions were of Oriental origin; they were propagated about the same time, and spread with equal rapidity on account of the same causes, viz., the unity of the political world and the debasement of its moral life. At the end of the second century each had advanced to the farthest limits of the empire, though the one possessed greatest strength on the frontiers of the Teutonic countries, along the Danube and the Rhine, while the other thrived especially in Asia and Africa. The points of collision were especially at Rome, in Africa, and in the Rhone Valley, and the struggle was the more obstinate because of the resemblances between the two religions, which were so numerous and so close as to be the subject of remark as early as the second century, and the cause of mutual recrimination. The fraternal and democratic spirit of the first communities, and their humble origin; the identification of the object of adoration with light and the sun; the legends of the shepherds with their gifts and adoration, the flood, and the ark; the representation in art of the fiery chariot, the drawing of water from the rock; the use of bell and candle, holy water and the communion; the sanctification of Sunday and of the 25th of December; the insistence on moral conduct, the emphasis placed upon abstinence and self-control; the doctrine of heaven and hell, of primitive revelation, of the mediation of the Logos emanating from the divine, the

atoning sacrifice, the constant warfare between good and evil and the final triumph of the former, the immortality of the soul, the last judgment, the resurrection of the flesh, and the fiery destruction of the universe,—are some of the resemblances which, whether real or only apparent, enabled Mithraism to prolong its resistance to Christianity. At their root lay a common Eastern origin rather than any borrowing.

On the other hand, there were important contrasts between the two. Mithraism courted the favor of Roman paganism and combined monotheism with polytheism, while Christianity was uncompromising. The former as a consequence won large numbers of supporters who were drawn by the possibility it afforded of adopting an attractive faith which did not involve a rupture with the religion of Roman society, and consequently with the state. In the middle of the third century Mithraism seemed on the verge of becoming the universal religion. Its eminence, however, was so largely based upon dalliance with Roman society, its weakness so great in having only a mythical character, instead of a personality, as an object of adoration, and in excluding women from its privileges, that it fell rapidly before the assaults of Christianity. [p. 624].—*The Encyclopedia Britannica, Vol. XVIII, art. "Mithras," pp. 622-624, 11th edition.*

Mithraism AND CHRISTIANITY.—The diffusion of Mithraism and of Christianity in the Roman world was from the same direction, at about the same time, and its propaganda, popular rather than philosophic, was carried to the same class of people. In theory, ritual, and practice, Mithraism parodied or duplicated, after a fashion, the central ideas of Christianity. The birth of Mithra and of Christ were celebrated on the same day; tradition placed the birth of both in a cave; both regarded Sunday as sacred; in both the central figure was a mediator (*mesitēs*) who was one of a triad or trinity; in both there was a sacrifice for the benefit of the race, and the purifying power of blood from the sacrifice was, though in different ways, a prime motive; regeneration or the second birth was a fundamental tenet in both; the conception of the relationship of the worshipers to each other was the same—they were all brothers; both had sacraments, in which baptism and a communion meal of bread and the cup were included; both had mysteries from which the lower orders of initiates were excluded; ascetic ideals were common to both; the ideas of man, the soul and its immortality, heaven and hell, the resurrection from the dead, judgment after death, the final conflagration by which the world is to be consumed, the final conquest of evil, were quite similar. . . .

There were, however, two very important differences between the two faiths: Christianity had as its nucleating point a historic personage; Mithra came out of a distant past with all its accretion of myth and fancy. In the second place, Mithraism, like Buddhism and Brahmanism, was syncretistic, was tolerant of the practices of other cults. Where it could not supplant, it assimilated or adopted. [p. 419] . . .

The great triumphs of Mithraism were not won east of the Ægean, even Greece was wholly inhospitable; it was in the Roman world where success was to be gained. The story of the transition thither is almost that of romance. Among the people of Asia Minor the Cilicians were possibly the most devoted Mithraists. In their ambition they presumed to dispute with the Romans the control of the seas, and this brought upon them the force of Roman arms and the consequent conquest by the Romans of the "Cilician pirates." Among the immediate results of this was the initiation of Roman soldiers into the mysteries—it must not be forgotten that the cult of Mithra appealed especially to the soldier, and one of the ranks in the mysteries was that of *miles*, or "soldier."

To this was due the introduction of the mysteries into the army, and the army was the principal of three methods by which Mithraism passed into the Roman world. [p. 420] . . .

In the first Christian century there were at Rome associations of the followers of Mithra, probably organized as burial associations, in accordance with a common device of that period employed to acquire a legal status. The growth and importance of the cult in the second century are marked by the literary notices; Celsus opposed it to Christianity, Lucian made it the object of his wit. Nero desired to be initiated; Commodus (180-192) was received into the brotherhood; in the third century the emperors had a Mithraic chaplain; Aurelian (270-275) made the cult official; Diocletian, with Galerius and Licinius, in 307 dedicated a temple to Mithra; and Julian was a devotee. Indeed, the un-Roman cult of the worship of the emperors is a direct reflection of the Oriental cults in which the sun was the attendant and patron of the ruler.

The four elements, fire, water, earth, and air — the first and third typified by the lion and the serpent — were deified and worshiped. So, too, the sun, moon, and planets were objects of regard. Babylonian influence wove into Mithraism its theories of the control by each of the planets of one day in the week, and with each a metal was associated, while the signs of the zodiac, which take creation under their influence, marked the devotions of the months in their turn. [p. 421] . . .

The decay of Mithraism was begun by the attack of the barbarians on the Roman Empire, and naturally fell first where Mithraism was strongest, on the outposts. Diocletian favored the religion because it opposed Christianity. Under Constantine imperial favor was withdrawn, and Christianity demanded the repression of the cult. A Roman panegyric of the year 362 says that under Constantius no one dared to look at the rising or setting sun, and that farmers and sailors were afraid to observe the stars, and this very vividly suggests not only active persecution of the Mithraic religion, but also implies that those objects were regarded with worship in the way which the cultic objects suggest. Julian's short reign was a time of favor to this cult, for that prince regarded himself as under the favor of Mithra and introduced the practice of the worship at Constantinople. When George, patriarch of Alexandria, was slain by a mob roused to fury by his attempt to build a church on the site of a ruined mithræum, the emperor addressed a comparatively mild remonstrance to the city. After Julian's death, the attack of Christianity was definite and furious. But the contest was no local nor easy matter. Mithraism had its temples from India to Scotland, its devotees in families of senatorial rank, among the merchants, in the ranks of laborers and slaves, and especially in the military camps; and these devotees were inspired with sincerity in worship, and were governed to no small degree by a real nobility of teaching, and uplifted by the hope of immortality which was a fundamental tenet of the cult. At times the persecution was bloody, and the remains prove that the priests were sometimes slain and their corpses were buried in the mithræums in order to desecrate the site. A feeble period of revival took place under Eugenius, but Theodosius ended the prospects of the cult. [p. 423] — *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol VII, art. "Mithra, Mithraism," pp. 419-423.*

Moabite Stone, RECOVERY OF.—In the summer of 1869, Dr. Klein, a German missionary, while traveling in what was once the land of Moab, discovered a most curious relic of antiquity among the ruins of Dhibân, the ancient Dibon. This relic was a stone of black basalt,

rounded at the top, two feet broad and nearly four feet high. Across it ran an inscription of thirty-four lines in the letters of the Phœnician alphabet. Dr. Klein unfortunately did not realize the importance of the discovery he had made; he contented himself with copying a few words, and endeavoring to secure the monument for the Berlin Museum. Things always move slowly in the East, and it was not until a year later that the negotiations for the purchase of the stone were completed between the Prussian government on the one side and the Arabs and Turkish pashas on the other. At length, however, all was arranged, and it was agreed that the stone should be handed over to the Germans for the sum of £80.

At this moment M. Clermont-Ganneau, a member of the French consulate at Jerusalem, with lamentable indiscretion, sent men to take squeezes of the inscription, and offered no less than £375 for the stone itself. At once the cupidity of both Arabs and pashas was aroused; the governor of Nablûs demanded the treasure for himself, while the Arabs, fearing it might be taken from them, put a fire under it, poured cold water over it, broke it in pieces, and distributed the fragments as charms among the different families of the tribe. Thanks to M. Clermont-Ganneau, most of these fragments have now been recovered, and the stone, once more put together, may be seen in the Museum of the Louvre at Paris. The fragments have been fitted into their proper places by the help of the imperfect squeezes taken before the monument was broken.

When the inscription came to be read, it turned out to be a record of Mesha, king of Moab, of whom we are told in 2 Kings 3 that after Ahab's death he "rebelled against the king of Israel," and was vainly besieged in his capital Kirharaseth by the combined armies of Israel, Judah, and Edom. [pp. 73, 74] . . . The whole inscription reads like a chapter from one of the historical books of the Old Testament. Not only are the phrases the same, but the words and grammatical forms are, with one or two exceptions, all found in Scriptural Hebrew. We learn that the language of Moab differed less from that of the Israelites than does one English dialect from another. [p. 76] . . .

The covenant name of the God of Israel itself occurs in the inscription, spelt in exactly the same way as in the Old Testament. Its occurrence is a proof, if any were needed, that the superstition which afterward prevented the Jews from pronouncing it, did not as yet exist. The name under which God was worshiped in Israel was familiar to the nations round about. [p. 77] — "*Fresh Light from the Ancient Monuments*," A. H. Sayce, M. A., pp. 73-77. London: *The Religious Tract Society*, 1890.

Moabite Stone, DESCRIPTION OF.—Moabite Stone, a stone bearing an inscription of thirty-four lines in Hebrew-Phœnician letters, which was discovered by the Rev. F. Klein in 1868 among the ruins of Dhibân, the ancient Dibon. The stone was of black basalt, rounded at the top and bottom, 2 ft. broad, 3 ft. 10 in. high, and 14½ in. in thickness. The monument now stands in the Louvre at Paris. The inscription was discovered to be a record of Mesha, king of Moab, mentioned in 2 Kings 3, referring to his successful revolt against the king of Israel.—*Standard Encyclopedia of the World's Knowledge*, Vol. XVII, art. "Moabite Stone," p. 353.

Moabite Stone, INSCRIPTION ON.—The monument, which is now one of the most precious treasures of the Louvre in Paris, bears an inscription which is the oldest specimen of Semitic alphabetic writing extant, commemorating the successful effort made about 860 or 850 B. C. by

Mesha, king of Moab, to throw off the yoke of Israel. We know from the Old Testament record that Moab had been reduced to subjection by David (2 Sam. 8: 2); that it paid a heavy tribute to Ahab, king of Israel (2 Kings 3: 4); and that, on the death of Ahab, Mesha its king rebelled against Israelite rule (2 Kings 3: 5). Not till the reign of Jehoram was any effort made to recover the lost dominion. The king of Israel then allied himself with the kings of Judah and Edom, and marching against Moab by the way of the Red Sea, inflicted upon Mesha a defeat so decisive that the wrath of his god, Chemosh, could be appeased only by the sacrifice of his son (2 Kings 3: 6 ff.).

The historical situation described in the Old Testament narrative is fully confirmed by Mesha's inscription.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. I, art. "Chemosh," pp. 601, 602.

Modern Theology, CHARACTERISTICS OF.—There are certain ruling principles which characterize modern critical theology: 1. A rooted dislike of miracle; 2. An inherent objection to prophecy; 3. A disbelief in revelation.

1. Science, it is presupposed, has absolutely exploded miracle. Miracle exists only in our own imagination; it is a subjective error which must be got rid of at any risk and at all costs. Then, I ask, what about the resurrection of Christ? was that also a subjective error? Did he or did he not rise again to life after having died? because, if he did, then to talk about miracle being disproved or exploded is absurd; for if Christ, after he had died, raised himself to life again, that was, and always must be, a miracle; and if we admit one miracle, it is only a matter of degree and a pure matter of evidence: how many we admit. The charmed circle of science has been broken, and one breach renders others possible or even probable. Of course, if we decide that Christ did not rise, then there is an end of the whole matter. There is no further need of argument. There is no room for discussion.

2. Prophecy must in like manner be brought within the circle of the regular, the ordinary, and the natural. It is not the one phenomenon that differentiates the Old Testament literature; it is strictly analogous to the poetical rhapsodies that are common to all literature, and possesses no features that are not shared by them. If Isaiah mentions Cyrus, he must have had experience of Cyrus. What passes under his name must have been written after Cyrus appeared.

Canon Cheyne speaks of the difficulty of explaining the "wonderful" passages of Isaiah, and says it arises "partly from the abruptness with which they are introduced, partly from the apparent inconsistency of some of the expressions," and "partly from the extraordinary distinctness with which the most striking of them, at any rate, prefigure the life of Jesus Christ." The same writer admits that as we read chapter 53 we are conscious of something of the impression it produced on the Earl of Rochester, who "was convinced, not only by the reasonings he had about it, which satisfied his understanding, but by a power which did so effectually constrain him, that he did, ever after, as firmly believe in his Saviour as if he had seen him in the clouds." Then if this be so, where, I would ask, is the inconsistency or the unreasonableness of ascribing the special character of this passage to the divine intention which was claimed for it by Philip the evangelist? Such an inference would, of course, not be scientific, for it is impossible to have a scientific proof of any such thing as prophecy. It is impossible to have a scientific proof of the special manifestation of the will of God. There was nothing scientific in the action of Christ or the teaching of

Christ. Nor is it possible to have any special declaration of the will of God conveyed in a scientific manner or by scientific means, for science is concerned only with the orderly workings of the divine mind in nature; whereas, if prophecy is a fact, it is independent of, and superior to, the ordinary operations of nature. Every attempt, therefore, to explain the phenomena of prophecy by reducing them to the terms of the experimental and the natural must necessarily be destructive of prophecy, if, indeed, there is any such thing.

Now my position is, that the phenomena of Old Testament prophecy, apart altogether from its productive features, are such as to defy explanation upon natural principles, and to be entirely without parallel elsewhere; and I point to Isaiah 53 as illustrating my position. It defies explanation, whether written in the sixth century or the eighth, and as it thus defies explanation upon any other supposition than that of Philip the evangelist, a strong presumption is created that the character he claimed for it is its real character. This, of course, is not a position that is capable of being demonstrated, or therefore that is scientific; but, so far as it is a just and valid position, it is one that involves and implies the exercise of the supernatural. And if the prophet was enabled to write, as he did, in language which could not refer to himself or others, but did refer to Jesus Christ, and was intended to do so, this can no more be accounted for or explained naturally than the mention of Cyrus by name can. And it is only throwing dust in our eyes to say that the mention of Cyrus by name, in the time of Isaiah, is more contrary to "the analogy of prophecy," or more difficult of explanation, than the utterances of the fifty-third chapter are, always supposing that these utterances were intended by the Holy Spirit to refer solely to Jesus Christ, and were imparted to Isaiah with that intent.

With this proviso it is certainly not more easy to account for or explain Isaiah 53 if we suppose it written at Babylon in the sixth century than at Jerusalem in the eighth. Nothing whatever is gained on behalf of "the analogy of prophecy" by referring it to the later date, unless, that is, in so doing, we hope to elude suspicion as to our disbelief of its true character by bringing all its phenomena within the limits of the purely natural, historical, and personal. But if that is our secret hope, the sooner we confess it the better, in order that men may know what it is we are really aiming at, which is the denial of prophecy as a phenomenon out of the region of the ordinary, the experimental, and the scientific.

If Isaiah 53 stood alone, it might be more easy to deal with it; but it is one only of a large number of scriptures that must ever remain hopeless enigmas if dealt with as merely natural productions, for it is not in the prophets only that we meet with apparent prophecies. The Psalms are full of passages that can never have referred to any human writer, and the books of the law, and the historical books, as a whole, present numerous features that are confirmatory of this position, and are of the nature of prophecy. And it is only by doing violence to these and the like features that we can reduce the Scriptures of the Old Testament to the same level as the ordinary literature of other nations. The Old Testament literature either is or is not entirely exceptional; if it is not, we must belie its witness to itself and obliterate its most characteristic features; if it is, there is nothing to be done but to confess its unique character and to decide accordingly.

3. The dislike of miracle and the objection to prophecy arise from and involve a disbelief in revelation as a real and actual fact, and this disbelief infects and underlies the mass of our modern thought. The

simple question is, whether the God of nature has ever spoken to us in any other way than by nature, or whether the indications of his having done so may not rather be referred to the spontaneous action of our own minds, which we father upon God and attribute to him, when they really emanate from ourselves. This is the position of Kuenen, who regards Christianity as one of the principal religions of the world, with no more claim to a real objective origin than any other.

All the miracles of Scripture, therefore, are resolved at best into erroneous subjective impressions, and the prophets of the Old Testament had nothing more than their own convictions to rest on and are proved to have been false prophets by the failure of their predictions to be realized.

Now, of course, if we take the Old Testament alone, and by itself, it may be possible to establish this position more or less successfully; but if the Old Testament is part of a whole, of which the ultimate and more significant part is the New Testament, and the facts of the Christian religion, then we are not only forbidden so to take it, but our estimate of the Old Testament must be affected by our judgment concerning the New.

We fall back then, as before, upon the resurrection of Jesus Christ. This either was, or was not, a fact. If the laws of nature are supreme and universal, it obviously was not a fact, because it fundamentally contradicts them; but if it actually did occur, without mistake or illusion, then it not only is impossible to say what other marvelous facts may not have occurred in the long course of preparation for that event, but also the occurrence of it renders probable such a course of preparation, with all its attendant features of miracle and prophecy.

But if Jesus Christ really and actually lived again after having died, it becomes absolutely certain that God has spoken to us in a manner other than by nature. For he has spoken to us by his Son, who exercised an absolute command over nature, and appealed to his command over nature as supplying the credentials of his mission and origin. I by no means say that this is the only way of representing or regarding the mission of Christ, but I do venture to affirm most emphatically that in whatever way we regard Christ, we cannot fail to recognize the fact that he advanced his own mighty works as bearing valid testimony to his divine claims. We cannot therefore accept him and reject his works, and we cannot accept either him or his works without acknowledging the action of the supernatural, and without taking our stand upon an elevation which is above the reach and the demonstration of science. It is impossible to explain scientifically any one of Christ's miracles, as it is to prove or explain scientifically his own resurrection. But if we have sufficient reason to believe that God has actually spoken to us by his Son, we must regard it as not wholly improbable that he may have spoken as truly and miraculously in the ages before he came, as he did when he came in the fulness of time. The one question which underlies all others, is the question whether or not Christ truly rose from the dead, and whether or not he had an exclusive right to be called the Son of God. If he had, then the cause of supernatural religion is secure; but if there is no adequate reason to believe in the supernatural, then it becomes impossible to believe in Jesus Christ; for not only did he deceive himself, but he did likewise most completely deceive us.

If, however, we accept the resurrection of Jesus Christ as a literal and actual fact, a rising again to life after having been dead, we are virtually committed to a belief in the general character and framework of that history which led up to it, and of which it claimed to be the

purpose and the outcome. The redemption of Israel from Egypt, the giving of the law, the divine guidance and direction of the fortunes of the nation, as declared and interpreted by the prophets, are all presupposed in the history which set the seal to those events, and consequently it is of vital importance that these things are not fictions or fictitious representations of distorted facts. Every investigation therefore which tends to confirm and verify them as historic and real is of value in relation to the history of Christ, and every investigation which tends to show that the true origin of the law was not human, but divine, is likewise of value, and the witness of the prophets is conclusive evidence to their estimate of its character as divine, and so far confirmatory evidence of the claims of Christ.—“*The Law in the Prophets*,” Rev. Stanley Leathes, D. D., pp. 271-277. London: Eyre and Spottiswoode, 1891.

Mohammed.—Mohammed was born at Mecca in Arabia, 570 A. D., of the powerful tribe of the Koreish. In early life he was a camel driver noted for his faithfulness, and while acting as business manager of the wealthy widow Khadijah for a year, won her love and they were married in Mohammed's twenty-sixth year.

The religion of the Arabs was at this time mostly a degraded fetichism, but Mohammed was accustomed to spend long periods on Mt. Hira in fasting and prayer. About this time he began to see visions, and to suffer attacks of convulsions. We believe these visions and convulsions to have unquestionably been due to his own weakness, long fasts, and overexertion: the ascetics of the desert of Egypt, and, in fact, all such ascetics have been subject to similar delusions, while even overworked bicycle racers today have fancies not unlike them in real nature. Mohammed thought the angel Gabriel revealed to him in succession some of the earliest chapters of the Koran, and began preaching, first for three years in secret, then nine years in public, but with few converts.

In 620 A. D. he converted six men of the town of Yatreb, and two years later the whole town swore allegiance to the new faith. His followers at Mecca emigrated to Yatreb, and later he escaped from Mecca and joined them. Henceforth Yatreb was called Medina (City of the Prophet). War arose between the Koreish and Medina. Mohammed was at first successful, then defeated, and glad to sign a truce that was soon broken by the Koreish. He thereupon marched against them with ten thousand men, and they surrendered without a battle.

His faith spread rapidly, and at his death in 632 A. D. was the religion of Arabia and had begun to encroach on the Greek and Persian empires.

The results of Mohammedism have been greatly underestimated. In the century after Mohammed's death it wrested Asia Minor, Africa, and Spain from Christianity, more than half of the civilized world, and established a civilization, the highest in the world during the Dark Ages.—“*The Library of Original Sources*,” edited by Oliver J. Thatcher, Vol. IV, pp. 240, 241. Milwaukee, Wis.: University Research Extension Company, copyright 1907.

Mohammedanism.—Mohammed divides with Buddha and the Brahman the religious sovereignty of the Oriental mind, yet the sovereignties are in idea, in type, and in form worlds apart. All three are rooted in religion, but the faith of the Brahman is a polytheism so multitudinous and tolerant as to include everything that men may call deity, if only the deity will consent to be included and to be respectful to those who dwelt in the pantheon before him. The sovereignty of

Buddha is that of the ideal man and the idealized pity, which, without concern or care for any god, draws humanity toward the dreamless beatitude he has himself attained; while Mohammed's is strictly derivative and representative, due to his being the one sufficient and authoritative spokesman of the one merciful and almighty God. The Brahman's sovereignty is social and heritable, came to him by the blood which defined his place and function in society as well as his office before the gods and on behalf of men; but both Buddha's and Mohammed's may be described as in a sense personal, though it was acquired by the one through his own efforts, achievements, and merits, and granted to the other by the will and deed of his God. The sovereignty of the Brahman is expressed in the society he has organized, the system, at once natural and artificial, of caste; while Buddha's is expressed in a society whose orders correspond to his theory of merit, and Mohammed's in a brotherhood where all are equal before a God too great to know any respect of persons. The image, or the symbol, of his god which the Brahman loves is to Mohammed but a shameful and empty idol, while the statue which the Buddhist reveres speaks to him of a still more graceless idolatry, the supersession of the uncreated God by the created man he had appointed to be his minister. But though his sovereignty is not represented to the eye by any image, it yet has a fitter and more imperious symbol, a book which reveals the mind of God and proclaims the law which man is bound under the most awful and inexorable sanctions to obey. The worship it enjoins is one of stern yet majestic simplicity; it concerns God only, and there is but the one God who has made Mohammed his final and sovereign prophet, and declared through him that all idols are "idleness and vanity." — *The Philosophy of the Christian Religion,* Andrew Martin Fairbairn, M. A., D. D., LL. D., pp. 277, 278. New York: George H. Doran Company, copyright 1902.

Mohammedanism.—Circumcision is used in Mohammedanism as the badge of the faith. It is commonly performed between the sixth and eighth year.—*Standard Encyclopedia of the World's Knowledge, Vol. XVII, art. "Mohammedanism," p. 362.*

Mohammedanism.—Mohammedanism has unique claims upon the interest of the student of religions. . . . It is the one world religion outside of Christianity the origins of which lie open in the light of history. It arose in one man's lifetime, was shaped by one hand and directed by a single mentality. It is a religion in which the miraculous is minimized, yet within eighty years it won an empire as great as Christianity's in the time of Constantine, and it is still extending its influence. [p. 436] . . .

Idolatry was already under suspicion, and there was consequently an opening for the prophet's resolute preaching. Mohammed's repute for wisdom grew with the frequency with which he was called upon to act as arbiter; his decisions he claimed not as his own, but as the dictates of Allah, and his position soon came to be practically that of city judge and dictator. Ordinances for practice were soon formulated by the prophet; prayer was directed toward Mecca (not Jerusalem, which, in the endeavor to conciliate the Jews and gain their support, he had formerly adopted), the fast of Tisri was changed for that of Ramadan. The five fundamentals of Islam were conceived and formulated at Medina. Most important of all, citizenship was made dependent not on family but on faith, preparing the way for a united Arabia and a world religion. For the triumph of the faith the bonds of kinship had to yield if they stood in its way—Mohammed did not blanch at

fratricidal war. The idolater, even though a brother, was doomed unless he gave up this practice, and to the believer belonged the idolater's goods. [p. 437] . . .

The fundamental theological doctrine of Islam is the unity of God, whose will, declared by the prophet Mohammed, is law for man. The doctrine of God is intensely and baldly unitarian. Special points antagonized were the Christian trinity and the deity of Christ. Emphasis was laid upon the sovereignty of Allah and his omnipotence. Allah was not a philosophic first cause, but a present active agency ever working in his world and accomplishing his purposes. In other words, Mohammed's was a practical, not a speculative monotheism. Allah was sharply distinguished from his creation, and the latter included evil as well as good.

From no logical consequences of this doctrine did the founder shrink. Right is right, not because of its essence, but because Allah decrees it. Hence Mohammedan predestination is arbitrary in its absoluteness, acquiring the force of fatalism. The practical result was the inspiration of a magnificent but terrible courage. Arab warriors went into battle convinced that their life span was so definitely determined that whether they stayed at home or went to the fight their hap would surely overtake them. This fanaticism was intensified by the eschatology of the faith, which is gross, crude, and vivid. Both heaven and hell are material, both are preceded by resurrection and judgment, through which all Moslems pass with success—though some may have to be purified in purgatory. But the warrior who dies in battle is sure of paradise.

It is to these facts that the dread of a *jihad*, or holy war, is due. Hell is in seven regions, of which the first is purgatory; to hell all infidels (non-Mohammedans) are destined. Heaven is across a chasm over which is a bridge broad and easy for the believer, but shrinking to the width of a razor's edge when infidels attempt its passage, and they then fall from it into the fire which for them is eternal. While the delights of the Moslem heaven as portrayed in the Koran are sensual, there can be no doubt that, as in other religions, the idea conveyed depends upon the mental and spiritual culture of the individual. [p. 439] . . .

Briefly, the four practical points of the Mohammedan creed are: (1) prayer five times a day, directed toward Mecca; (2) almsgiving on a fixed scale at least, above that scale according to one's inclination; (3) fasting in the daytime during Ramadan; (4) pilgrimage to Mecca at least once in a lifetime. These things are regarded as most firmly binding on all Moslems. [pp. 439, 440] — *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. VII, art. "Mohammed, Mohammedanism," pp. 436-440.

Mohammedanism, EXTENT OF—Mohammedanism possesses something which appeals to certain races or certain stages of culture, and the attraction is still potent. It now stretches in a broad belt from the Atlantic shores of Africa over all the equatorial and northern part of that continent, through the Turkish dominions, Persia, Turkistan, Afghanistan, India, and the Chinese Empire to the islands of the Pacific; and it is making more converts in Africa and the islands northeast of Asia than is Christianity, the other great proselytizing religion of the world. Probably 200,000,000 is a conservative estimate of the number of Mohammedans at the present time.—*Nelson's Encyclopedia*, Vol. VIII, art. "Mohammedanism," p. 227.

Monarchy, THE DIVIDED, ISRAEL.—

LEADING FEATURE OF PERIODS	DYNASTIES	KINGS	LENGTH OF REIGNS	PROPHETS	KINGS OF JUDAH
I. Idolatry taking root— about 50 years. . . .	1. } 2. } 3. }	1. JEROBOAM I 2. Nadab 3. Baasha 4. Elah 5. Zimri	22 years 2 " 24 " 2 " 7 days	Ahijah Jehu	Rehoboam, Abijah, Asa Asa Asa Asa Asa
II. Idolatry rampant— about 48 years. . . .	4. }	6. Omri 7. AHAB 8. Ahaziah 9. Jehoram	12 years 22 " 2 " 12 "	Elijah—Micaiah Elisha	Asa Asa and Jehoshaphat Jehoshaphat [ziah Jehoshaphat, Jehoram, Aha-
III. Idolatry slightly checked —about 102 years. . . .	5. }	10. JEHU 11. Jehoahaz 12. Joash 13. Jeroboam II 14. Zachariah	28 " 17 " 16 " 41 " 6 months	Jonah Hosea and Amos	Joash Joash Joash and Amaziah Amaziah Uzziah
IV. Idolatry terminating in ruin, including inter- regnums— from 40 to 70 years. . . .	6. } 7. } 8. } 9. }	15. Shallum 16. Menahem 17. Pekahiah 18. PEKAH 19. Hoshea	1 month 10 years 2 " 20 " 9 "	Obed	Uzziah Uzziah Uzziah Uzziah, Jotham, and Ahaz Ahaz and Hezekiah

Monarchy, THE DIVIDED, JUDAH.—

PERIODS	KINGS	LENGTH OF REIGNS	PROPHETS	KINGS OF ISRAEL	
I. First Religious Decline and First Religious Revival—about 86 years	1. Rehoboam	17 years	Shemaiah, Iddo	Jeroboam	
	2. Abijam (or Abijah)	3 "		Jeroboam	
	3. Asa	41 "	Azariah, Hanani	Nadab, Baasha, Elah, Zimri, [Omri]	
	4. JEHOSHAPHAT	25 "	Jehu, Jahaziel	Ahab, Ahaziah, Jehoram	
	5. Jehoram	8 "		Jehoram	
	6. Ahaziah (Athaliah)	1 year		Jehoram	
	II. Second Decline and Second Revival—about 207 years	7. Joash	6 years	[hoiada]	Jehu
		8. Amaziah	40 "	Zechariah (son of Je-	Jehu, Jehoahaz
		9. Uzziah (or Azariah)	29 "	Joel, Zechariah II	Joash, Jeroboam II
			52 "	Isaiah, Micah	Zachariah, Shallum, Menahem,
		10. Jotham	16 "	Nahum	Pekah [Pekahiah, Pekah]
		11. Ahaz	16 "		Pekah, Hoshea
		12. HEZEKIAH	29 "		Hoshea
		13. Manasseh	55 "		
		14. Amon	2 "	Zephaniah, Jeremiah	
		15. JOSIAH	31 "		
	III. Third Decline and Third Revival—about 88 years	16. Jehoahaz	1/4 year		
		17. Jehoikim	11 years		
		18. Jehoichin	1/4 year	Habakkuk	
IV. Final Decline—about 23 years	19. Zedekiah	11 years	Obadiah		

—“A Manual of Bible History,” Rev. William G. Blaikie, D. D., LL. D., p. 301. London: T. Nelson & Sons, 1906.

Monasticism, HISTORICAL NOTES CONCERNING.—It was during the period between the third and the sixth century that there grew up in the church the institution known as Monasticism. This was so remarkable a system, and one that exerted so profound an influence upon medieval and even later history, that we must here acquaint ourselves with at least its spirit and aims.

The term "monasticism," in its widest application, denotes a life of austere self-denial and of seclusion from the world, with the object of promoting the interests of the soul. As thus defined, the system embraced two prominent classes of ascetics: (1) Hermits, or anchorites, — persons who, retiring from the world, lived solitary lives in desolate places; (2) cenobites, or monks, who formed communities and lived usually under a common roof. . . .

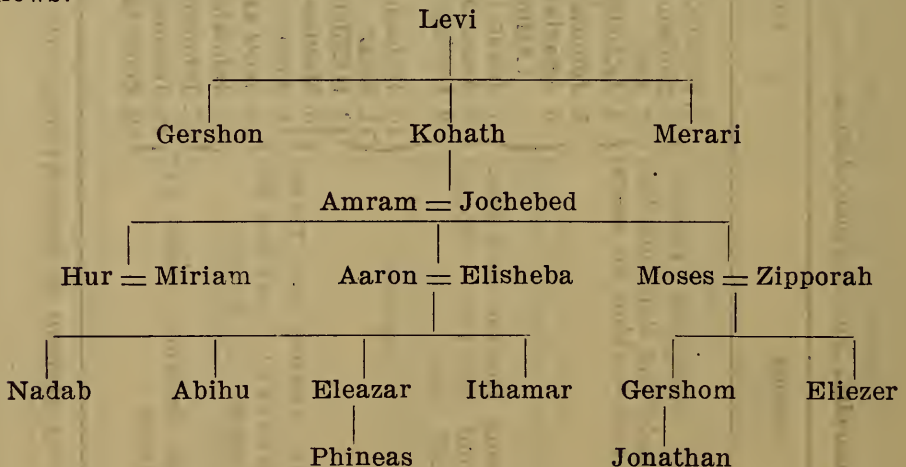
St. Anthony, an Egyptian ascetic (b. about A. D. 251), who by his example and influence gave a tremendous impulse to the movement, is called the "Father of the Hermits." . . .

Most renowned of all the anchorites of the East was St. Simeon Stylites, the Saint of the Pillar (d. A. D. 459), who spent thirty-six years on a column only three feet in diameter at the top, which he had gradually raised to a height of over fifty feet.

During the fourth century the anchorite type of asceticism, which was favored by the mild climate of the Eastern lands and especially by that of Egypt, assumed in some degree the monastic form; that is to say, the fame of this or that anchorite or hermit drew about him a number of disciples, whose rude huts or cells formed what was known as a *laura*, the nucleus of a monastery.

Soon after the cenobite system had been established in the East it was introduced into Europe, and in an astonishingly short space of time spread throughout all the Western countries where Christianity had gained a foothold. Here it prevailed to the almost total exclusion of the hermit mode of life. Monasteries arose on every side. The number that fled to these retreats was vastly augmented by the disorder and terror attending the invasion of the barbarians and the overthrow of the empire in the West.—"*Mediæval and Modern History.*" Philip Van Ness Myers, pp. 22-24. Boston: Ginn & Co., copyright 1919.

Moses, GENEALOGY OF.—The immediate pedigree of Moses is as follows:



— "*A Dictionary of the Bible,*" William Smith, LL. D., p. 417, *Teacher's edition.* Philadelphia: Porter and Coates, copyright 1884.

Nahum, TIME OF.—The prophet Nahum uttered his prophecy according to Josephus (*Antiq.*, ix, 11) during the reign of Jotham, who died B. C. 742.—“*Fulfilled Prophecy*,” Rev. W. Goode, D. D., F. S. A., p. 179, 2d edition. London: James Nisbet & Co., 1891.

Nineveh, HISTORICAL NOTES ON.—Nineveh, and Ninus, as it was most usually called by the Greeks and Romans, was, as we said before, the capital city of the Assyrian Empire; and the capital is frequently put for the whole empire, the prosperity or ruin of the one being involved in that of the other. This was a very ancient city, being built by Asshur or as others say by Nimrod; for those words of Moses (Gen. 10: 11), which our translators, together with most of the ancient versions, render thus: “Out of that land went forth Asshur, and builded Nineveh,” others translate as the Chaldee paraphrast translates them, and as they are rendered in the margin of our Bibles, “Out of that land he,” that is Nimrod, the person spoken of before, “went forth into Assyria, and builded Nineveh.”

It is well known that the word “Asshur” in Hebrew is the name of the country as well as the name of the man, and the preposition is often omitted, so that the words may very well be translated, “he went forth into Assyria.” And Moses is here giving an account of the sons of Ham, and it may seem foreign to his subject to intermix the story of any of the sons of Shem, as Asshur was. Moses afterward recounts the sons of Shem, and Asshur among them; and it is presumed that he would hardly relate his actions, before he had mentioned his nativity, or even his name, contrary to the series of the genealogy and to the order of the history. But notwithstanding this I incline to understand the text literally as it is translated, “Out of that land went forth Asshur,” being expelled thence by Nimrod, “and builded Nineveh” and other cities, in opposition to the cities which Nimrod had founded in the land of Shinar. And neither is it foreign to the subject, nor contrary to the order of the history, upon the mention of Nimrod’s invading and seizing the territories of Asshur, to relate whither Asshur retreated, and where he fortified himself against him. But by whomsoever Nineveh was built, it might afterward be greatly enlarged and improved by Ninus, and called after his name, whoever Ninus was, for that is altogether uncertain. [p. 126] . . .

The inhabitants of Nineveh, like those of other great cities, abounding in wealth and luxury, became very corrupt in their morals. Whereupon it pleased God to commission the prophet Jonah to preach unto them the necessity of repentance, as the only means of averting their impending destruction: and such was the success of his preaching, that both the king and the people repented and turned from their evil ways, and thereby for a time delayed the execution of the divine judgments.

Who this king of Assyria was we cannot be certain, we can only make conjectures, his name not being mentioned in the book of Jonah. Archbishop Usher supposeth him to have been Pul, the king of Assyria, who afterward invaded the kingdom of Israel in the days of Menahem (2 Kings 15: 19); it being very agreeable to the methods of Providence to make use of a heathen king who was penitent, to punish the impenitency of God’s own people Israel. But it should seem more probable, that this prince was one of the kings of Assyria, before any of those who are mentioned in Scripture. For Jonah is reckoned the most ancient of all the prophets usually so called, whose writings are preserved in the canon of Scripture. We know that he prophesied of the restoration of the coasts of Israel taken by the king of Syria, which was accomplished by Jereboam the Second (2 Kings 14: 25); and therefore Jonah must have lived before that time, and is with great reason

supposed by Bishop Lloyd in his chronological tables, to have prophesied at the latter end of Jehu's, or the beginning of the reign of Jehoahaz, when the kingdom of Israel was reduced very low, and greatly oppressed by Hazael, king of Syria (2 Kings 10: 32). If he prophesied at that time, there intervened Jehoahaz's reign of seventeen years, Joash's reign of sixteen years, Jeroboam's of forty and one years, Zachariah's of six months, Shallum's of one month, and Menahem was seated on the throne of Israel, before any mention is made of Pul, the king of Assyria; and therefore we may reasonably conclude from the distance of time, which was above seventy years, that Jonah was not sent to Pul, the king of Assyria, but to one of his predecessors, though to whom particularly we are unable to discover, for the want before complained of, the want of Assyrian histories, which no doubt would have related so memorable a transaction. [pp. 128, 129] — "*Dissertations on the Prophecies*," Thomas Newton, D. D., pp. 126-129. London: B. Blake, 1840.

Nineveh, SIZE OF.—Jonah is said by Josephus (*Antiq.* ix, ch. 10) to have prophesied during the reign of Jeroboam II, which lasted from B. C. 824 to B. C. 783. His prophecy is generally considered as of about the date B. C. 800; and was delivered apparently when either Pul, or the father of Pul, reigned at Nineveh. The account given by Diodorus Siculus is in his History, book 2, near the beginning, and refers to the city as originally built by Ninus. It may be observed that the shape and size of the city as here described,—namely, an oblong whose sides measured 150 furlongs, and the ends 90 furlongs,—correspond pretty well with the site as marked out by Mr. Layard in his "Nineveh and Its Remains." It is stated also in Mr. Layard's remarks on Colonel Rawlinson's "Outlines of Assyrian History," appended to the twenty-ninth Report of the Royal Asiatic Society for 1852, that he is "convinced that whatever may have been the original names of the various royal quarters or inclosures represented by Nimrud, Koyunjik, Khursabad, etc., they were all known at one period by the name of Nineveh, and formed the great city described by the Sacred Writings, and the Greek historians and geographers;" and that "Colonel Rawlinson himself stated as much in his paper read before the Society on his return to England two years ago;" and that "Captain Jones, in a recent letter, states that he had established, by trigonometrical survey, the fact previously conjectured by Mr. Layard, that the same great ruin of Nimrud, Karamless, Khursabad, and Koyunjik stood at the four angles of a perfect parallelogram." And when we read that the founder of the city not only gave liberty to people of any other nation, in any number, to dwell there, but allowed the citizens a large territory next adjoining to them (Diod. Sic., *ibid.*), and know that it was common in the great Eastern cities to include a large portion of land for the pasture of cattle, we need not be surprised at its extent. At that early period a high wall was alone almost sufficient for defense, and did not need to be manned as was afterward required when implements for carrying on a siege had been invented. Strabo, a high authority, says that it was much larger (πολύ μεζών [*polu meizōn*]) than Babylon, and he makes the compass of Babylon 385 stadia. It appears to have been, in fact, a walled district, as it is clear that Babylon was.—"*Fulfilled Prophecy*," Rev. W. Goode, D. D., F. S. A., pp. 179, 180, 2d edition. London: James Nisbet & Co., 1891.

Offering, THREE OBJECTS PRESENTED.—In each offering there are at least three distinct objects presented to us. There is the offering, the priest, the offerer. A definite knowledge of the precise import of each of these is absolutely requisite if we would understand the offerings.

What, then, is the offering? what the priest? what the offerer? Christ is the offering, Christ is the priest, Christ is the offerer. Such and so manifold are the relations in which Christ has stood for man and to man, that no one type or set of types can adequately represent the fulness of them. Thus we have many distinct classes of types, and further variations in these distinct classes, each of which gives us one particular view of Christ, either in his character, or in his work or person. But see him as we may for sinners, he fills more than one relation. This causes the necessity of many emblems.

First he comes as offerer, but we cannot see the offerer without the offering, and the offerer is himself the offering, and he who is both offerer and offering is also the priest. As man under the law, our substitute, Christ stood for us toward God as offerer. He took "the body prepared for him" as his offering, that in it and by it he might reconcile us to God. Thus, when sacrifice and offering had wholly failed,—when at man's hand God would no more accept them,—then said he, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O God: yea, thy law is within my heart." Thus his body was his offering: he willingly offered it; and then as priest he took the blood into the holiest.

As offerer, we see him *man under the law*, standing our substitute, for us to fulfil all righteousness.

As priest, we have him presented as the mediator, God's messenger between himself and Israel. While as the offering, he is seen *the innocent victim*, a sweet savor to God, yet bearing the sin and dying for it.

Thus in the selfsame type the offerer sets forth Christ in his person, as the one who became man to meet God's requirements; the offering presents him in his character and work, as the victim by which the atonement was ratified; while the priest gives us a third picture of him, in his official relation, as the appointed mediator and intercessor. Accordingly, when we have a type in which the offering is most prominent, the leading thought will be Christ the victim. On the other hand, when the offerer or priest predominates, it will respectively be Christ as man or Christ as mediator.

Connected with this there is also another particular, the import of which must be known to understand the offerings. I refer to the laying of the offerer's hands on the head of the victim offered. This act in itself was nothing more than the expression of the identity of the offerer and offering. In each case the giving up of the offering represented the surrender of the person of the offerer. The offering, whatever it might be, stood for, and was looked upon as identical with the offerer. In the one case, in the sweet savor offerings, it represented the offerer as an accepted worshiper, wholly surrendering himself upon the altar of the Lord, to be a sweet savor to Jehovah. In the other case, as in the sin and trespass offerings, where the offerer came as a sinner with confession, the offerer in his offering surrendered himself as a sinner to God's judgment, and was cast out as accursed into the wilderness. We know him who stood in both these relations, when in the body prepared for him "he gave himself."—*"The Law of the Offerings," Andrew Jukes, pp. 36-38, 17th edition. London: James Nisbet & Co.*

Offering, BURNT, DISTINCTIVE CHARACTER OF.—In its contrast to the other offerings, at least four points may be enumerated: It was, (1) A sweet savor offering; and, (2) Offered for acceptance; in these two particulars it differed from the sin offerings; (3) Thirdly, it was the offering of a life: in this it differed from the meat offering; (4) Fourthly, it was wholly burnt; here it differed from all, and particularly from the peace offering. [p. 47]

1. . . . Now the burnt offering was of the first class, a sweet-smelling savor; as such in perfect contrast with the sin offerings. We are not here, therefore, to consider Christ as the sin-bearer, but as man in perfectness meeting God in holiness. The thought here is not, "God hath made him to be sin for us," but rather, "He loved us, and gave himself for us an offering and a sacrifice to God of a sweet-smelling savor." Jesus, blessed be his name, both in the burnt offering and sin offering, stood as our representative. When he obeyed, he obeyed "for us;" when he suffered, he suffered "for us." But in the burnt offering he appears *for us*, not as our sin-bearer, but as man offering to God something which is most precious to him. We have here what we may in vain search for elsewhere,—man giving to God what truly satisfies him. The thought here is not that sin has been judged, and that man in Christ has borne the judgment; this would be the sin offering. The burnt offering shows us man going even further, and giving to God an offering so pleasing to him that the sweet savor of it satisfies him, and will satisfy him forever. With our experience of what man is, it seems wondrous that he should ever perfectly perform his part to Godward. But in Christ man has so performed it: his offering was "a sweet savor unto the Lord." [pp. 48, 49] . . .

2. But the burnt offering was not only "a sweet savor," it was also an offering "for acceptance,"—that is, it was offered to God to secure the acceptance of the offerer. So we read (I give the more correct translation), "he shall offer it *for his acceptance*." To understand this, we must recur for a moment to the position Christ occupied as offerer. He stood for man as man under the law, and, as under law, his acceptance depended on his perfectness. God had made man upright; but he had sought out many inventions. One dispensation after another had tried whether, under any circumstances, man could render himself acceptable to God. But age after age passed away; no son of Adam was found who could meet God's standard. The law was man's last trial, whether, with a revelation of God's mind, he could or would obey it. But this trial, like the others, ended in failure; "there was none righteous, no, not one."

How, then, was man to be reconciled to God? How could he be brought to meet God's requirements? One way yet remained, and the Son of God accepted it. "He took not on him the nature of angels; but he took the seed of Abraham;" and in his person, once and forever, man was reconciled to God. In effecting this, Jesus, as man's representative, took man's place, where he found man, under law; and there, in obedience to the law, he offered "for his acceptance." The question was, Could man bring an offering so acceptable as to satisfy God? Jesus as man did bring such an offering. He offered himself, and his offering was accepted. Even with our poor thoughts of what Jesus was to the Father, it seems wondrous that he, the Blessed One, should ever have thus offered "for his acceptance." But this was only one of the many steps of humiliation which he took, as our representative, "for us." [pp. 50-52] . . .

3. The third point peculiar to the burnt offering was, that a life was offered on the altar. "He shall kill the bullock before the Lord,

and sprinkle the blood upon the altar." In this particular the burnt offering stands distinguished from the meat offering, which in other respects it closely resembles. In the meat offering, however, the offering was "corn, oil, and frankincense." Here the offering is a life.

The right understanding of the precise import of this particular will help us to the distinct character of the burnt offering. Life was that part in creation which from the beginning God claimed as his. As such,—as being his claim on his creatures,—it stands as an emblem for what we owe him. What we owe to God is our duty to him. And this, I doubt not, is the thought here intended. Of course, the offering here, as elsewhere, is the body of Jesus, that body which he took, and then gave for us; but in giving God *a life*, in contradistinction to offering him corn or frankincense, the peculiar thought is the fulfilment of the first table of the decalogue. Thus the life yielded is man's *duty to God*, and man here is seen perfectly giving it. Am I asked what man ever thus offered? I answer, None but one, "the man Christ Jesus." He alone of all the sons of Adam in perfectness accomplished all man's duty to Godward; he in his own blessed and perfect righteousness met every claim God could make upon him. Again, I say, he did it "for us," and we are "accepted in him."

4. The fourth and last feature peculiar to the burnt offering is, that it was wholly burnt on the altar. "The priest shall burn all upon the altar, to be a burnt sacrifice unto the Lord." In this particular the burnt offering differed from the meat and peace offerings in which a part only was burnt with fire; nor did it differ less from those offerings for sin which, though wholly burnt, were not burnt upon the altar.

The import of this distinction is manifest, and in exact keeping with the character of the offering. Man's duty to God is not the giving up of one faculty, but the entire surrender of all. So Christ sums up the first commandment,—all the mind, all the soul, all the affections. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." I cannot doubt that the type refers to this in speaking so particularly of the parts of the burnt offering; for "the head," "the fat," "the legs," "the inwards," are all distinctly enumerated. "The head" is the well-known emblem of the thoughts; "the legs" the emblem of the walk; and "the inwards" the constant and familiar symbol of the feelings and affections of the heart. The meaning of "the fat" may not be quite so obvious, though here also Scripture helps us to the solution. It represents the energy not of one limb or faculty, but the general health and vigor of the whole. In Jesus these were all surrendered, and all without spot or blemish. Had there been but one thought in the mind of Jesus which was not perfectly given to God; had there been but one affection in the heart of Jesus which was not yielded to his Father's will; had there been one step in the walk of Jesus which was not taken for God, but for his own pleasure,—then he could not have offered himself or been accepted as "a whole burnt offering to Jehovah." But Jesus gave up all: he reserved nothing. All was burnt, all consumed upon the altar. [pp. 53-56]—"The Law of the Offerings," Andrew Jukes, pp. 47-56, 17th edition.

Offering, MEAT, DISTINCTIVE CHARACTER OF.—Five points here at once present themselves, which bring out what is distinctive in this offering. The apprehension of these will enable us to see the particular relation which Jesus filled for man as meat offering.

1. The first point is that the meat offering was *a sweet savor*. In this particular it stands in contrast to the sin offering, but in exact accordance with the burnt offering. [p. 67] . . .

2. The second point in which the meat offering differed from the others, is seen in the materials of which it was composed. These were "flour, oil, and frankincense;" there is no giving up of life here. It is in this particular, especially, that the meat offering differs from the burnt offering. [p. 68] . . .

The import of this difference between the burnt and meat offerings may now be surely and easily gathered. Life is that which from the beginning God claimed as his part in creation; as an emblem, therefore, it represents what the creature owes to God. Corn, the fruit of the earth, on the other hand, is man's part in creation; as such, it stands the emblem of man's claim, or of what we owe to man. What we owe to God or to man is respectively our duty to either. Thus in the burnt offering the surrender of life to God represents the fulfilment of man's duty to God; man yielding to God his portion to satisfy all his claim. In the meat offering the gift of corn and oil represents the fulfilment of man's duty to his neighbor; man in his offering surrendering himself to God, but doing so that he may give to man his portion. Thus the burnt offering is the perfect fulfilment of the laws of the first table; the meat offering the perfect fulfilment of the second. Of course, in both cases the offering is but one,—that offering is "the body" of Jesus; but that body is seen offered in different aspects: here in the meat offering as fulfilling man's duty to man. The one case is man satisfying God, giving him his portion, and receiving testimony that it is acceptable. The other is man satisfying his neighbor, giving man his portion as an offering to the Lord. [pp. 69, 70]—"The Law of the Offerings." Andrew Jukes, pp. 67-70, 17th edition. London: James Nisbet & Co.

Offering, PEACE, DISTINCTIVE CHARACTER OF.—In its contrast to the other offerings, it may be sufficient to enumerate two chief points: (1) It was a sweet savor offering; and, (2) The offerer, God, and the priest were fed by it. In the former of these particulars, it differed from the sin offerings; in the latter, it differed from all others.

1. It was a "sweet savor" offering. On the import of this distinction I need here say little, since we have already more than once examined it. Suffice it to say that here, as in the burnt and meat offerings, we are presented with a view of the offering, not as offered with any reference to sin, but rather as showing man giving to God that which is sweet and pleasant to him.

But the burnt offering and meat offering were both "sweet savors." This particular, therefore, though distinguishing the peace offering from the sin offerings, gives us nothing by which we may distinguish it from the other sweet-savor offerings. I pass on, therefore, to the next particular, in which the peace offering very distinctly differs from the burnt and meat offerings.

2. The second point in which the peace offering differed from others was, that in it the offerer, the priest, and God, all fed together. This was the case in no offering but the peace offering. In this they had something in common. Here each had a part. They held communion in feeding on the same offering.

We have first the offerer's part; then God's part; then the priest's part; and included in this last, though separately mentioned, the part which was fed upon by the priest's children.

And what a view does this give of the efficacy of the offering! How does it magnify "the unsearchable riches of Christ"! God, man, and the priest, all fed together, all finding satisfaction in the offering. God first has his part and is satisfied, for he declares it to be very good. "It is an offering made by fire of a sweet savor unto the Lord." Man (in

Christ) as offerer has his part, and is permitted to share this offering with his friends. And the priest, that is, Christ in his official character, is satisfied also, and his children are satisfied with him. What a picture is here presented to us! The offerer feasts with God, with his priest, and with the priest's children.—“*The Law of the Offerings*,” Andrew Jukes, pp. 98-100, 17th edition. London: James Nisbet & Co.

Offering, SIN, DISTINCTIVE CHARACTER OF.—The burnt offering, the meat offering, and the peace offering, much as they differed, were yet alike in this, that in each of them the offering was the presentation of something which was sweet to Jehovah, an oblation to satisfy his holy requirements, and in the acceptance of which he found grateful satisfaction. But here, in the sin and trespass offerings, we read of sin in connection with the offering. Here is confessed sin, judged sin, sin requiring sacrifice and blood-shedding, yet sin atoned for, blotted out, and pardoned.

It might perhaps be thought that this view of the offering, as leading to the knowledge and discovery of sin, might be less blessed, less full of joy and consolation, than those views of the offering on which we have already meditated. Such might be the case were we other than what we are, and were the sin offering other than God has provided. Were we sinless beings who knew no sin, this view of the offering might not be needed by us, save as revealing the grace of Him, who, though the Holy One, could be “just and yet a justifier.” But to us, who, knowing ourselves to be sinners, and as such subject to God’s just wrath and judgment, have yet believed in Him “who was made a curse for us,” this view of the offering is perhaps of all most comforting. The sin offering shows that sin has been judged, and that therefore the sense of sin, if we believe, need not shake our sense of safety. Sin is indeed here pre-eminently shown to be exceeding sinful, exceeding hateful, exceeding evil before God: yet it is also shown to have been perfectly met by sacrifice, perfectly borne, perfectly judged, perfectly atoned for.

And the fact is, that the view of Christ as sin offering is sooner apprehended than those prefigured in the burnt and meat offerings. Experience abundantly testifies this. As in the type the sin offerings, though last in order of institution, were invariably the first in order of application; so in the experience of saints, Christ is first apprehended as the sin offering. Long before there is any intelligence of all the details of Christ’s perfect work, as fulfilling all righteousness as man, and being accepted of God as a sweet-smelling savor,—long before there is any thought of his offering as that wherein God takes delight and finds satisfaction, the weak Christian sees Christ as sin-bearer, and his offering as a sacrifice for sin. And though, as the type will show us, this view may be very indistinct, confused, or partial; and though it may be apprehended by different believers with an immense difference as to the measure of discernment and intelligence, yet in some form or other it is, I may say invariably, the first view of Christ’s offering apprehended by the Christian. [pp. 129-131] . . .

The sin offering in contrast with the other offerings—three particulars will give us all the outlines: (1) First, it was, though without blemish, not of a sweet savor. Then (2) it was burnt, not on the altar in the tabernacle, but on the bare earth without the camp. In these two particulars the sin offering was in contrast to the burnt offering. Lastly, (3) it was an offering for sin, and this as distinct from an offering for trespass. In this, as I need hardly observe, it stands contrasted particularly with the trespass offering.

1. First, the sin offering, though without spot or blemish, was yet not a sweet-savor offering. I have already dwelt more than once on what is implied in a "sweet savor." I need not, therefore, here do more than refer to it, to show how Jesus, the spotless one, could be "not a sweet savor."

The distinction is this: the sweet-savor offerings were *for acceptance*; the others *for expiation*. In the first class, sin is not seen at all; it is simply the faithful Israelite satisfying Jehovah. In the sin offerings it is just the reverse; it is an offering charged with the sin of the offerer. In the burnt offering and other sweet-savor offerings, the offerer came as a worshiper, to give in his offering, which represented himself, something sweet and pleasant to Jehovah. In the sin and trespass offerings, which were not of a sweet savor, the offerer came as a convicted sinner, to receive in his offering, which represented himself, the judgment due to his sin or trespass. In the sin offerings, as in the burnt offerings, Christ is offerer: but here he is seen standing for us under the imputation of sin. For though in himself without sin, "the Holy One," yet he became our substitute, confessed our sins as his sins, and bore their penalty. [pp. 133, 134] . . .

2. The sin offering was burnt without the camp. The other offerings were, without exception, burnt on the altar in the tabernacle. Here "the skin of the bullock, and all his flesh, with his head, and with his legs, his inwards, etc., even the whole bullock shall he carry without the camp, . . . and burn him on the wood with fire." The import of this we have more than once noticed in passing. It testified how completely the offering was identified with the sin it suffered for; so completely identified that it was itself looked at as sin, and as such cast out of the camp into the wilderness. A part indeed, "the fat," was burnt on the altar, to show that the offering, though made a sin-bearer, was in itself perfect. But the body of the victim, "even the whole bullock," was cast forth without the camp. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." He was cast out as one who was unfit for Jerusalem, was unworthy a place in the city of God. [pp. 137, 138] . . .

3. The third peculiarity we may note in the sin offering is, that it was an offering for sin, not an offering for trespass. This distinction, like all the rest which God has recorded, is full of instruction and of comfort to our souls. It is as definite, too, as any of the other differences which we have dwelt upon. The want of apprehension respecting it only arises from our so little knowing either what man is or what God is. With our shortsightedness, our inability to see beyond the surface, we naturally look at what man does rather than at what he is; and while we are willing to allow that he does evil, we perhaps scarcely think that he is evil. But God judges what we are as well as what we do; our sin, the sin in us, as much as our trespasses. In his sight sin in us, our evil nature, is as clearly seen as our trespasses, which are but the fruit of that nature. He needs not wait to see the fruit put forth. He knows the root is evil, and so will be the buddings.

Now the distinction between the sin and trespass offerings is just this,—the one is for sin in our nature, the other for the fruits of it. And a careful examination of the particulars of the offerings is all that is needed to make this manifest. Thus in the sin offering no particular act of sin is mentioned, but a certain person is seen standing confessedly as a sinner; in the trespass offering certain acts are enumerated, and the person never appears; in the sin offering I see a person who needs atonement, offering an oblation for himself as a sinner; in the trespass

offering I see certain acts which need atonement, and the offering offered for these particular offenses. [pp. 140, 141]—"The Law of the Offerings," *Andrew Jukes*, pp. 129-141, 17th edition. London: James Nisbet & Co.

Offering, TRESPASS, DISTINCTIVE CHARACTER OF.—As to the distinctive character of this offering, four particulars may at once be noted, the first having reference to the broad distinction between the trespass offerings and the whole class of sweet-savor offerings; the next bearing on the general distinction between the offerings not of a sweet savor, namely, the sin and trespass offerings: the other two are more definite, and have to do with certain details connected with and flowing from the distinction between the nature of sin and trespass, and their atonement.

1. On the first particular I need not here enter, for the distinction between what was and what was not of a sweet savor has so often been dwelt upon. I therefore merely notice the fact that the trespass offering was not a sweet savor. Christ is seen here suffering for sins: the view of this work in the trespass offering is expiatory.

2. The next particular, too, we have already considered, namely, that this offering was a trespass offering, as distinct from a sin offering. [pp. 164, 165] . . .

In every case of trespass, wrong was done; there was an *act of evil* by which another was injured. And the offering for this act, the trespass offering (in this a contrast to the sin offering) was offered by the offerer, not because he was, but because he had done, evil. Accordingly, in the trespass offering we never get sight of any particular person as a sinner; the act of wrong is the point noticed and dwelt upon. [p. 166] . . .

In the trespass offering, besides the life laid down, the value of the trespass, according to the priest's valuation of it, was paid in shekels of the sanctuary, to the injured party. Then, in addition to this, a fifth part more, in shekels also, was added to the sum just spoken of, which, together with the amount of the original wrong or trespass, was paid by the trespasser to the person trespassed against. These particulars, respecting the payment of money in connection with the offering, are not only very definite, but very remarkable. It may be well, therefore, before we consider them separately, to note how distinctly all this differed from the sin offering.

In the sin offering we see nothing of money: there was no estimation by the priest, nor any fifth part added. Indeed, from the nature of the case, there could be neither of these, for they depend entirely on the nature of trespass. In the sin offering the offerer was a sinner: and his sin was met and judged in the victim. A perfect victim bore the penalty; a sinless one was judged for sin. In all this the one thought presented to us is sin receiving its rightful wages. We see due judgment inflicted on the sinner's substitute; and this having been inflicted, justice is satisfied. In the trespass offering, with the exception of "trespass" instead of "sin," we have all this precisely the same as in the sin offering. The victim's life is given for trespass: judgment is inflicted, and so far justice is satisfied. But in the trespass offering there is more than this,—arising, as we shall see, out of the nature of trespass,—the original wrong or evil is remedied; and further, a fifth part is added to it. [pp. 169, 170] . . .

3. In the trespass offering we get restitution, full restitution, for the original wrong. The amount of the injury, according to the priest's valuation of it, is paid in shekels of the sanctuary to the injured person. The thought here is not that trespass is punished, but that the injured

party is repaid the wrong. The payment was in shekels: these "shekels of the sanctuary" were the appointed standard by which God's rights were measured; as it is said, "And all thy estimation shall be according to the shekel of the sanctuary." Thus they represent the truest measure, God's standard by which he weighs all things. By this standard the trespass is weighed, and then the value paid to the injured person.

And God and man, though wronged by trespass, each receive as much again from man in Christ through the trespass offering. God was injured by trespass in his holy things, his rights unpaid, his claim slighted; for man was oftentimes a robber, taking for himself the fat or life, God's claim in the offerings. Thus, if I may so say, God through man was a loser; but at the hands of Christ the loss has been repaid; and whatever was lost through man in the first Adam, has been made up to the full in the second Adam. Whether honor, service, worship, or obedience, whatever God could claim, whatever man could rob him of, all this has he received again from man in Christ, "according to the priest's estimation in shekels of the sanctuary." [pp. 172, 173] . . .

4. But this is not all. Not only is the original wrong paid, but a fifth part more is paid with it in the trespass offering. Not only is the original claim, of which God and man had been wronged, satisfied, but something more, "a fifth," is added with it. [p. 173] . . .

Accordingly, the payment of "a fifth" henceforward, wherever we meet with it in Scripture, is the acknowledgment that the person paying it has lost and forfeited that whereof "the fifth" was offered. It is a witness not only that the sum or thing yielded up, has been yielded of necessity, as a debt, not as a free gift, but that the whole of that whereof the fifth was paid, was the right and property of him to whom it "fifth" was rendered. Thus its import in the trespass offering seals the character of the offering, testifying that what was given was indeed a debt, and not a free gift.

But while this was the import of giving "the fifth part," yet by the addition of this fifth the injured party became in truth a gainer. So far from losing by trespass, he received more back again; and this is what we have now to consider. Wonderful indeed are the ways of God; how unsearchable are his counsels and wisdom! Who would have thought that from the entrance of trespass, both God and man should in the end be gainers? But so it is. From man in Christ both God and man have received back more than they were robbed of. All things are indeed of God; yet it is from man in Christ, and this in consequence of trespass, that God, according to his wondrous purpose, receives back more than that of which sin had robbed him. In this sense, "where sin abounded," yea, and because sin abounded, "grace did more abound." [pp. 175, 176]—"The Law of the Offerings," Andrew Jukes, pp. 164-176, 17th edition. London: James Nisbet & Co.

Offerings, LAW OF.—Such is "the law of the offerings." It gives but one view of Christ: yet how much is involved in it, both as to our walk and standing. Do we not need this truth? Surely if ever there was a time when the truths connected with Christ's sacrifice were needed, that time is the present. As in the days of Christ, so now God's truth is used as the prop of error. Just as then the law, which was given to prove man's sinfulness, was used by Pharisees to exalt man's righteousness; so now the gospel, which was given to lead us to another world, is being used to make this world a more sure abiding place.

I speak what is notorious: it is the boast of our age, that Christianity is doing what it never did before. It is giving temperance to the world and peace to the nations, it is vindicating the liberty of the slave;

in a word, it is making for man a better home, a safer resting-place, on this side the grave. And all the while the world is still the world, and the slave still, as before, the slave of lust.

Time was when Christians gave up the world. They now can mend it: they need not leave it. Oh, cunning device of the evil one, too easily followed by a deluded age! God's truth now, instead of laying man in his grave with the certain hope of a resurrection morning, is used on all hands, misused I should say, to perfect man in the flesh, almost to deify him; used to prop "the things which must be shaken," instead of leading us to those "which cannot be moved;" used to give an inheritance on this side death instead of in the glory which shall be revealed.

Oh, how does the Offering judge all this! It speaks of sacrifice, even to the cross. It tells us that, as one with Christ, our portion in him must yet be his portion. What had he here? He suffered under Pontius Pilate; he was crucified, dead, and buried; he rose again the third day; he ascended up into heaven; he sitteth at the right hand of God; he shall come again to judge the quick and dead. What had he here? Nothing. He took not as his home a world unpurged by fire, a creation still under the curse. He passed through it as a rejected pilgrim. We, too, if we would be like him, must do so still. As Luther said, "Our spouse is a bloody husband to us." He will not let us have this world till he has it. His day is at hand: for that day he waits. Let us be content, "yet a little while," to wait with him. And while many are anticipating his kingdom, in a kingdom without his presence, and without his saints, let us look for the resurrection of the dead, and the life of the world to come.—"*The Law of the Offerings*," Andrew Jukes, pp. 205-207, 17th edition. London: James Nisbet & Co.

Old Testament, STRUCTURE OF.—There are two methods by which we can proceed in investigating the organic structure of the Old Testament. We must take our departure either from the beginning or the end. These are the two points from which all the lines of progress diverge, or in which they meet in every development or growth. [p. 7] . . .

If, then, the structure of the Old Testament has been read aright, as estimated from the point of its beginning and its gradual development from that onward, it consists of four parts; viz.,

1. The Pentateuch, or law of Moses, the basis of the whole.
2. Its providential expansion and application to the national life in the historical books.
3. Its subjective expansion and appropriation to individual life in the poetical books.
4. Its objective expansion and enforcement in the prophetic books.

The other mode above suggested of investigating the structure of the Old Testament requires us to survey it from its end, which is Christ, for whose coming and salvation it is a preparation. This brings everything into review under a somewhat different aspect. It will yield substantially the same division that has already been arrived at by the contrary process, and thus lends it additional confirmation, since it serves to show that this is not a fanciful or arbitrary partition, but one grounded in the nature of the Sacred Volume. At the same time it is attended with three striking and important advantages:

1. The historical, poetical, and prophetic books, which have hitherto been considered as separate lines of development, springing, it is true, from a common root, yet pursuing each its own independent course, are by this second method exhibited in that close relationship

and interdependence which really subsists between them, and in their convergence to one common center and end.

2. It makes Christ the prominent figure, and adjusts every part of the Old Testament in its true relation to him. He thus becomes in the classification and structural arrangement, what he is in actual fact,—the end of the whole, the controlling, forming principle of all, so that the meaning of every part is to be estimated from its relation to him, and is only then apprehended as it should be when that relation becomes known.

3. This will give unity to the study of the entire Scriptures. Everything in the Old Testament tends to Christ and is to be estimated from him. Everything in the New Testament unfolds from Christ and is likewise to be estimated from him. In fact, this method pursued in other fields will give unity and consistency to all knowledge by making Christ the sum and center of the whole, of whom, and through whom, and to whom are all things.

In the first method the Old Testament was regarded simply as a divine scheme of training. It must now be regarded as a scheme of training directed to one definite end, the coming of Christ.

It is to be noted that the Old Testament, though preparatory for Christ and predictive of him everywhere, is not predictive of him in the same manner nor in equal measure throughout. Types and prophecies are accumulated at particular epochs in great numbers and of a striking character. And then, as if in order that these lessons might be fully learned before the attention was diverted by the impartation of others, an interval is allowed to elapse in which predictions, whether implicit or explicit, are comparatively few and unimportant. Then another brilliant epoch follows, succeeded by a fresh decline; periods, they may be called, of activity and of repose, of instruction on the part of God, followed by periods of comprehension and appropriation on the part of the people.

These periods of marked predictive character are never mere repetitions of those which preceded them. Each has its own distinctive nature and quality. It emphasizes particular aspects and gives prominence to certain characteristics of the coming Redeemer and the ultimate salvation; but others are necessarily neglected altogether or left in comparative obscurity, and if these are to be brought distinctly to view, a new period is necessary to represent them. Thus one period serves as the complement of another, and all must be combined in order to gain a complete notion of the preparation for Christ effected by the Old Testament, or of that exhibition of Messiah and his work which it was deemed requisite to make prior to his appearing. [p. 9-11] —“*The Higher Criticism of the Pentateuch*,” William Henry Green, D. D., LL. D., pp. 7-11. New York: Charles Scribner’s Sons, 1895.

Old Testament, UNITY OF.—The Old Testament is a product of the Spirit of God, wrought out through the instrumentality of many human agents, who were all inspired by him, directed by him, and adapted by him to the accomplishment of his own fixed end. Here is that unity in multiplicity, that singleness of aim with diversity of operations, that binding together of separate activities under one superior and controlling influence, which guides all to the accomplishment of a pre-determined purpose, and allots to each its particular function in reference to it, which is the very conception of a well-arranged organism. There is a divine reason why every part is what it is and where it is; why God spake unto the fathers at precisely those sundry times and in just those divers portions, in which he actually revealed his will. And

though this may not in every instance be ascertainable by us, yet careful and reverent study will disclose it not only in its general outlines, but also in a multitude of its minor details; and will show that the transpositions and alterations, which have been proposed as improvements, are dislocations and disfigurements, which mar and deface the well-proportioned whole.

In looking for the evidences of an organic structure in the Scriptures, according to which all its parts are disposed in harmonious unity, and each part stands in a definite and intelligible relation to every other, as well as to the grand design of the whole, it will be necessary to group and classify the particulars, or the student will lose himself in the multiplicity of details, and never rise to any clear conception of the whole. Every fact, every institution, every person, every doctrine, every utterance of the Bible, has its place and its function in the general plan. And the evidence of the correctness of any scheme proposed as the plan of the Scriptures will lie mainly in its harmonizing throughout with all these details, giving a rational and satisfactory account of the purpose and design of each and assigning to all their just place and relations. But if one were to occupy himself with these details in the first instance, he would be distracted and confused by their multitude, without the possibility of arriving thus at any clear or satisfactory result.

The first important aid in the process of grouping or classification is afforded by the separate books of which the Scriptures are composed. These are not arbitrary or fortuitous divisions of the sacred text; but their form, dimensions, and contents have been divinely determined. Each represents the special task allotted to one particular organ of the Holy Spirit, either the entire function assigned to him in the general plan, or, in the case where the same inspired penman wrote more than one book of different characters and belonging to different classes, his function in one given sphere or direction. Thus the books of Isaiah, Ezekiel, and Malachi exhibit to us that part in the plan of divine revelation which each of those distinguished servants of God was commissioned to perform. The book of Psalms represents the task allotted to David and the other inspired writers of song in the instruction and edification of the people of God. The books of Moses may be said to have led the way in every branch of sacred composition, in history (Genesis, in legislation (Leviticus), in oratorical and prophetic discourse (Deuteronomy), in poetry (Exodus 15; Deuteronomy 32, 33), and they severally set forth what he was engaged to accomplish in each of these different directions. The books of Scripture thus having each an individual character and this stamped with divine authority as an element of fitness for their particular place and function, must be regarded as organic parts of the whole.

The next step in our inquiry is to classify and arrange the books themselves. Every distribution is not a true classification, as a mechanical division of an animal body is not a dissection, and every classification will not exhibit the organic structure of which we are in quest. The books of the Bible may be variously divided with respect to matters merely extraneous and contingent, and which stand in no relation to the true principle of its construction.

Thus, for example, the current division of the Hebrew Bible is into three parts, the Law, the Prophets, and the K'thubhim or Hagiographa. This distribution rests upon the official standing of the writers. The writings of Moses, the great lawgiver and mediator of God's covenant with Israel, whose position in the theocracy was altogether unique, stand first. Then follow the writings of the prophets,

that is to say, of those invested with the prophetic office. Some of these writings, the so-called former prophets — Joshua, Judges, Samuel, and Kings — are historical; the others are prophetic, viz., those denominated the latter prophets — Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets so called, not as though of inferior authority, but solely because of the brevity of their books. Their position in this second division of the canon is due, not to the nature of their contents, but to the fact that their writers were prophets in the strict and official sense. Last of all those books occupy the third place which were written by inspired men who were not in the technical or official sense prophets. Thus the writings of David and Solomon, though inspired as truly as those of the prophets, are assigned to the third division of the canon, because their authors were not prophets but kings. So, too, the book of Daniel belongs in this third division, because its author, though possessing the gift of prophecy in an eminent degree, and uttering prophecies of the most remarkable character, and hence called a prophet (Matt. 24: 15) in the same general sense as David is in Acts 2: 30, nevertheless did not exercise the prophetic office. He was not engaged in laboring with the people for their spiritual good as his contemporary and fellow captive Ezekiel. He had an entirely different office to perform on their behalf in the distinguished position which he occupied at the court of Babylon and then of Persia. The books of Chronicles cover the same period of the history as 2 Samuel and Kings, but the assignment of the former to the third division, and of the latter to the second, assures us that Samuel and Kings were written by prophets, while the author of Chronicles, though writing under the guidance and inspiration of the Holy Spirit, was not officially a prophet.

As classified in our present Hebrew Bibles, which follow the order given in the Talmud, this principle of arrangement is in one instance obviously departed from; the Lamentations of Jeremiah stands in the Hagiographa, though as the production of a prophet it ought to be included in the second division of the canon, and there is good reason to believe that this was its original position. Two modes of enumerating the sacred books were in familiar use in ancient times, as appears from the catalogues which have been preserved to us. The two books of Samuel were uniformly counted one: so the two books of Kings and the two of Chronicles: so also Ezra and Nehemiah: so likewise the Minor Prophets were counted one book. Then, according to one mode of enumeration, Ruth was attached to Judges as forming together one book, and Lamentations was regarded as a part of the book of Jeremiah: thus the entire number of the books of the Old Testament was twenty-two. In the other mode Ruth and Lamentations were reckoned separate books, and the total was twenty-four. Now the earliest enumerations that we have from Jewish or Christian sources are by Josephus and Origen, who both give the number as twenty-two: and as this is the number of letters in the Hebrew alphabet, while twenty-four is the number in the Greek alphabet, the former may naturally be supposed to have been adopted by the Jews in the first instance. From this it would appear that Lamentations was originally annexed to the book of Jeremiah and of course placed in the same division of the canon. Subsequently, for liturgical or other purposes, Ruth and Lamentations were removed to the third division of the canon and included among the five small books now classed together as *Megilloth* or *Rolls*, which follow immediately after Psalms, Proverbs, and Job.—“*The Higher Criticism of the Pentateuch*,” William Henry Green, D. D., L.L. D., pp. 2-7. New York: Charles Scribner's Sons, 1895.

Old Testament, KINGDOM OF HEAVEN IN.—Concerning this “kingdom of heaven,” which was the great message of John, and the great work of Christ himself, we may here say, that it is the whole Old Testament sublimated, and the whole New Testament realized. The idea of it did not lie hidden in the Old, to be opened up in the New Testament, as did the mystery of its realization. But this rule of heaven and kingship of Jehovah was the very substance of the Old Testament; the object of the calling and mission of Israel; the meaning of all its ordinances, whether civil or religious; the underlying idea of all its institutions. It explained alike the history of the people, the dealings of God with them, and the prospects opened up by the prophets. Without it the Old Testament could not be understood; it gave perpetuity to its teaching, and dignity to its representations. This constituted alike the real contrast between Israel and the nations of antiquity, and Israel’s real title to distinction. Thus the whole Old Testament was the preparatory presentation of the rule of heaven and of the kingship of its Lord.—“*The Life and Times of Jesus the Messiah,*” Rev. Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. I, p. 265. New York: Longmans, Green & Co., 1896.

Old Testament, REJUVENATION OF.—Our old Old Testament of the beginning of this century has now become a new Old Testament. This rejuvenation of the old book is due to the large progress made in explorations, discoveries, and decipherment of antiquities during the present century, and pre-eminently during the last half of it. Almost every Bible land has been laid under tribute to this cause, and some of them have poured into our archeological coffers more than we can as yet measure or interpret. Private and public expeditions are at work today in several of these Oriental lands, and they promise to yield fruit as fast as we can care for it. Remains of all the principal peoples mentioned in the Old Testament now decorate the cases of our museums, and tons of new material are being gathered in at the end of every season. This work cannot be too strongly supported. Every additional fact added to our knowledge simply elucidates some hitherto unexplained difficulty, and every spade plunged into an Oriental mound is merely a step toward the discovery of some new fact.

The scope of the results of these discoveries is immeasurable. They touch almost every part of the Old Testament. . . . The largest contribution is that made to the historical setting of the children of Israel in the different periods of their history. Archeology comes in for no small share in the permanent good derived from this source. A new and definite location of events formerly assigned to semioblivion gives additional vividness to the narrative. The determination of the exact time of the occurrence of events has also added interest to many of the facts in the Old Testament. But there is no more fascinating department of new information than that pertaining to the ethnology of early Oriental peoples. There are few names of peoples now remaining in the Old Testament about whom we have not secured some new facts. The religions, too, of the contemporaneous nations are better known than they were a half-century ago. The meanings of some words in the Old Testament have assumed a new importance since the opening of the magical Babylonian-Assyrian cuneiform tongue, a half-sister to the Hebrew. This larger meaning for the words of the Old Testament assures us of a better understanding of the original Hebrew, and a more expressive and sympathetic meaning for the words penned by the writers of the Old Testament.

In surveying the whole sweep of discoveries in the historical line,

one may well be amazed at the galaxy of characters now drawn up to view. Beginning back at the fourteenth chapter of Genesis, we find evidence of the existence of the leader, Chedorlaomer, of the great Elamite campaign against the cities of the plain. The probabilities of a Hyksos domination in Egypt when Abram and Joseph reached the Nile land are increasing with each new Egyptian discovery touching this period. The possession at Gizeh Museum of the mummy of the Pharaoh of the oppression, Rameses II, and a tablet of the time of Menephtah II, bearing the name "Israel," add great vividness to the bondage of Israel in Egypt. Portraits of some of the Canaanitish peoples show us the kind of soldiers that disputed with Joshua the occupation of the Promised Land. Shishak's portrait of his captives from Canaan bears evidence on the face of it of the verity of the king's record of that event. The Moabite Stone tells us that Mesha of Moab (2 Kings 3: 4) was no less a king than represented by the compiler of Kings. Shalmaneser II's own record bears testimony to the existence of Ahab, of Benhadad, and Hazael of Damascus, and of "Jehu son of Omri." Tiglath-pileser III has left most valuable documents in which he mentions Azariah (Uzziah) and Ahaz of Judah, and Menahem, Pekah, and Hoshea of Israel, and Rezin of Damascus. Sargon II describes his capture of Samaria and of Ashdod. Sennacherib's records are full of facts regarding his illustrious campaign of 701 B. C., where we find Hezekiah mentioned by name, the siege of Lachish pictured on his walls, and the amount of tribute paid the invader. Esarhaddon and Assurbanipal both mention in their lists of tributaries Manasseh of Judah. The overthrow of Nineveh, pictured in Nahum, is attested by a small inscription of Nabonidus. The policy of Nebuchadrezzar, and his administrative ability, are evident in his own records. The annals of Nabonidus and of Cyrus picture the fall of Babylon and the governmental policy of Cyrus outlined in the Old Testament. Belshazzar is seen to be the son, co-regent, of Nabonidus, the last Semitic king of Babylon. The construction of the palace of Susa is found to correspond in every important respect to the descriptions of the book of Esther. In brief, we now have several new and corroborative chapters of history, as one immediate result of the decipherment of the new documents dug out of the earth within the last half-century.—*The Monuments and the Old Testament,* Ira Maurice Price, Ph. D., pp. 291-294. Philadelphia: American Baptist Publication Society, copyright 1907.

Ophir, LOCATION OF.—These ships go to Ophir, which some have thought to be in India, from the fact that the words used for ivory, peacocks, apes, etc., are South Indian words for the same animals. But there was an old coast trade between India and Yemen, and Indian traders probably brought to Ophir Indian products, which Solomon's servants brought up the Red Sea. Ophir seems clearly to be in Yemen or southern Arabia; evidently, too, the same place from which the Queen of Sheba came; and it is said she came with camels, etc. (1 Kings 10: 2), which shows hers was an overland journey, and that the fable of her coming from Abyssinia has no grounds of fact to rest on.—*The Bible and Modern Discoveries,* Henry A. Harper, pp. 284, 285, 4th edition. London: Alexander P. Watt, 1891.

Palestine, HISTORY OF, BETWEEN THE TESTAMENTS.—The history of Palestine [during the period between the Testaments] may be divided into six sections, corresponding to the different masters whose sway it owned:

1. The Persians were its nominal masters to the year B. C. 333.

2. Alexander the Great conquered it in that year, and was its master for ten years.

3. On his death (B. C. 323) it fell, after a long contest, under the Ptolemies, or Macedonian kings of Egypt, and so remained for more than a hundred years, to B. C. 204.

4. Then it came under the rule of the Macedonian kingdom of Syria, till it was set free by the Maccabees, B. C. 163.

5. It was ruled by the Maccabees for another century, till

6. The Roman general Pompey conquered it (B. C. 63) and made it tributary to the great mistress of the world.—“*A Manual of Bible History*,” Rev. William G. Blaikie, D. D., LL. D., p. 383. London: T. Nelson & Sons, 1906.

Pantheism, NOT A RELIGION.—As a matter of historical fact, no religion has ever been a pantheism, nor has any pantheism ever constituted a religion. The Hindu philosophies, for example—and this is especially true of the Vedantâ—are just as much and just as little a religion as are the speculations of Plato and Plotinus, of Spinoza and Jacob Boehme. They are of the nature of after-thoughts, hypotheses to account for things as they are, to be studied and criticized as products of the logical intellect rather than of the spontaneous and inspired reason. Pantheism, in all its forms, is on its ideal side the deification of the actual, or the apotheosis of what is, and its ultimate truth is the right of all that is, whatever it is, to be. Hence it can be quite consistently used to vindicate the most multitudinous polytheism as well as the grossest cults; but what it cannot do is to take the place of any one of the gods or cults it vindicates, and by inviting worship become a religion. The impersonal must be personalized before thought, which is a subjective activity, can pass into worship, which is a reciprocal action, or a process of converse and intercourse between living minds.—“*The Philosophy of the Christian Religion*,” Andrew Martin Fairbairn, M. A., D. D., LL. D., p. 241. New York: George H. Doran Company, copyright 1902.

Pantheism, NOT ORIGINATING AMONG SEMITIC PEOPLE.—While pantheism is native to both Hindu and Greek thought, it has never appeared as a native product among any Semitic people, the cases which do occur having been due to the action of alien thought on special persons.—*Id.*, p. 219.

Pantheism, ITS VIEW OF GOD.—What view of God does pantheism hold? For one thing God is no more nor greater than the sum total of things. He is the ground of all things. He is just the essence of which mind and matter, with their modes, are the attributes. He did not create the world, because essentially he *is* the world. The world is not an effect of which God is the cause, for the same reason that we would not say a man is the cause of his own hand or other organ of his body. If we think of God as cause of the universe, it is only “as the apple is the cause of its red color, as milk is the cause of whiteness, sweetness, and liquidness, and not as the father is the cause of the child’s existence, or even as the sun is the cause of the heat.”

Again: God is not a person, for personality implies limitation, according to pantheism. I know myself only in contrast with something not myself. This limitation is essential to the idea of personality, urges pantheism, and hence it cannot belong to God.

This then is the mark of pantheism; it insists that there is but one real and abiding existence. In recent philosophy this attempt to resolve all diverse things into one is known as Monism. Pantheism

is essentially monistic. It cannot tolerate any form of dualism save that of external appearance. Properly understood, the world is one, not two or more. All the variety we see in the world is a manifestation, in one form or another, of the one eternal substance. By an inner law peculiar to itself this substance is capable of this varied expression. According to Spinoza, thought is one attribute of substance, but personality is not. The universal substance is impersonal.—“*Why Is Christianity True?*” E. Y. Mullins, D. D., LL. D., pp. 25, 26. Philadelphia: American Baptist Publication Society, copyright 1905.

Pantheism, GOD IDENTIFIED WITH NATURE.—Deism conceived God as above and apart from the world. He had so made it that it was a system complete in itself; its perfection was seen in its ability to do its work for an indefinite period independently of him. The proper analogy of their relations was the watch and its maker. Without the maker, the watch or the world could not be; his was the idea of the whole, his the manufacture of the several parts, the calculations, the adjustments, and the first construction. Once finished, his wisdom was seen in the length of time nature could go on without repairs; and if repairs were needed, they could be done only by acts of “intervention” or “interference,” stopping the whole or some part of the machine in order to readjust the mechanism.

This is very broadly but truly stated; it was the common idea of the eighteenth century, carried out by the deist to its logical conclusion—the complete separation or inter-independence of God and the world, modified with the help of a more or less infirm logic by the apologist, so as to allow Deity some part and interest in the world he had made. But each had at root the same idea: such complete transcendence, that if God acted in the world at all, his action was miraculous, and must be described or discussed in terms that implied he was outside the system, and was able to get inside it only by some process of interference or suspension of law.

Pantheism, on the other hand, reversed this process: God was the *causa immanens*, inside nature, not separable from it, the eternal ground or substance whose infinite modes are our phenomena of space and time. Intelligence was the mode of an infinite attribute which was termed “thought,” and body the mode of an attribute termed “extension.” Deity must have an infinite multitude of attributes, but these were the only two revealed in experience, and so all we knew. But this theory as completely dissolved God in nature as the other held him apart from it. He was but the abstract of our concrete experience, the hidden energy conceived not as energy but as being, which effects or suffers the cycle of changes we call the universe. He was not the *natura naturata*, the begotten or produced nature, our phenomenal existence, but *natura naturans*, the begetting or producing nature, whose infinite modes were ever forming and ever dissolving. He alone was; everything else was but appearance, the swiftly formed and dissolved changes of an infinite kaleidoscope.—“*The Place of Christ in Modern Theology*,” Andrew Martin Fairbairn, M. A., D. D., pp. 414, 415. New York: Charles Scribner’s Sons, 1893.

Pantheism, NO PLACE FOR MORALITY IN.—Morality is impossible in a pantheistic view of the world. If man is a part of God, and not a personal being distinct from God, his acts are God’s acts. Sin, as Spinoza held, is simply privation, partial existence, this and no more. What a man does is necessitated, not freely chosen. The universal substance does not admit of free moral choice. All happenings are simply the outbreakings of this substance on the surface of things. We

think we are free, but this is illusion. Human life is like plant life, variegated, rich, wonderful, but without responsibility for good or evil. A beautiful character deserves no more credit for its moral attractiveness than a pansy for its varied hues. The history of men is like the history of plants, necessitated by an inner principle. There is no moral history, but only natural history. Practically carried out, pantheism would lead to moral chaos in human society. All restraint would be removed. Men would simply drift along the lines of least resistance, and we know whither this would lead.

On the religious side also pantheism fails. Spinoza was influenced by a religious motive, but in the end he sacrificed the religious to the speculative interest. Pantheism cannot be a religion. Fellowship between persons is the core of religion. An impersonal substance cannot serve this end. Pantheism borrows from theism the moment it admits fellowship or any other of the distinctive blessings of the religious life.

Now the facts of man's moral and religious consciousness are all directly opposed to pantheism. We know we are free and responsible. Consciousness teaches this. Pantheism is shattered on the rock of consciousness. We firmly believe that we have fellowship with God. This only saves us from despair in our deepest sin and suffering.—“*Why Is Christianity True?*” E. Y. Mullins, D. D., LL. D., pp. 30, 31. Philadelphia: American Baptist Publication Society, copyright 1905.

Papacy, DEPOSING POWER OF.—When, in 1207, John revolted, he was excommunicated, and the whole country was placed under the ban of Rome, the throne was declared vacant, and was offered to the king of France. Such was the power of Rome in those days that John submitted abjectly. . . . The country was handed over to Rome in the presence of the papal legate, Randolph, and received back by John on his “promising for himself and his successors fealty and a yearly payment of 1,000 marks.”

The terms of John's oath, taken on 15th May, 1213, are as follows:

“I, John, by the grace of God, King of England and Lord of Ireland, in order to expiate my sins, from my own free will and the advice of my barons, *give* to the Church of Rome, to Pope Innocent and his successors, the kingdom of England, and all other prerogatives of my crown. I will hereafter hold them as the Pope's vassal. I will be faithful to God, to the Church of Rome, to the Pope *my master*, and to his successors legitimately elected. I promise to pay him a tribute of 1,000 marks; to wit, 700 for the kingdom of England, and 300 for the kingdom of Ireland.”

The triumph of the Pope was short-lived, for two years later the king was forced by his barons, who felt greatly humiliated by the degradation of this submission, to affix his seal to the famous Magna Charta, the great charter of the liberties of England.—“*The Bible and the British Museum*,” Ada R. Habershon, pp. 122, 123. London: Morgan and Scott, 1909.

Papacy, HISTORICAL NOTES ON PAPAL ABSOLUTISM.—The idea of papal absolutism and infallibility, like that of the sinlessness of Mary, can be traced to apocryphal origin. It is found first in the second century, in the Pseudo-Clementine Homilies, which contain a singular system of speculative Ebionism, and represent James of Jerusalem, the brother of the Lord, as the bishop of bishops, the center of Christendom, and the general vicar of Christ; he is the last arbiter, from whom there is no appeal; to him even Peter must give an account of his labors, and to him the sermons of Peter were sent for safe keeping.

In the Catholic Church the same idea, but transferred to the Bishop of Rome, is first clearly expressed in the Pseudo-Isidorian Decretals, that huge forgery of papal letters, which appeared in the middle of the ninth century, and had for its object the completion of the independence of the episcopal hierarchy from the state, and the absolute power of the popes, as the legislators and judges of all Christendom. Here the most extravagant claims are put into the mouths of the early popes, from Clement (91) to Damasus (384), in the barbarous French Latin of the Middle Ages, and with such numerous and glaring anachronisms as to force the conviction of fraud even upon Roman Catholic scholars. One of these sayings is: "The Roman Church remains to the end free from stain of heresy." Soon afterward arose, in the same hierarchical interest, the legend of the donation of Constantine and his baptism by Pope Silvester, interpolations of the writings of the Fathers, especially Cyprian and Augustine, and a variety of fictions embodied in the *Gesta Liberii* and the *Liber Pontificalis*, and sanctioned by Gratianus (about 1150) in his *Decretum*, or collection of canons, which (as the first part of the *Corpus Juris Canonici*) became the code of laws for the whole Western Church, and exerted an extraordinary influence. By this series of pious frauds the medieval Papacy, which was the growth of ages, was represented to the faith of the church as a primitive institution of Christ, clothed with absolute and perpetual authority.

The popes since Nicholas I (858-867), who exceeded all his predecessors in the boldness of his designs, freely used what the spirit of a hierarchical, superstitious, and uncritical age furnished them. They quoted the fictitious letters of their predecessors as genuine, the Sardican canon on appeals as a canon of Nicæa, and the interpolated sixth canon of Nicæa, "the Roman Church always had the primacy," of which there is not a syllable in the original; and nobody doubted them. Papal absolutism was in full vigor from Gregory VII to Boniface VIII. Scholastic divines, even Thomas Aquinas, deceived by these literary forgeries, began to defend papal absolutism over the whole church, and the Councils of Lyons (1274) and of Florence (1439) sanctioned it, although the Greeks soon afterward rejected the false union based upon such assumption.

But absolute power, especially of a spiritual kind, is invariably intoxicating and demoralizing to any mortal man who possesses it. God Almighty alone can bear it, and even he allows freedom to his rational creatures. The reminiscence of the monstrous period when the Papacy was a football in the hands of bold and dissolute women (904-962), or when mere boys, like Benedict IX (1033), polluted the papal crown with the filth of unnatural vices, could not be quite forgotten. The scandal of the papal schism (1378-1409), when two and even three rival popes excommunicated and cursed each other, and laid all Western Christendom under the ban, excited the moral indignation of all good men in Christendom, and called forth, in the beginning of the fifteenth century, the three councils of Pisa, Constance, and Basle, which loudly demanded a reformation of the church, in the head as well as in the members, and asserted the superiority of a council over the Pope.

The Council of Constance (1414-1418), the most numerous ever seen in the West, deposed two popes—John XXIII (the infamous Balthasar Cossa, who had been recognized by the majority of the church), on the charge of a series of crimes (May 29, 1415), and Benedict XIII, as a heretic who sinned against the unity of the church (July 26, 1417), and elected a new pope, Martin V (Nov. 11, 1517), who had given his adhesion to the council, though after his accession

to power he found ways and means to defeat its real object, i. e., the reformation of the church.

This council was a complete triumph of the Episcopal system, and the papal absolutists and infallibilists are here forced to the logical dilemma of either admitting the validity of the council, or invalidating the election of Martin V and his successors. Either course is fatal to their system. Hence there has never been an authoritative decision on the ecumenicity of this council, and the only subterfuge is to say that the whole case is an extraordinary exception; but this, after all, involves the admission that there is a higher power in the church over the Papacy.

The Reformation shook the whole Papacy to its foundation, but could not overthrow it. A powerful reaction followed, headed by the Jesuits. Their general, Lainez, strongly advocated papal infallibility in the Council of Trent, and declared that the church could not err only because the Pope could not err. But the council left the question undecided, and the Roman catechism ascribes infallibility simply to "the Catholic Church," without defining its seat. Bellarmine advocated and formularized the doctrine, stating it as an almost general opinion that the Pope could not publicly teach a heretical dogma, and as a probable and pious opinion that Providence will guard him even against private heresy. Yet the same Bellarmine was witness to the innumerable blunders of the edition of the Latin Vulgate prepared by Sixtus V, corrected by his own hand, and issued by him as the only true and authentic text of the Sacred Scriptures, with the stereotyped forms of anathema upon all who should venture to change a single word; and Bellarmine himself gave the advice that all copies should be called in, and a new edition printed with a lying statement in the preface making the printers the scapegoats for the errors of the Pope! This whole business of the Vulgate is sufficient to explode papal infallibility; for it touches the very source of divine revelation. Other Italian divines, like Alphonsus Liguori, and Jesuitical textbooks, unblushingly use long-exploded medieval fictions and interpolations as a groundwork of papal absolutism and infallibility.

It is not necessary to follow the progress of the controversy between the Episcopal and the papal systems during the seventeenth and eighteenth centuries. It is sufficient to say that the greatest Catholic divines of France and Germany, including Bossuet and Möhler, together with many from other countries, down to the eighty-eight protesting bishops in the Vatican Council, were anti-infallibilists; and that popular catechisms of the Roman Church, extensively used till 1870, expressly denied the doctrine, which is now set up as an article of faith necessary to eternal salvation.—"*Rome and the Newest Fashions in Religion*," Hon. William E. Gladstone, pp. 99-102. New York: Harper & Brothers, 1875.

Papacy, Builders of, LEO I, ASPIRATION OF.—It was the sublime effort of Leo to make the church the guardian of spiritual principles and give to it a theocratic character and aim, which links his name with the mightiest moral movements of the world; and when I speak of the church, I mean the Church of Rome, as presided over by men who claimed to be the successors of St. Peter, to whom they assert Christ had given the supreme control over all other churches as his vicars on the earth. It was the great object of Leo to substantiate this claim, and root it in the minds of the newly converted barbarians; and then institute laws and measures which should make his authority and that of his successors paramount in all spiritual matters, thus centering in his see the general oversight of the Christian church in all the countries of Europe.

It was a theocratic aspiration, one of the grandest that ever entered into the mind of a man of genius, yet, as Protestants now look at it, a usurpation,—the beginning of a vast system of spiritual tyranny in order to control the minds and consciences of men. It took several centuries to develop this system, after Leo was dead. With him it was not a vulgar greed of power, but an inspiration of genius,—a grand idea to make the church which he controlled a benign and potent influence on society, and to prevent civilization from being utterly crushed out by the victorious Goths and Vandals. It is the success of this idea which stamps the church as the great leading power of Medieval Ages,—a power alike majestic and venerable, benignant yet despotic, humble yet arrogant and usurping.—“*Beacon Lights of History*,” *John Lord, LL. D., Vol. IV, pp. 361, 362. New York: James Clarke & Co., 1886.*

Papacy, Builders of, LEO I.—Celestine’s second successor, Leo, who held the see from 440 to 461, is one of those popes who stand out most prominently as agents in the exaltation of the Papacy. To this cause Leo the Great (as he is called) brought the service of a lofty and commanding mind, of great political skill, and of a theological knowledge which surpassed that of any one among his predecessors. And we may not doubt that, in his exertions for the elevation of the Roman see, he believed himself to be laboring, not for its benefit only, but for the benefit of the whole church. Yet while allowing this, we must not let ourselves be blinded to the striking fault of his character—the overmastering love of domination. Barrow styles him, “this vixenly Pope,” and although the use of the epithet is rather strange, we may understand what Barrow means by it, and perhaps he did Leo no injustice. Leo, with a reckless defiance of historical fact, declared the pretensions and practices of his church to be matter of unbroken apostolical tradition, ascribing that venerable character to rules which had been introduced within the last half century by Siricius, and even by later bishops. And under such pretenses he tried to enforce the usages of Rome on the whole church.—“*Plain Lectures on the Growth of the Papal Power*,” *James Craigie Robertson, M. A., pp. 94, 95. London: Society for Promoting Christian Knowledge.*

During Leo’s pontificate arose the controversy occasioned by the opinions of Eutyches. Like most other controversies of those ages, it began in the East; and in 449 a council, which was intended to be general, met at Ephesus for the decision of the questions which had been raised. [p. 100] . . . It disgraced itself by the furious violence of its proceedings (among other outrages, the aged Flavian, bishop of Constantinople, was so savagely treated that he died in consequence): it decided amid tumult and uproar in favor of the heretic Eutyches. [p. 101] . . .

Leo, on hearing how things had gone, declared that the late assembly was not a synod, but a meeting of robbers—*Latrocinium*—a name by which it has continued to be known. He asked the emperor Theodosius II to summon a fresh council, to be held in Italy; and this was one of the occasions on which he cited the Sardican canon on appeals as if it had been the work of the Council of Nicæa, “decreed,” as he says, “by the priests of the whole world.” The application was in vain; but when Theodosius had been succeeded, a few months later, by his sister Pulcheria, who bestowed her hand and the Eastern empire on Marcian, a new general council was resolved on. . . . Marcian, as emperor of the East, was resolved that the council should be held within his own dominions; and it met in 451 at Chalcedon, on the shore of the Bosphorus, opposite to Constantinople.

The legates whom Leo commissioned to act for him were charged to assume the presidency of the council, and to suffer nothing to be done except in their presence; but although much was allowed them, they were not able to exercise that entire supremacy which their master intended; and there was much in the proceedings of the council which was deeply distasteful to him. [pp. 102, 103] . . .

That which was most offensive to Leo was a canon (the 28th) relating to the see of Constantinople. We have already seen that the second general council, in 381, assigned to the bishops of Constantinople a position next to the Bishop of Rome, and that the Roman bishops were dissatisfied with this. But differences had also arisen in the East as to the privileges of Constantinople; for, whereas the canon of 381 had bestowed on it nothing but precedence, the bishops of Constantinople, whose dignity and influence had been continually on the increase, had also set up claims to patriarchal jurisdiction over Thrace, Asia, and Pontus. The twenty-eighth canon of Chalcedon, then, was intended to settle the privileges of Constantinople; and in so doing it repeated, with far greater distinctness, that reason for the precedence of Constantinople, which in the canon of the second general council had greatly offended the Romans. [p. 104] . . .

On receiving a report of the council, Leo expressed himself strongly against the twenty-eighth canon. He denied, with his usual audacity in such matters, that the precedence of sees had ever depended on the importance of the cities in which they were. He asserted that the canon of the second general council had never been acted on or notified to the Roman see; although (not to mention other instances to the contrary) his own legates at the first session of Chalcedon had admitted the canon of the second general council by joining in a complaint against the *Latrocinium* for having degraded Flavian of Constantinople from the second to the fifth place among the bishops. He pretended that the new canon contradicted the Nicene Council by subjecting Alexandria and Antioch to Constantinople; he declared it to be annulled by the authority of St. Peter, and loudly complained of the ambition of Anatolius in seeking the exaltation of his see. But notwithstanding all this vehemence, the canon, from the time of its enactment, was steadily enforced by the Eastern court. [p. 106] . . .

Before leaving Leo, however, let me mention that he introduced a novelty of considerable importance, by establishing a bishop at Constantinople as his representative, instead of the clergy of lower rank whom his predecessors had employed in that capacity. This bishop was evidently meant, not so much to watch over the interests of Rome in the East, as to overlook and coerce the Patriarch of Constantinople; and the manner in which Leo interfered even in the internal concerns of that church would probably have led to an open breach with the patriarch Anatolius, but for the death of Anatolius in 458. [p. 109] — "*Plain Lectures on the Growth of the Papal Power*," James Craigie Robertson, M. A., pp. 100-109. London: Society for Promoting Christian Knowledge.

There was wanted a man who could make the see of St. Peter take the place of the tottering imperial power: there was wanted a man capable above all things of disciplining and consolidating Western Christendom, so that it might present a firm front to the heretical barbarians, and remain in unshaken consistency through all that stormy period which links the ancient with the modern world. The church must be strong, while all else of that old empire was weak. The church, preserving her identity, must give the framework for the society which was to be. In order then that she might fulfil her function, large sac-

rifices must be made to the surpassing necessity for unity, solidity, and strength. And Leo was the man for the post: lofty and severe in life and aims; rigid and stern in insisting on the rules of ecclesiastical discipline; gifted with an indomitable energy, courage, and perseverance, and a capacity for keeping his eye on many widely distant spheres of activity at once; inspired with an unhesitating acceptance and an admirable grasp of the dogmatic faith of the church, which he was prepared to press everywhere at all costs; finally, possessed with, and unceasingly acting upon, an overmastering sense of the indefeasible authority of the Church of Rome as the divinely ordained center of all church work and life, Leo stands out as the Christian representative of the imperial dignity and severity of old Rome, and is the true founder of the mediæval Papacy in all its magnificence of conception and uncompromising strength.—“*A Dictionary of Christian Biography*,” edited by Smith and Wace, Vol. III, art. “Leo I,” p. 654. London: John Murray, 1882.

Leo was, without all doubt, a man of extraordinary parts, far superior to all who had governed that church before him, and scarce equaled by any who governed it after him. He is extolled by the ancients chiefly for his unwearied zeal in defending the Catholic faith, and unshaken steadiness in combating the opposite errors, that either sprung up or were revived in his time. And truly their encomiums on that score are not ill bestowed; though on some occasions he had better have tempered his zeal, and acted with more moderation. But then his ambition knew no bounds; and to gratify it, he stuck at nothing; made no distinction between right and wrong, between truth and falsehood; as if he had adopted the famous maxim of Julius Cæsar, or thought the most criminal actions ceased to be criminal, and became meritorious, when any ways subservient to the increase of his power or the exaltation of his see. . . . So much was he attached to that object, that after he had procured, with infinite labor and pains, the assembling of an ecumenical council, as the only means of ascertaining the Catholic faith, and saving the church, at that time in the utmost danger from the prevailing party of Eutyches and Dioscorus in the East, he was ready, notwithstanding his extraordinary zeal, to undo all he had been doing, and to render that very council ineffectual, had not his legates been allowed to preside; an undeniable proof that he had more at heart the advancement of his see, that is, of his own power and authority, than either the purity of the faith or the welfare of the church. . . . I shall therefore only observe here, that he has, and ever will have, the demerit of establishing an everlasting warfare between the East and the West, between Constantinople and Rome; the bishops of Constantinople, and their brethren in the East, thinking themselves bound to stand to a decree which had been so unanimously enacted by their predecessors, in an ecumenical council; and none of the later bishops of Rome, how peaceably soever inclined, daring to receive as valid a determination which one of the greatest of their predecessors had, with so much warmth, maintained to be null.

Of this dispute we shall see the dreadful effects in the sequel of the present history; and they ought all to be charged to Leo's account. For his authority drew in all the Western bishops to take the same part, and extended its influence over their successors, as well as his own. But as his ambition, in the pursuit of its own ends and designs, tended also to raise and promote the greatness of his see, that very crime became the cause of his sanctification, being more meritorious to Rome than all his virtues. Indeed, he was a principal founder of her exorbitant power. He brought with him to the pontificate, not

only greater abilities, but more experience and practice in state affairs, than any of his predecessors; and used these advantages, through a long course of years, to advance the dignity and prerogatives of his see, with great skill and address, as well as intrepid assurance and courage. —“*The History of the Popes*,” Archibald Bower, Vol. I, pp. 247, 248: Philadelphia: Griffith and Simon, 1847.

Papacy, Builders of, GREGORY I.—The Papacy, when Gregory the First, a great and also a good Pope, was elected to it in 590, had risen to a position far higher than that which it occupied in the time covered by the earlier part of our inquiry. Gregory (who is styled the Great) stands in the foremost rank of popes who have contributed to the exaltation of their see. Those who may be classed with him in this respect are Leo the Great (440-461), Nicholas I (858-867), Gregory VII (1073-1085), and Innocent III (1198-1216); and to these, if his attempts had been crowned with success, you might add Boniface VIII (1294-1304), who carried the claims of the Papacy higher than any of his predecessors.

But Gregory differs from all the rest of them in this respect, that he is the only one of these popes whose memory we can regard with much affection. Whatever the gifts of the others may have been, and although we may make all possible allowance for their sincerity in thinking that the exaltation of the Roman see was the necessary means toward promoting the welfare of the whole Christian church and the highest interests of mankind, there is yet about them something which, although we may admire them, makes it impossible that we should love them. However pure and unselfish their motives may have been, their conduct looks too much as if it were prompted by a politic and unscrupulous ambition.

Gregory I, on the other hand, is a man with whom we feel a sympathy which in the case of the others is impossible. His letters, between 800 and 900 in number, and those passages of his sermons or other writings which bear a reference to his personal circumstances, show him to us in a very favorable light, as a man of truly human feelings, as struggling with great difficulties, as kind, generous, tolerant, while he is zealous for the propagation of the faith, and thoroughly devoted to the cause of the church.

There are, indeed, two special blots on his character, and, although attempts have been made by some writers of more zeal than discretion to wash out these blots, there they remain. I mean (1) his subservient behavior to the emperor Phocas, a detestable usurper and tyrant in whom no trace of goodness can be discovered; and (2) his frequent compliments to the Frankish queen Brunichild or Brunehaut, who, unless she has been misrepresented more than probability will allow us to suppose, was a very strange object for the praises which Gregory bestows on her.

These things, no doubt, are unpleasant to read of; but the right way of treating them, if we wish to deal kindly with Gregory, is not to deny clear historical facts, or to do violence to our own sense of right and wrong, but to admit that he was not without human weaknesses — that he was an impulsive man, liable to do in haste things of which he might have cause to repent at leisure; liable, in his feeling of zeal for the church, to forget the duty of looking at all sides of a question, and to welcome such things as seemed to be for the church's immediate advantage, without taking account of all the circumstances which ought to have entered into his consideration.—“*Plain Lectures on the Growth of the Papal Power*,” James Craigie Robertson, M. A., pp. 115-117. London: Society for Promoting Christian Knowledge,

In 568, the Lombards under Alboin descended into Italy; they wrested the northern part of the peninsula from the empire; they afterward got possession of the Duchy of Beneventum, and in Gregory's days they threatened Rome itself. In this state of things, the Pope was necessarily called to take an active part in politics. The emperor was too far off, and too much engrossed in other affairs, to give any help to his Italian subjects; the exarchs cared for nothing but how to squeeze the highest possible amount of taxes out of the distressed and miserable people; they made no effective opposition to the Lombards. [p. 118] . . .

In these circumstances, then; as the pressure of the Lombards made it urgently necessary that something should be done, and as no help was to be expected either from local authorities or from their distant master, the emperor, the Pope was compelled to act for himself, not only in his spiritual character, but as a great landowner. He did what he could to provide for the defense of the country, and he took it on himself to negotiate a peace with the Lombards,— a measure for which he received no better reward from the court of Constantinople than slights and ridicule, but which endeared him to the people whom he had rescued from the miseries of war. Here, then, you see the Pope, as a great landowner, drawn, through the apathy or the helplessness of the imperial authorities, to enter into political engagements; and thus Gregory will be found to have paved the way for the great political influence exercised by his successors, and for the temporal sovereignty which they acquired. [p. 120] — "*Plain Lectures on the Growth of the Papal Power,*" James Craigie Robertson, M. A., pp. 118-120. London: Society for Promoting Christian Knowledge.

One thing more there is to be noted as to Gregory — his quarrel with John the Faster, Patriarch of Constantinople, as to the use of the term "ecumenical," which John had assumed as part of his style. We have already seen that this title had been sometimes given by Orientals to the bishops of Rome, the first instance having been at the Council of Chalcedon, when it was used by some Alexandrians who wished to recommend themselves to Leo the Great; that it was sometimes also given to the patriarchs of Constantinople; and that, according to the Eastern usage, it had not that exclusive sense which we might naturally ascribe to it; but that the world was supposed to have room for more than one ecumenical bishop, since the emperor Justinian gave the title alike to the bishops of Rome and of Constantinople. This, however, the Latins could not or would not understand; they translated the Greek word by *universalis*, and supposed that ecumenical or universal bishop could not mean anything less than sole and supreme bishop of the whole church. When, therefore, John of Constantinople styled himself Ecumenical, the title was vehemently objected to, first by Pelagius II, Gregory's predecessor, and then by Gregory himself. Gregory declares it to be a "proud and foolish word;" that the assumption of it was an imitation of the devil, who exalted himself above his fellow angels; that it was unlike the behavior of St. Peter, who, although first of the apostles, did not pretend to be more than of the same class with the rest (this, you will see, is not very consistent with the modern pretensions of the Papacy); that it was a token of Antichrist's speedy coming.— *Id.*, pp. 124-126.

Papacy, Builders of, NICOLAS I.— The second successor of Leo was Nicolas I, who held the see from 858 to 867. The impression which this Pope made on those who lived near his own time, yet far enough from it to be able to view him without exaggerating his importance,

will appear from the words of Regino, abbot of Prüm, who wrote about a century later. "In the year of our Lord's incarnation, 868," says Regino (but it was really in May of the year before), "the most holy and blessed Pope Nicolas, after many labors for Christ, and many contests for the inviolable state of the holy church, departed to the heavenly realms, to receive from the most bountiful Lord a crown of glory that fadeth not away, for the faithful administration of the stewardship committed to him. From the time of Bishop Gregory to our own time, no bishop who has been exalted with pontifical power in the city of Rome, appears worthy to be compared to him. He gave his commands to kings and tyrants, and ruled over them with authority as if he were lord of the world; to bishops and religious priests who observed the divine commands he appeared humble, mild, piteous (pius), and gentle; to the irreligious and those who strayed from the right path he was terrible, and full of austerity; so that in him another Elias may deservedly be believed to have arisen in our time, God raising him up as another Elias, if not in body, yet in spirit and power." [pp. 169, 170] . . .

Nicolas may be described as sincerely zealous for the enforcement of discipline in the church, and as filled with a conscientious sense of the greatness of his position, while he never failed in acting up to his conception of it with resolute firmness, and with great political skill. And circumstances favored his exertions by offering to him opportunities of interfering in the concerns of princes and of churches in such a manner that his actions appeared to be in the interests of justice, and so carried the opinion of mankind with him, while every step which he took was also in effect a step in advance for the Papacy. His idea of the rights of his see was such as to lead him to aim at making all secular power subject to the church, and reducing all national churches into absolute obedience to Rome; and, whether he was fully conscious of this ambitious scheme or not, he labored very powerfully toward realizing it. [pp. 171, 172] — "*Plain Lectures on the Growth of the Papal Power*," James Craigie Robertson, M. A., pp. 169-172.

Papacy, Builders of, GREGORY VII.—Hildebrand was the chief representative, the very soul, of a party which had been lately growing up in the church. He was filled with the loftiest hierarchical ideas; he desired to make the Papacy the supreme governing power of the world, not only altogether independent of, but superior to and controlling, all secular power. . . .

For these objects Hildebrand was prepared to labor with thorough conviction, with unswerving steadiness, with a far-sighted patience, with a deep, subtle, and even unscrupulous policy. In conversations at Besançon he persuaded Bruno to forego any claim to the Papacy which was derived from the emperor's nomination, and to look only to the clergy and people of Rome, whose exclusive privilege it was, according to the views of the hierarchical party, to elect the successors of St. Peter. Bruno laid aside the ensigns of pontifical dignity, and, taking Hildebrand as his companion, proceeded in the guise of a simple pilgrim to Rome, where he declared to the Romans assembled in St. Peter's, that it was for them to confirm or to set aside the choice which had been made of him. He was hailed with loud acclamations as Leo IX, and from that time, under him and his four successors, from 1049 to 1073, Hildebrand was the real director of the Papacy. [pp. 196-198] . . .

Let us pass on to the pontificate of Hildebrand himself, who was elected in 1073, and assumed the name of Gregory VII. His election was made by the cardinals and approved by the acclamations of the

people, according to the decree of Nicolas II; and, agreeably to the same decree, he sent notice to the emperor, and requested him to confirm the choice. This was the last time that the imperial confirmation was sought for an election to the Papacy; for Gregory soon carried things far beyond the point at which Nicolas had left them. . . .

Gregory's view of the relations of church and state was, that the two powers are irreconcilably hostile to each other, and that the spiritual power is vastly above the secular. In the beginning of his pontificate, indeed, he spoke of the two powers as being like the two eyes in the human body — a comparison which would seem to imply an equality between them. But at a later time he likens them to the sun and the moon respectively — a comparison by which a great superiority is given to the priesthood. [pp. 202-204] . . .

The doctrines here enounced [in the Dictate of Gregory] are far in advance of what we have seen in the forged decretals, both as to the claims which are asserted for the church against the state, and as to the despotism which they would establish for the Papacy over all the rest of the church. It is laid down that the Roman Pontiff alone is universal bishop. To him alone it belongs to depose or to reconcile bishops; and he may depose them either with or without the concurrence of a synod. He alone is entitled to frame new laws for the church; he alone may use the insignia of empire; all princes are bound to kiss his feet; he has the right to depose kings or emperors, and to absolve subjects from their allegiance. His power supersedes the diocesan authority of bishops, and from his sentence there is no appeal. All appeals to him must be respected, and to him the greater causes of every church must be referred. No council may be styled general without his command. The Roman Church never has erred, and, as Scripture testifies, never will err; the Pope is above all judgment, and by St. Peter's merits is undoubtedly rendered holy. [p. 206] . . .

Such, then, were some of Gregory's principles; and, although they were not so fully realized by him as they were by Innocent III, somewhat more than a century later, it is Gregory VII — Hildebrand — that must always be regarded as the man from whom, above all others, the papal pretensions derived their greatest development. [p. 207] . . .

On the 25th of May, 1085, he breathed his last at Salerno. His latest words are said to have been, "I have loved righteousness and hated iniquity; therefore I die in exile." [p. 212] — "*Plain Lectures on the Growth of the Papal Power*," James Craigie Robertson, M. A., pp. 196-212. London: Society for Promoting Christian Knowledge.

When Gregory VII declared that it was sin for the ecclesiastic to receive his benefice under conditions from a layman, and so condemned the whole system of feudal investitures to the clergy, he aimed a deadly blow at all secular authority. Half of the land and wealth of Germany was in the hands of bishops and abbots, who would now be freed from the monarch's control to pass under that of the Pope. In such a state of things government itself would be impossible. — "*The Holy Roman Empire*," James Bryce, D. C. L., p. 158. London: Macmillan & Co., 1892.

Gregory VII did not aim at securing the papal monarchy over the church; that had been established since the days of Nicolas I. He aimed at asserting the freedom of the church from the worldly influences which benumbed it, by setting up the Papacy as a power strong enough to restrain church and state alike. In ecclesiastical matters Gregory enunciated the infallibility of the Pope, his power of deposing bishops and restoring them at his own will, the necessity of his consent to give universal validity to synodal decrees, his supreme and

irresponsible jurisdiction, the precedence of his legates over all bishops. In political matters he asserted that the name of Pope was incomparable with any other, that he alone could use the insignia of empire, that he could depose emperors, that all princes ought to kiss his feet, that he could release from their allegiance the subjects of wicked rulers. Such were the magnificent claims which Gregory VII bequeathed to the medieval Papacy, and pointed out the way toward their realization.—“*A History of the Papacy*,” M. Creighton, D. D., Vol. I, pp. 17, 18. London: Longmans, Green & Co., 1899.

LAST DAYS OF GREGORY VII.—As death approached, no consciousness of the great woes he had occasioned, of the fierce wars he had stirred up, of the ruin he had brought upon Germany, of the desolation he had spread over Italy, of the miserable fate of Rome, seems to have disturbed his sublime serenity. At one moment he had believed himself a prophet, at another an infallible guide; he was always the vicegerent of Heaven; and just before his death he gave a general absolution to the human race, excepting only Henry and his rival pope. He died May 25, 1085, having bequeathed to his successors the principle that the Bishop of Rome was the supreme power of the earth. This was the conception which Gregory plainly represents.—“*Historical Studies*,” Eugene Lawrence, p. 41. New York: Harper & Brothers, 1876.

Gregory VII was the creator of the political Papacy of the Middle Ages because he was the first who dared to completely enforce the Pseudo-Isidorian Decretals. He found the Pope elected by the emperor, the Roman clergy, and the people; he left the election in the hands of an ecclesiastical College of Cardinals. He found the Papacy dependent upon the empire; he made it independent of the empire and above it. He declared the states of Europe to be fiefs of St. Peter, and demanded the oath of fealty from their rulers. He found the clergy, high and low, dependent allies of secular princes and kings; he emancipated them and subjected them to his own will. He reorganized the church from top to bottom by remodeling the papal Curia, by establishing the College of Cardinals, by employing papal legates, by thwarting national churches, by controlling synods and councils, and by managing all church property directly. He was the first to enforce the theory that the Pope could depose and confirm or reject kings and emperors. He attempted to reform the abuses in the church and to purify the clergy. Only partial success attended these efforts, but triumph was to come later on as a result of his labors. His endeavor to realize his theocracy was grand but impracticable, as proved by its failure. It was like forcing a dream to be true; yet Innocent III almost succeeded in Western Europe a little more than a century later. The impress of Gregory VII's gigantic ability was left upon his own age and upon all succeeding ages.—“*The Rise of the Mediæval Church*,” Alexander Clarence Flick, Ph. D., Litt. D., p. 470. New York: G. P. Putnam's Sons, 1909.

Papacy, Builders of, INNOCENT III.—In 1198 Innocent III, the most powerful of all the popes, was elected at the early age of thirty-seven. He was a man of many noble and admirable qualities, but devoted above all things to the aggrandizement of his see; and for this object he labored throughout his pontificate of eighteen years with skilful and vigorous exertion. Innocent boldly asserted, in a letter to the Patriarch of Constantinople, that to St. Peter had been committed, not only the whole church, but the whole world. By him that comparison of the spiritual and the secular powers to the sun and moon respectively, which I have mentioned in connection with Gregory VII, was elaborated and developed more strongly than before. As the moon (he says)

borrow from the sun a light which is inferior both in amount and in quantity, so does the regal power borrow from the pontifical. As the light which rules over the day—i. e., over spiritual things—is the greater, and as that which rules over the night—i. e., over carnal things—is the lesser, so is the difference between pontiffs and kings like that between the sun and the moon.

Innocent's words on this subject were adopted into the decretals compiled under the authority of Gregory IX; and a commentator, who probably took his measurements from the astronomy of the time, interprets them very precisely as meaning that the Pope is one thousand seven hundred and forty-four times more exalted than emperors and all kings. This was certainly no small advance from the original form of Hildebrand's illustration, in which the two powers were likened to the two eyes in the human head, as if they were equal and co-ordinate with each other. And in accordance with such lofty pretensions Innocent acted; he declared that the empire had been transferred from the Greeks to the Germans by the papal authority, and he claimed for the Papacy the right of "principally and finally" disposing of the imperial crown [pp. 233-235] . . .

Throughout all the other kingdoms of Europe, Innocent made himself felt by the vigor and the vigilance of his administration, and not only by asserting the loftiest pretensions of the Roman see, but by enforcing the obligations of Christian morality. This was indeed (as I have already said while speaking of Nicolas I) one of the means which, by enlisting popular feeling on his side, as the cause of right and justice, by teaching men to regard the Pope as the vindicator of innocence against oppression, tended most powerfully to facilitate the advance of the Roman Pontiff to that position of supreme arbiter and controller which he now attained among the kingdoms of Western Christendom.

In whatever direction we may look, we see Innocent interfering with a high hand, and claiming for his office the right of giving laws to sovereigns. In France, Philip Augustus, by putting away his wife Ingeburga, a Danish princess, and entering into an irregular marriage with Agnes of Merania, gave the Pope a pretext for intervention. An interdict was pronounced on the whole kingdom; and although Philip for a time endeavored to resist the sentence and to evade his obligations, the terrors of this sentence were so severely felt that he found himself compelled to yield to the general voice of his subjects, and to submit to the Pope's commands by doing a tardy justice to Ingeburga.

Still more remarkable was Innocent's triumph as to England, where, taking advantage of the contemptible character of the sovereign, John, he forced his nominee, Stephen Langton, into the primacy, in disregard of the rights of the national church and of the crown, and brought the king to submit to resign his crowns into the hands of a legate, and to hold the kingdoms of England and Ireland on condition of paying a heavy annual tribute to the Papacy.

In the East, the pontificate of Innocent was marked by an important event. A crusading force, which had been gathered for the holy war of Palestine, allowed itself to be diverted to Constantinople, where it restored a dispossessed emperor to his throne; and afterward, when this emperor and his son had been again dethroned by a kinsman—when the younger prince had been murdered, and the father had died of grief—the crusaders put down the usurper, and established a Latin sovereignty in the capital of the Eastern Empire. The Pope had at first vehemently denounced the change of purpose from a war against the infidels to an attack on a Christian state; but the brilliant success of the expedition reconciled him to the irregularity, and he sanctioned

the establishment of a Latin empire at Constantinople, with a Latin patriarch and clergy intruded to the exclusion of the hated native hierarchy of Greece.

In the south of France, this pontificate was disgraced by the beginning of a war carried on with singular atrocity against the Albigensian heretics, which ended in the establishment of orthodoxy by the slaughter of multitudes, and in the desolation of the rich and flourishing country. It was in this war that the famous Spanish monk Dominic first became conspicuous, and to Innocent is to be referred the sanction of the two great mendicant orders—the Preaching Friars, founded by Dominic, and the Minorites, founded by Francis of Assisi. These orders enjoyed the especial favor of the Papacy, and from the manner in which they penetrated, as none had before done, to the humblest classes of society, in them the Papacy found its most active and most serviceable agents.

On the whole, it may be said that Innocent was the greatest and the most successful of popes. In him the power of the Roman see attained its height; and his successors, by endeavoring to carry it still higher, provoked a reaction which was disastrous to it. [pp. 237-240]—“*Plain Lectures on the Growth of the Papal Power*,” James Craigie Robertson, M. A., pp. 233-240. London: Society for Promoting Christian Knowledge.

It was reserved, however, for Innocent III to realize most fully the ideas of Hildebrand. If Hildebrand was the Julius, Innocent was the Augustus, of the papal empire. He had not the creative genius nor the fiery energy of his great forerunner; but his clear intellect never missed an opportunity, and his calculating spirit rarely erred from its mark. A man of severe and lofty character, which inspired universal respect, he possessed all the qualities of an astute political intriguer. He was lucky in his opportunities, as he had no formidable antagonist; among the rulers of Europe his was the master mind. In every land he made the papal power decisively felt. In Germany, France, and England, he dictated the conduct of the kings.—“*A History of the Papacy*,” M. Creighton, D. D., Vol. I, p. 21. London: Longmans, Green & Co., 1899.

The first step in Innocent's plan was to make himself the political head of Europe. In Italy he first made himself absolute sovereign of Rome by removing all vestiges of imperial rule. The senators and the prefect, who held their commissions from the emperor, were required to take oaths to him as their sovereign. The imperial judges were also replaced by his own appointees. By persuasion or tactful diplomacy he gained a mastery over the warring Roman nobles. From Rome he gradually extended his sway over the rest of Italy. He was made regent of Frederick II, the youthful son of Henry VI, now king of Sicily. He forced the Tuscan cities to recognize his suzerainty instead of that of the German emperor, and subdued the march of Ancona and the duchy of Spoleto. He posed as the champion of Italian independence and liberty against foreign rule. His leadership was generally recognized and he was called “The Father of His Country.” “Innocent III was the first Pope who claimed and exercised the rights of an Italian prince.” When Emperor Otto IV ceded all the lands claimed by the Papacy under grants from former rulers, an indisputable title to the Papal States was established.—“*The Rise of the Medieval Church*,” Alexander C. Flick, Ph. D., Litt. D., pp. 549, 550. New York: G. P. Putnam's Sons, 1909.

No other wearer of the papal tiara has left behind him so many results pregnant with good and ill for the future of the church. Under him [Innocent III] the Papacy reached the culmination of its secular

power and prerogatives. The principles of sacerdotal government were fully and intelligently elaborated. The code of ecclesiastical law was completed and enforced. All the Christian princes of Europe were brought to recognize the overlordship of the successor of St. Peter. All the clergy obeyed his will as the one supreme law. Heresy was washed out in blood. The Pseudo-Isidorian Decretals and the dreams of Hildebrand had been realized. Yet in this very greatness, wealth, and strength, were the germs of weakness and disease which were eventually to overthrow the great structure reared by Innocent III and his predecessors.—“*The Rise of the Mediæval Church,*” Alexander Clarence Flick, Ph. D., Litt. D., pp. 566, 567. New York: G. P. Putnam’s Sons, 1909.

Papacy, Builders of, BONIFACE VIII, HIS QUARREL WITH PHILIP THE FAIR OF FRANCE.—The conflict began in 1296, when the Pope issued a bull, known from its initial words as *Clericis laicos*, which pronounced the ban on all princes and nobles who under any pretext imposed tallages on the church and clergy. Although the bull did not mention Philip by name, it was clearly aimed at him; the Pope’s object being to induce Philip by fear of wanting supplies to refer his dispute with the English king Edward I to himself for decision. In this object he failed at the time, having entirely misjudged the character of his opponent. Philip retaliated by prohibiting the exportation of gold and silver out of France, thus depriving Boniface of an important portion of his revenues, and Boniface found it best for his own interests to repeal the bull with regard to France, and to court the favor of Philip. Friendly relations were restored, and Philip agreed to accept the arbitration of the Pope. Thus by a yielding policy Boniface succeeded in obtaining a success which he had been unable to gain by force; but while the gain was personal, a sacrifice had been made of the dignity of his office.

A year or two later the quarrel broke out afresh, Philip being dissatisfied with the Pope’s award, Boniface charging Philip with oppressing the church. Saiset de Pamiers, the papal legate, threatened the king with excommunication, his whole kingdom with the interdict. To Philip Boniface wrote: “Thou art to know that in things spiritual and temporal thou art subject to us. . . . Those who think otherwise we hold to be heretics.” The French prelates he summoned to Rome to confer with him on the abuses in Philip’s administration; Philip himself he cited to appear before them, bidding him observe, so the letter ran, “what the Lord our God utters through us.” The celebrated bull, *Unam Sanctam*, was put forth, repeating in a still more advanced form the principles of Innocent III, declaring that to St. Peter, as the one head of the church, and to his successors, two swords had been committed, the one temporal, the other spiritual; that the temporal sword was to be used *for* the church, the spiritual *by* the church; and concluding by the assertion that for every human being subjection to the Pope was necessary for salvation. To crown the whole, a bull was issued on April 13, 1303, pronouncing sentence of excommunication on the king.

To all these menaces Philip replied with equal boldness; Saiset, the legate, who was moreover a subject of France, he contemptuously sent out of the kingdom unanswered. To Boniface’s laconic letter he replied by one equally laconic: “Let thy most consummate folly know that in temporal things we are subject to no man. . . . Those who think otherwise we hold to be foolish or mad.” He forbade the prelates to leave the kingdom, and sequestered the goods of those who disobeyed, and assembling the States General, to assure himself of the support of his subjects, he recounted the attacks which had been made on his sover-

eighty. The bull, *Unam Sanctam*, was publicly burnt, and to the bull of excommunication he replied by preferring before the States General a list of charges against the Pope, and making a solemn appeal to a general council to examine these charges. Thus for the second time in Philip's reign an appeal was made from the Pope to a council; the sympathies of the States General were enlisted on the side of the king; and the weapon which Hildebrand had first employed against the clergy was now employed by Philip against Hildebrand's successor.

The sequel of the struggle is soon told. Boniface had gone too far to be able to withdraw, and Philip was not disposed to give way. While the Pope thought to celebrate his triumph over France, the handwriting was seen on the wall. Before Anagni, his native city, whither he had withdrawn with his cardinals from the summer heat of Rome, William de Nogaret, Philip's keeper of the seals, appeared on Sept. 7, 1303, at the head of a troop of armed men. He entered the city at early dawn, and soon the cry resounded: "Death to Pope Boniface! Long live the King of France!" The people took part with the soldiers: the cardinals fled.

Not losing his self-command, but declaring himself ready to die like Christ, if like Christ he were betrayed, Boniface put on the stole of St. Peter, and with the imperial crown on his head, the keys of St. Peter in one hand, the cross in the other, took his seat on the papal throne; and, like the Roman senators of old, awaited the approach of the Gaul. But he had not been three days in the hands of Nogaret, when the citizens of Anagni by a sudden impulse turned round; the French were driven from Rome, and Boniface was once more at liberty. To Rome he returned; no longer to exercise that sway over men's minds which he had wielded in the days of his prosperity, but to find himself a prisoner, the Sacred College his enemies. In an access of fury, the Ghibelline historians relate, brought on by wounded pride and ambition, the fallen Pontiff sat gnawing the top of his staff, and at length beat out his brains against the wall.

In the fall of Boniface was shadowed forth the fall of the papal supremacy, which for so long had held dominion over men's minds and bodies. In the bold and unscrupulous use of ecclesiastical power no Pope had ever been the equal of Boniface; there is nothing in the life of the great Innocent III which equals Boniface's crusade against the Colonnas, nothing in that of Gregory VII which approaches the series of bulls hurled at the head of Philip. Nevertheless, had all other signs of decline been wanting, and could the last scene of Boniface's life be expunged from history, those two appeals to a general council, that successful enlistment of the sympathies of the States General against Boniface, showed that the papal power had begun to decline. The year of Jubilee, with its lavish grant of indulgences, provoked the reaction which prepared the way for the era of the Reformation.—"*The See of Rome in the Middle Ages*," Rev. Oswald J. Reichel, B. C. L., M. A., pp. 272-278. London: Longmans, Green & Co., 1870.

Papyri, DISCOVERY OF GREEK.—With Alexander's conquest of Egypt (332 B. C.), and the subsequent Ptolemaic dynasty, Greeks came more than ever before into Egypt, and from Greek centers like Alexandria and Arsinoë in the Fayûm the Greek language began to spread. Through the Ptolemaic (323-30 B. C.), Roman (30 B. C.-292/93 A. D.), and Byzantine periods (292/93-640 A. D.), that is, from the death of Alexander to the Arabian conquest, Greek was much used in Upper and Lower Egypt, and Greek papyri from these times are now abundant. The 300 Aphrodito Greek and Coptic papyri published by Bell and Crum (1910) date from 698-722 A. D., and show how Greek persisted in the Arabic period.

The first important discovery of Greek papyri made in modern times was among the ruins of Herculaneum, near Naples, where in 1752 in the ruins of the house of a philosopher which had been destroyed and buried by volcanic ashes from Vesuvius (79 A. D.), a whole library of papyrus rolls was found, quite charred by the heat. With the utmost pains many of these have been unrolled and deciphered, and the first part of them was published in 1793. They consist almost wholly of works of Epicurean philosophy. In 1778 the first discovery of Greek papyri in Egypt was made. In that year some Arabs found forty or fifty papyrus rolls in an earthen pot, probably in the Fayûm, where Philadelphus settled his Greek veterans. . . .

In 1820 another body of papyri was found by natives, buried, it was said, in an earthen pot, on the site of the Serapeum at Memphis, just above Cairo. . . . In 1821 an Englishman, Mr. W. J. Bankes, bought an Elephantine roll of the xxivth book of the Iliad, the first Greek literary papyrus to be derived from Egypt. The efforts of Mr. Harris and others in 1847-50 brought to England considerable parts of lost orations of Hyperides, new papyri of the xviith book of the Iliad, and parts of Iliad ii, iii, ix. In 1855 Mariette purchased a fragment of Alcman for the Louvre, and in 1856 Mr. Stobart obtained the funeral oration of Hyperides.

The present period of papyrus recovery dates from 1877, when an immense mass of Greek and other papyri, for the most part documentary, not literary, was found in the Fayûm, on the site of the ancient Arsinoë. . . . Another great find was made in 1892 in the Fayûm. . . .

It will be seen that most of these discoveries were the work of natives, digging about indiscriminately in the hope of finding antiquities to sell to tourists or dealers. By this time, however, the Egypt Exploration Fund had begun its operations in Egypt, and Prof. Flinders Petrie was at work there. Digging among Ptolemaic tombs at Gurob in 1889-90, Professor Petrie found many mummies or mummy casings adorned with breast pieces and sandals made of papyri pasted together. The separation of these was naturally a tedious and delicate task, and the papyri when extricated were often badly damaged or mutilated; but the Petrie papyri, as they were called, were hailed by scholars as the most important found up to that time, for they came for the most part from the third century B. C.

Startling acquisitions were made about this time by representatives of the British Museum and the Louvre. The British Museum secured papyri of the lost work of Aristotle on the "Constitution of Athens," the lost "Mimes" of Herodas, a fragment of an oration of Hyperides, and extensive literary papyri of works already extant; while the Louvre secured the larger part of the "Oration against Athenogenes," the masterpiece of Hyperides. In 1894 Bernard P. Grenfell, of Oxford, appeared in Egypt, working with Professor Petrie in his excavations, and securing papyri with Mr. Hogarth for England. In that year Petrie and Grenfell obtained from native dealers papyrus rolls, one more than forty feet in length, preserving revenue laws of Ptolemy Philadelphus, dated in 259-258 B. C. These were published in 1896 by Mr. Grenfell, the first of many important works in this field from his pen.

With Arthur S. Hunt, of Oxford, Mr. Grenfell excavated in 1896-97, at Behnesa, the Roman Oxyrhynchus, and unearthed the greatest mass of Greek papyri of the Roman period thus far found. In nine large quarto volumes, aggregating 3,000 pages, only a beginning has been made of publishing these Oxyrhynchus texts, which number thousands, and are in many cases of great importance. The story of papyrus digging in Egypt since the great find of 1896-97 is largely the

record of the work of Grenfell and Hunt. At Tebtunis, in the Fayûm, in 1900, they found a great mass of Ptolemaic papyri, comparable in importance with their great discovery at Oxyrhynchus. One of the most productive sources of papyri at Tebtunis was the crocodile cemetery, in which many mummies of the sacred crocodiles were found rolled in papyrus. Important Ptolemaic texts were found in 1902 at Hibeh, and a later visit to Oxyrhynchus in 1903 produced results almost as astonishing and quite as valuable as those of the first excavations there. The work of Rubensohn at Abusir in 1908 has exceptional interest, as it developed the first considerable body of Alexandrian papyri that has been found. . . .

Of the Greek Old Testament (LXX) more than twenty papyri have been discovered. . . . Twenty-three papyri containing parts of the Greek New Testament have thus far been published, nearly half of them coming from Oxyrhynchus. The pieces range in date from the third to the sixth century. . . .

Among other theological papyri, the Oxyrhynchus Sayings of Jesus dating from the second and third centuries, are probably the most widely known. . . .

It is not necessary to point out the value of all this for Biblical and especially New Testament study. The papyri have already made a valuable contribution to textual materials of both Old Testament and New Testament. For other early Christian literature their testimony has been of surprising interest (the Oxyrhynchus Logia and Gospel fragments). The discovery of a series of uncial MSS. running through six centuries back of the Codex Vaticanus, bridges the gap between what were our earliest uncials and the hand of the inscriptions, and puts us in a better position than ever before to fix the dates of uncial MSS. Minuscule or cursive hands, too, so common in New Testament MSS. of the tenth and later centuries, appear in a new light when it is seen that such writing was not a late invention arising out of the uncial, but had existed side by side with it from at least the fourth century B. C., as the ordinary, as distinguished from the literary, or book, hand.

The lexical contribution of these documentary papyri, too, is already considerable, and is likely to be very great. Like the New Testament writings, they reflect the common as distinguished from the literary language of the times, and words which had appeared exceptional or unknown in Greek literature are now shown to have been in common use. The problems of New Testament syntax are similarly illuminated. Specific historical notices sometimes light up dark points in the New Testament, as in a British Museum decree of Gaius Vibius Maximus, prefect of Egypt (104 A. D.), ordering all who are out of their districts to return to their own homes in view of the approaching census (cf. Luke 2: 1-5).

Most important of all is the contribution of the papyri to a sympathetic knowledge of ancient life. They constitute a veritable gallery of New Testament characters. A strong light is sometimes thrown upon the social evils of the time, of which Paul and Juvenal wrote so sternly. The child, the prodigal, the thief, the host with his invitations, the steward with his accounts, the thrifty householder, the soldier on service receiving his viaticum or retired as a veteran upon his farm, the Jewish money-lender, the husbandman, and the publican, besides people in every domestic relation, we meet at first hand in the papyri which they themselves in many cases have written. The worth of this for the historical interpretation of the New Testament is very great.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. IV, art. "Papyrus," pp. 2239-2242.

Penance, DEFINED.—The Latin word *pœnitentia* (from *punire* in an archaic form *pœnire*) means sorrow or regret, and answers to the Greek *μετάνοια* [*metanoia*], change of mind or heart. As a theological term, penance is first the name of a virtue which inclines sinners to detest their sins because they are an offense against God. Then penance came to mean the outward acts by which sorrow for sin is shown. . . .

In a more restricted sense still, penance is used for the penitential discipline of the church, or even for the third station of public penitents (so, e. g., I. Concil. Tolet., canon 2), and again for the satisfaction which the priest imposes on the penitent before absolving him from his sins. Lastly, penance is a sacrament of the new law instituted by Christ for the remission of sin committed after baptism.

So understood, penance is defined as a "sacrament instituted by Christ in the form of a judgment for the remission of sin done after baptism, this remission being effected by the absolution of the priest, joined to true supernatural sorrow, true purpose of amendment, and sincere confession on the part of the sinner." The Council of Trent (Sess. XIV) defines that priests have real power to remit and retain sins, that persons are bound by the law of God to confess before the priest each and every mortal sin committed after baptism, so far as the memory can recall it, and also such circumstances as change the nature of these sins, and that the sacrament of penance is absolutely necessary for the forgiveness of post-baptismal sin.

It is true that perfect sorrow for sin which has offended so good a God at once and without the addition of any external rite blots out the stain and restores the peace and love of God in the soul. "There is no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit." But this perfect sorrow involves in a well-instructed Catholic the intention of fulfilling Christ's precept and receiving the sacrament of penance when opportunity occurs.

This implicit desire of confession and absolution may exist in many Protestants who reject the Catholic doctrine on this point. They desire the sacrament of penance in this sufficient sense, that they earnestly wish to fulfil Christ's law, so far as they can learn what it is. In this sense the sacrament is necessary for the salvation of those who have fallen into mortal sin after baptism. They must receive it actually or by desire, this desire being either explicit or implicit. This point is of capital importance for the apprehension of Catholic doctrine. We in no way deny that God is ready to forgive the sins of non-Catholics who are in good faith and who turn to him with loving sorrow.—"*A Catholic Dictionary*," *Addis and Arnold (R. C.)*, art. "Penance," p. 697. *New York: Benziger Brothers, 1893.*

Penance, CANON ON.—Canon I. If any one saith that in the Catholic Church penance is not truly and properly a sacrament, instituted by Christ our Lord for reconciling the faithful unto God, as often as they fall into sin after baptism; let him be anathema.—"*Dogmatic Canons and Decrees*," p. 115. *New York: The Devin-Adair Company, 1912.*

Pentateuch, THE BASIS OF THE OLD TESTAMENT.—The Pentateuch occupies in the Old Testament a position akin to that which the four Gospels occupy in the New. The account of our Lord's life presented in the four Gospels is the basis on which the system of faith and doctrine taught by the other writers of the New Testament is founded. Similarly the history and theology of the Pentateuch underlie the other books of the Old Testament. Even if it could be proved that the details of the Israelitish ritual set forth in the Pentateuch do not

altogether harmonize with the references thereto in the other books of the Old Testament, it is indisputable that the facts of history set forth in the Pentateuch are everywhere accepted in the other books of the Jewish Scriptures, whether historical, prophetic, or poetical.—*"An Introduction to the Old Testament," Rev. Charles H. H. Wright, D. D., Ph. D., pp. 70, 71. New York: Thomas Whittaker.*

Pentateuch, A COMPLETE WHOLE.—The division of the whole work into five parts was probably made by the Greek translators; for the titles of the several books are not of Hebrew but of Greek origin. The Hebrew names are merely taken from the first words of each book, and in the first instance only designated particular sections and not whole books. The MSS. of the Pentateuch form a single roll or volume, and are divided, not into books, but into the larger and smaller sections called Parshiyoth and Sedarim. The five books of the Pentateuch form a consecutive whole.—*"A Dictionary of the Bible," William Smith, LL. D., p. 497, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.*

Pentateuch, TIME OF.—In regard to the remote past, certainty, in the absolute sense, cannot be attained, yet a high probability may be reached. In the present case the probability is so high that its difference from certainty may be taken as negligible, that the whole Pentateuch, not only every separate book, but all the strata into which the critical school has split it up, was in the possession of the northern tribes of Israel in the reign of Jeroboam II. These prophetic exhortations imply, as we have seen, that the acquaintance with the law was widespread in every rank of society. But this general knowledge of the law implied a very considerable space of time. The dynasty of Jehu had power for nearly a century, but, though antagonistic to Baal worship, none of its monarchs were zealous for the law. Neither Ahab nor his father Omri would be likely to spread the knowledge of a legal system which condemned alike their practices at home and their foreign alliances; still less likely to do so were the short-lived dynasties which preceded. We are thus led to the conclusion that both Ephraim and Judah had in common the whole Torah. It is admitted that the ceremonies of the dedication of the temple of Solomon agree with the enactments of the priestly code; then the further conclusion that these regulations were known possibly as far back as the days of Samuel is only to be evaded by alleging interpolation by post-exilic hands; in other words, cooking the record.

It is thus clear that what the Samaritans received, and with them the Mesopotamian colonists, was the law which had been the inheritance of Israel from ancient days, but which had been lost in consequence of the Assyrian conquest and the deportation of all the more lettered people of the land. What Israel got from Assyria was what they previously had. They thus did not get the Pentateuch from Jerusalem or from Ezra.—*Rev. J. E. H. Thomson, D. D., in an article, "The Samaritan Pentateuch, Its Date and Origin," in the Biblical Review, January, 1921 (Vol. VI, No. 1), pp. 81, 82.*

Pentateuch, RELIABILITY OF.—All tends to show that we possess in the Pentateuch, not only the most authentic account of ancient times that has come down to us, but a history absolutely and in every respect true. All tends to assure us that in this marvelous volume we have no old wives' tales, no "cunningly devised fables;" but a "treasure of wisdom and knowledge," as important to the historical inquirer as to the theologian. There may be obscurities, there may

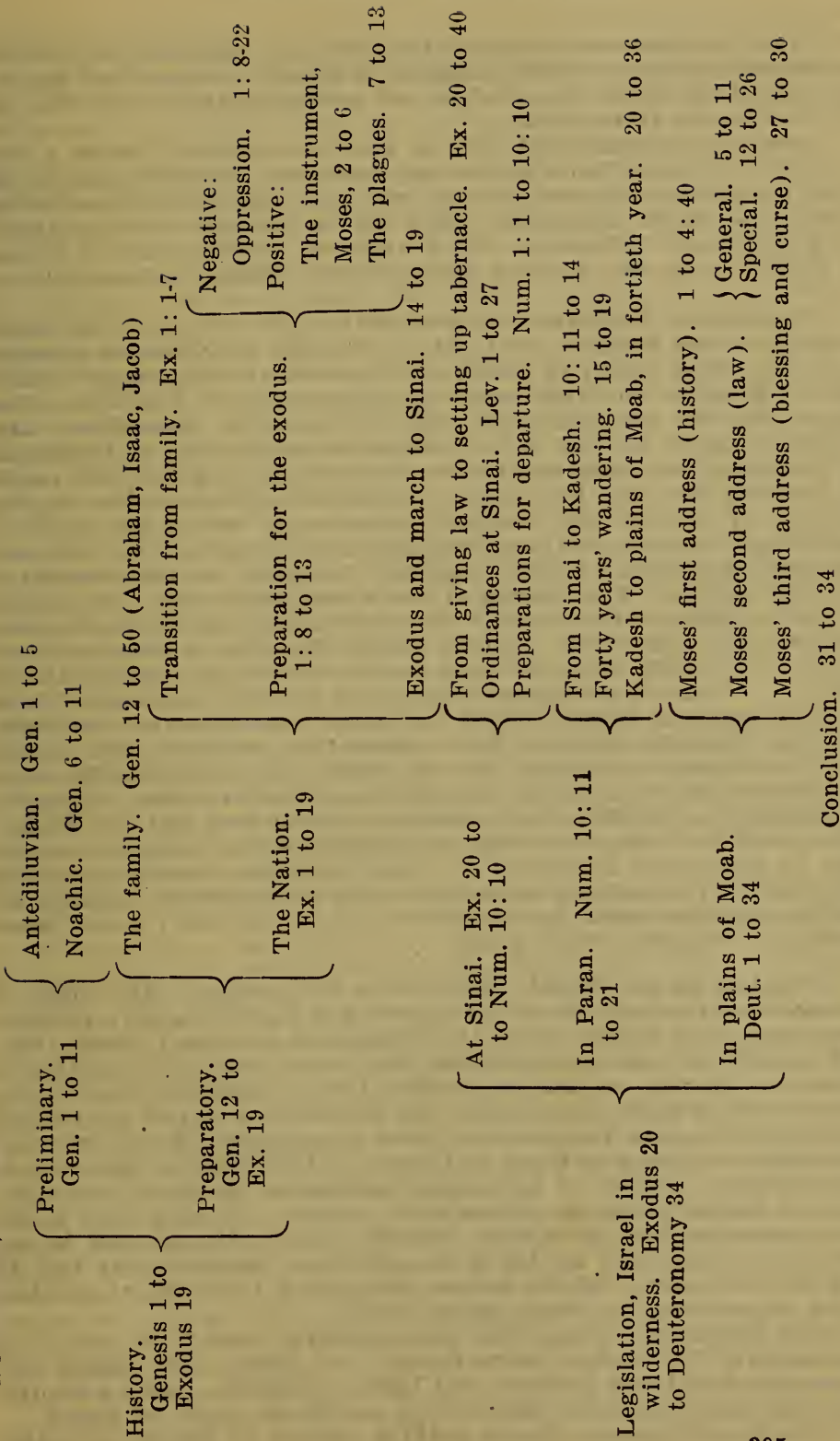
be occasionally, in names and numbers, accidental corruptions of the text; there may be a few interpolations—glosses which have crept in from the margin; but upon the whole, it must be pronounced that we have in the Pentateuch a genuine and authentic work, and one which, even were it not inspired, would be, for the times and countries whereof it treats, the leading and paramount authority.—“*The Historical Evidences of the Truth of the Scripture Records,*” George Rawlinson, M. A., p. 77. New York: John B. Alden, 1883.

Pentateuch, ALLUSIONS TO, IN SUBSEQUENT BOOKS OF THE BIBLE.—The Pentateuch is either directly alluded to or its existence implied in numerous passages in the subsequent books of the Bible. The book of Joshua, which records the history immediately succeeding the age of Moses, is full of these allusions. It opens with the children of Israel in the plains of Moab, and on the point of crossing the Jordan, just where Deuteronomy left them. The arrangements for the conquest and the subsequent division of the land are in precise accordance with the directions of Moses, and are executed in professed obedience to his orders. The relationship is so pervading and the correspondence so exact that those who dispute the genuineness and authenticity of the Pentateuch are obliged to deny that of Joshua likewise. The testimony rendered to the existence of the Pentateuch by the books of Chronicles at every period of the history which they cover, is so explicit and repeated that it can only be set aside by impugning the truth of their statements and alleging that the writer has throughout colored the facts which he reports by his own prepossessions, and has substituted his own imagination, or the mistaken belief of a later period, for the real state of the case.

But the evidence furnished by the remaining historical books, though less abundant and clear, tends in the same direction. And it is the same with the books of the prophets and the Psalms. We find scattered everywhere allusions to the facts recorded in the Pentateuch, to its institutions, and sometimes to its very language, which afford cumulative proof that its existence was known and its standard authority recognized by the writers of all the books subsequent to the Mosaic age.—“*The Higher Criticism of the Pentateuch,*” William Henry Green, D. D., LL. D., pp. 42, 43. New York: Charles Scribner’s Sons, 1895.

Pentateuch, ITS ONE THEME.—The Pentateuch accordingly has, as appears from this brief survey, one theme from first to last, to which all that it contains relates. This is throughout treated upon one definite plan, which is steadfastly adhered to. And it contains a continuous, unbroken history from the creation to the death of Moses, without any chasms or interruptions. The only chasms which have been alleged are merely apparent, not real, and grow out of the nature of the theme and the rigor with which it is adhered to. It has been said that while the lives of the patriarchs are given in minute detail, a large portion of the four hundred and thirty years during which the children of Israel dwelt in Egypt is passed over in silence; and that of a large part of the forty years’ wandering in the wilderness nothing is recorded. But the fact is, that these offered little that fell within the plan of the writer. The long residence in Egypt contributed nothing to the establishment of the theocracy in Israel, but the development of the chosen seed from a family to a nation. This is stated in a few verses, and it is all that it was necessary to record. So with the period of judicial abandonment in the wilderness; it was not the purpose of

Pentateuch, SCHEME OF.—



—“The Higher Criticism of the Pentateuch,” *William Henry Green, D. D., LL. D., p. 30.*

the writer to relate everything that happened, but only what contributed to the establishment of God's kingdom in Israel; and the chief fact of importance was the dying out of the old generation and the growing up of a new one in their stead.

The unity of theme and unity of plan now exhibited creates a presumption that these books are, as they have been traditionally believed to be, the product of a single writer; and the presumption thus afforded must stand unless satisfactory proof can be brought to the contrary. —“*The Higher Criticism of the Pentateuch*,” William Henry Green, D. D., LL. D., pp. 29, 30. New York: Charles Scribner's Sons, 1895.

Pentateuch, SAMARITAN.—About 432 B. C., as we know from Nehemiah 13: 28 and Josephus (*Ant.*, XI, vii, 2 to viii, 4), Nehemiah expelled from the Jewish colony in Jerusalem Manasseh, the polygamous grandson of Eliashib the high priest and son-in-law of Sanballat. Manasseh founded the schismatic community of the Samaritans, and instituted on Mt. Gerizim a rival temple worship to that at Jerusalem. Of the Samaritans there still survive today some 170 souls; they reside in Shechem and are known as “the smallest religious sect in the world.” It is true that Josephus, speaking of this event, confuses chronology somewhat, making Nehemiah and Alexander the Great contemporaries, whereas a century separated them; but the time element is of little moment. The bearing of the whole matter upon the history of the formation of the canon is this: the Samaritans possess the Pentateuch only; hence it is inferred that at the time of Manasseh's expulsion the Jewish canon included the Pentateuch and the Pentateuch only. . . . Such a conclusion, however, is not fully warranted. It is an argument from silence. There are patent reasons on the other hand why the Samaritans should have rejected the prophets, even though they were already canonized. For the Samaritans would hardly adopt into their canon books that glorified the temple at Jerusalem. It cannot, accordingly, be inferred with certainty from the fact that the Samaritans accept the Pentateuch only, that therefore the Pentateuch at the time of Manasseh's expulsion was alone canonical, though it may be considered a reasonable presumption.—*The International Standard Bible Encyclopædia*, edited by James Orr, M. A., D. D., Vol. I, art. “*Canon of the Old Testament, The*,” p. 556.

Peopling of the World, DESCENDANTS OF JAPHETH.—The object of the author of the tenth chapter of Genesis was to give us, not a personal genealogy, but a sketch of the interconnection of races. Shem, Ham, and Japheth are no doubt persons, the actual sons of the patriarch Noah; but it may be doubted whether there is another name in the series which is other than ethnic. The document is in fact the earliest ethnographical essay that has come down to our times. It is a summary, like those which may be found in Bunsen's “*Philosophy of History*” or Max Müller's “*Survey of Languages*,” arranging the chief known nations of the earth into an ethnographic scheme. In examining it, we must remember that it is three thousand years old, and that it was written by a Jew and for the Jews. We must therefore only look to find in it an account of the nations with which the Jews, at the date of its composition, had some acquaintance.

The genealogy opens with the statement that “the sons,” or descendants, “of Japheth were Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras” (verse 2). Can we identify the races intended under these various names, all or any of them?

Gomer.—Scripture tells us nothing further of Gomer, excepting that his armed “bands” should take part in an invasion of Judea

which was impending at the time when the prophet Ezekiel wrote his thirty-eighth chapter, which was probably about B. C. 600. They were to come in company with those of Magog, Meshech, Tubal, and Togarmah, "from the north quarter" (Eze. 38: 2-6), and were to join in producing a great desolation, but were soon afterward to suffer a reverse. Gomer, therefore, should be a warlike people, not averse to taking part in the raids of other nations, dwelling somewhere in the north country, or in the regions between Syria on the one hand and the Black Sea and Caucasus on the other, and powerful in these parts toward the close of the seventh century before our era. Now these requirements are all met by a race which the Assyrians called "Gimiri," or "Kimiri," and the Greeks "Kimmerii," who warred in northwest Asia from about B. C. 670 to 570, and who, according to Strabo, occasionally ravaged Asia Minor in conjunction with a Thracian people called Treres. The Kimmerii dwelt originally in the broad plains of southern Russia, the tract known as the Ukraine, but being dispossessed by the Scythians, they fled (or a portion of them fled) across the Caucasus into Armenia and Asia Minor. They there ravaged and plundered far and wide for about a century, warring with Gyges and Ardys, the Lydian kings, burning the temple of Diana at Ephesus, overrunning Phrygia, and even penetrating into the remote and mountainous Cilicia, through the passes of Taurus. They have been probably identified with the Cimbri of Roman times, a portion of the great Celtic race, some of whose tribes were found in Britain when the Romans conquered it, and came to be called by them Cambri, and their country Cambria. The descendants of these Cambri still hold a portion of our country, and know themselves by their old name of "Cymry," utterly ignoring the name which we English give them, of "Welsh." Others of the same stock maintained themselves for some centuries in the north, and gave to the mountainous district that harbored them the appellation, which it still retains, of Cumberland. We may say, therefore, that Gomer probably represents the Celtic race under one of their best known and most widely extended names, and that the author of Genesis meant to include among the descendants of Japheth the great and powerful nation of the Celts.

Magog.—Of Magog, or Gog (for the names seem to designate the same people), nothing can be concluded from the word itself. There is no recognized ethnic appellative with any pretension to importance that bears any near resemblance to either of the two terms. It appears, however, from Ezekiel (38 and 39) that the race which these terms, as used by the Jews, designated, was one of remarkable power toward the close of the seventh century B. C.; that it led the expeditions in which Gomer participated, and pushed them as far as Palestine; that it dwelt, like Gomer, in the "north country;" that its weapon was the bow (Eze. 39: 3); and that its warriors were all horsemen (Eze. 38: 15). These notes of character probably identify the people intended with the European Scythians, who were the dominant race in the tract between the Caucasus and Mesopotamia for the space of nearly thirty years, from about B. C. 630 to B. C. 600; who invaded Palestine and besieged Ascalon in the reign of the Egyptian king Psammetichus, who fought almost wholly on horseback, and were famous for their skill with the bow. Probably, therefore, the author of Genesis meant to include the Scyths of Europe, the conquerors of the Kimmerians, among the races whose descent he traced to the youngest of the sons of Noah.

Madai.—With respect to the third name, Madai, there is no room to doubt. Except in this, and the corresponding passages of Chronicles (1 Chron. 1: 5), the term "Madai" uniformly means—and is indeed translated uniformly, in the Authorized and all other versions—"the

Medes." The Medes called themselves — or, at any rate, the Persians, their near kindred, called them — "*Madâ*," of which "Madai" is the natural Hebrew representative. There cannot be the shadow of a doubt that in placing Madai among the descendants of Japheth, the author of Genesis 10 intended to notify that from that patriarch sprang the great and powerful nation of the Medes.

Javan.— Here again the word itself is a sufficient index to the writer's meaning. Javan is the nearest possible expression in Hebrew of the Greek term which we render by "Ionians," the original form of which in Greek was *Iafon-es*. Why and how is uncertain, but the fact is indisputable, that the Orientals used this term universally as the generic name for the Greek race. The Assyrians called the Greeks of Cyprus the *Yavnan*; the Persians called those of Asia Minor and the Ægean islands, the *Yuna*. The terms "Greek," "Hellene," "Achæan," "Dorian," were unknown in Asia, or at any rate unused by the Asiatics generally, being superseded by the name "Ionian," with which alone they were familiar.

Tubal and Meshech, constantly coupled together in Scripture (Eze. 27: 13; 32: 26; 38: 2, 3; 39: 1), seem to represent the two kindred races of the Tibareni and the Moschi, who dwelt in close proximity to each other on the northern coast of Asia Minor, in the days of Herodotus and Xenophon, and who at an earlier period were among the most powerful of the races inhabiting the interior. The Assyrian monarchs were for several centuries — from about B. C. 1100 to 700 — engaged in frequent wars with the Muskai and Tuplai, who then held the more eastern portion of the Taurus range, and the tract beyond it, known later as Cappadocia. Here was the great Moschian capital, which even the Romans knew as Cæsarea Mazaca. The author of the Noachide genealogy, in all probability, intends to state that the two powerful races of the Moschi and the Tibareni were, like the Kimmerians, the Scyths of Europe, the Medes, and the Greeks, of Japhetic origin.

Tiras.— This is the most obscure of all the names in the Japhetic list, since no other passage of Scripture throws the least light upon it. Jewish tradition, however, asserts that the Thracians are the people intended. Etymologically, this is not perhaps altogether satisfactory, since the third root consonant of Thrace and Thracian is not *s* but *k*. Geographically, however, the identification is suitable enough; and it may therefore be accepted, at any rate, till some more plausible explanation is offered. Thracian tribes occupied the greater portion of northern and central Asia Minor from a remote antiquity. The Thynians and Bithynians were always admitted to be Thracians. So were the Mariandynians, according to Strabo, and, according to others, the Paphlagonians. A strong Thracian character belonged to the Phrygians and Mysians, whose very names were, moreover, mere variants of those borne by purely Thracian tribes, viz., the Bridges and Mæsi. Thus the more ancient Hebrews might well include under the name of Thracians the chief tribes of Asia Minor, the tribes which immediately adjoined upon the Moschi toward the west, just as Tiras immediately follows on Meshech in the genealogy. And the author of Genesis 10 may be understood to include among the descendants of Japheth the whole vast nation of the Thracians, which extended from the Halys in Asia Minor, to the Drave and Save in Europe.

Such are the conclusions to which the critical student naturally comes when he examines the list of names in Genesis 10: 2 in the light thrown on them by other passages of Scripture, by the context, and by a comparison of the words used with known ancient ethnic titles. In brief, the statement of the verse is, that a special connection of races united together the following peoples: the Cymry or Celts, the Scyths

of Europe, the Medes or Aryans, the Greeks, the Thracians, and the comparatively insignificant tribes of the Moschi and Tibareni; that, in fact, these several races belonged to one stock, had one blood, were but the different branches of a single family.

Now, here is a statement which may at any rate be compared with the results of modern ethnographical research. It is the object of ethnography, or ethnology, whichever we like to call it, to trace out, as far as the facts of history, of physiology, and of language permit, the interconnection of nations. Nations which are really one family should have a family likeness; tribes which grew up together must have once had a common language. If the Celts, the European Scyths, the Medes or Aryans, the Greeks and Romans (for these two cannot be separated), and the Thracians had a common descent, the fact should appear in a resemblance between their languages, and in a certain unity of physical type.

What, then, has ethnographical science, following a strictly inductive method and wholly freed from all shackles of authority, concluded on the matter before us? A single passage from the greatest of modern ethnologists will suffice to show:

"There was a time," says Prof. Max Müller, "when the ancestors of the Celts, the Germans, the Slavs, the Greeks and Italians, the Persians and Hindus, were living together beneath the same roof, separate from the Semitic and Turanian races." And again, "There is not an English jury nowadays, which, after examining the hoary documents of language, would reject the claim of a common descent and a legitimate relationship between Hindu, Greek, and Teuton." Ethnological science, we see, regards it as morally certain, as proved beyond all reasonable doubt, that the chief races of modern Europe, the Celts, the Germans, the Greco-Italians, and the Slavs, had a common origin with the principal race of Western Asia, the Indo-Persian.

Now, this result of advanced modern inductive science, a result which it is one of the proudest boasts of the nineteenth century to have arrived at, is almost exactly that which Moses, writing fifteen hundred years before the Christian era, laid down dogmatically as simple historical fact. For his "Gomer," as already shown, represents certainly the race of the Celts, his "Javan" stands, beyond a doubt, for the Greco-Italians, and his "Madai" (Medes) for the Aryans or Indo-Persians, while his "Magog" may well stand for the Slavs, and his "Tiras" for the Teutons, or Germans. . . .

Whereas modern ethnological science, basing itself on the facts of language, lays it down as a grand discovery that one of the great families into which the human race is divided comprises the five divisions of (1) Indo-Persians or Aryans; (2) Celts; (3) Teutons; (4) Greco-Italians; and (5) Slavs,—Moses, anticipating this discovery by a space of above three thousand years, gives as members of one family (1) Madai, the Medes or Aryans; (2) Gomer, the Cymry or Celts; (3) Tiras, the Thracians (Teutons); (4) Javan, the Ionians (Greeks); and (5) Magog, the Scythians and Sarmatians (Slavs). The only difference between the two schemes is that Moses adds further a sixth race, Tubal, the Tibareni; and a seventh, Meshech, the Moschi,—races which rapidly declined in power between B. C. 1100 and 400, and which perished without leaving either a literature or descendants, whence modern ethnological science takes no notice of them.—"*The Origin of Nations*," George Rawlinson. M. A., pp. 168-179. New York: Charles Scribners' Sons, 1889.

Peopling of the Earth.—On awaking from his drunkenness, Noah, in the spirit of prophecy, assigned to his three sons the rewards and the

punishments of their respective deeds. At that time of the world's depopulation, the few men that were in it seem to have acted more in a representative than in an individual capacity. It was, therefore, the posterity of his three sons rather than themselves that were affected by these rewards and punishments. Canaan, one of the sons of Ham, received the heaviest share of the punishment which his father had provoked. The descendants of Shem were to be blessed; God was to dwell in their tents; and the Canaanites were to become their servants. "Enlargement" was to be the portion of the descendants of Japheth, indicating that they were to spread over the widest portion of the globe.

Its Fulfilment.—The event corresponded with the prophecy. In general terms it may be said that most of Africa was peopled by the descendants of Ham; most of Central Asia by those of Shem; and most of Europe by those of Japheth. According to an Armenian tradition, Ham received the region of the blacks, Shem the region of the tawny, and Japheth the region of the ruddy. For a time, some of Ham's descendants, particularly the Egyptians and Phœnicians, and the Cushite founders of Babylonia, were the foremost and most vigorous races of the world; but the period of their ascendancy passed away: a great part of the Canaanites were subdued and destroyed by the Israelites; the Cushite Chaldeans were absorbed by Semitic conquerors; and even the Phœnicians, with their mighty daughter, Carthage, ultimately fell before their foes. Though the curse of Ham was formally pronounced on Canaan alone, it has been reflected more or less on the other branches of his family; the black-skinned African became a synonym for weakness and degradation. The blessing of God rested very conspicuously on Shem during the long period of Asiatic ascendancy, and especially on the Jews—that branch of the Shemites that overpowered the Canaanites, and in whose tents God had his habitation, in the "tabernacle of Mount Zion." But the Shemites were more a stationary than a progressive race. In vigor, enterprise, and progressive power generally, the race of Japheth has excelled them all. For many an age the Japhethites were little known or heard of; they expended their energy in wild and warlike pursuits on the remote plains of Europe and Northern Asia. But for more than two thousand years they have been the dominant races of the world. Every year the race of Japheth spreads wider and wider over the globe; whole continents are peopled by him, and, either as colonist or as trader, his foot rests upon every soil.

Descendants of Japheth.—Gomer, the eldest son of Japheth, is thought to have been the ancestor of many of the nations that peopled the continent and the islands of Europe, in some of whose names (for example, Germans, Cimbri, Cambri, Cumbri, Cimmerii, Crimea) the principal consonants in "Gomer," or letters corresponding to them, are still preserved. Magog represents the Scythians; Madai, the Medes; Javan, the Greeks; Tiras, the Thracians. Ashkenaz, eldest son of Gomer, is believed to have peopled the shores of the Black Sea, which received from him its first designation, Axenus, afterward changed into Euxine. Magog, Tubal, and Meshech are noticed by Ezekiel (ch. 38: 2, 14, 15) as settled in the north; and perhaps their names may be recognized in the well-known terms, Mogul, Mongolia, Tobolski, Moscow, and Muscovy. From these, or from other descendants of Japheth that peopled "the isles," or remote coasts "of the Gentiles," the great races of Europe, including the Greeks, the Romans, and the more modern nations, must have sprung.

Descendants of Ham.—Of the sons of Ham, the first-born, Cush, appears to have peopled more districts than one. One of these was

“the land of Cush” (Ethiopia) mentioned in the description of Eden (Gen. 2: 13), a district somewhere near the Caspian Sea; another, and the principal, was the well-known land of Ethiopia beyond Egypt. Cush is also declared to have been the father of Nimrod, a mighty hunter and a mighty conqueror, and the founder of the first great Mesopotamian kingdom. Misr, or Mizraim, was evidently the ancestor of the Egyptians; in Hebrew, the land of Egypt is invariably called Mizraim, and one of its present designations is the land of Misr. Mauritania and other more remote parts of Africa are thought to have been peopled by Phut; while Canaan, Ham’s youngest son, was father of the Phœnicians, and of the nations that were destroyed or driven out for their sins from the land of Canaan, to make way for the children of Israel. Heth, one of the sons of Canaan, is now known to have been the progenitor of a very great people; for the Hittites have been proved to have been one of the greatest nations of the East.

Descendants of Shem.—The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram. Elam seems to have settled in Eastern Persia. Asshur was represented by the Assyrians. Arphaxad, the progenitor of the Shemitic Chaldeans, dwelt in Mesopotamia, north and west of Asshur and Elam, and became, through his grandson Eber, the father of the Hebrews. Lud is thought to have been the father of the Lydians. Aram’s settlement embraced the district of Syria near Damascus, and the northern part of Mesopotamia, called Padan-aram. Uz, the eldest son of Aram, gave his name to the country where Job went through his unprecedented trials.

Though there is great uncertainty as to the exact territories of many of the descendants of Noah’s sons, the general position of the settlements of the three great families is tolerably plain. They did not, however, all settle peaceably in their proper territories. Nimrod’s kingdom was founded in the very heart of the Shemite district. Another family of Ham’s, the Phœnicians, were considerably Semitized, or assimilated to the Shemites, in language and otherwise, when they became prominent in history. It is impossible to draw a distinct line separating all the different families.—“*A Manual of Bible History*,” Rev. William G. Blaikie, D. D., LL. D., pp. 41-43. London: T. Nelson & Sons, 1906.

Peopling of the Earth.—The *Toldoth Beni Noah* (the genealogies of the descendants of Noah) has extorted the admiration of modern ethnologists, who continually find in it anticipations of their greatest discoveries. For instance, in the very second verse the great discovery of Schlegel, which the word Indo-European embodies—the affinity of the principal nations of Europe with the Arian or Indo-Persic stock—is sufficiently indicated by the conjunction of the Madai or Medes (whose native name was Mada) with Gomer or the Cymry, and Javan or the Ionians. Again, one of the most recent and unexpected results of modern linguistic inquiry is the proof which it has furnished of an ethnic connection between the Ethiopians or Cushites, who adjoined on Egypt, and the primitive inhabitants of Babylonia,—a connection which was positively denied by an eminent ethnologist only a few years ago, but which has now been sufficiently established from the cuneiform monuments. In the tenth of Genesis we find this truth thus briefly but clearly stated, “And Cush begat Nimrod,” the “beginning of whose kingdom was Babel.” So we have had it recently made evident from the same monuments, that “out of that land went forth Asshur, and builded Nineveh,” or that the Semitic Assyrians proceeded from Babylonia and founded Nineveh long after the Cushite founda-

tion of Babylon. Again, the Hamitic descent of the early inhabitants of Canaan, which had often been called in question, has recently come to be looked upon as almost certain, apart from the evidence of Scripture; and the double mention of Sheba, both among the sons of Ham and also among those of Shem, has been illustrated by the discovery that there are two races of Arabs—one (the Joktanian) Semitic, the other (the Himyaric) Cushite or Ethiopic. On the whole, the scheme of ethnic affiliation given in the tenth chapter of Genesis is pronounced "safer" to follow than any other; and the *Toldoth Beni Noah* commends itself to the ethnic inquirer as "the most authentic record that we possess for the affiliation of nations," and as a document "of the very highest antiquity."—"*The Historical Evidences of the Truth of the Scripture Records*," George Rawlinson, M. A., pp. 71, 72. *New York: John B. Alden, 1883.*

Pharaohs OF THE BIBLE.—Pharaoh, the common title of the native kings of Egypt in the Bible, corresponding to P-ra or Ph-ra, "the sun," of the hieroglyphics. Brugsch, Ebers, and other modern Egyptologists define it to mean "the great house," which would correspond to our "the Sublime Porte." As several kings are mentioned only by the title "Pharaoh" in the Bible, it is important to endeavor to discriminate them:

1. *The Pharaoh of Abraham.* *Gen. 12:15.*—At the time at which the patriarch went into Egypt, it is generally held that the country, or at least Lower Egypt, was ruled by the Shepherd kings, of whom the first and most powerful line was the fifteenth dynasty, the undoubted territories of which would be first entered by one coming from the east. The date at which Abraham visited Egypt was about B. C. 2081, which would accord with the time of Salatis, the head of the fifteenth dynasty, according to our reckoning.

2. *The Pharaoh of Joseph.* *Genesis 41.*—One of the Shepherd kings, perhaps Apophis, who belonged to the fifteenth dynasty. He appears to have reigned from Joseph's appointment (or perhaps somewhat earlier) until Jacob's death, a period of at least twenty-six years, from about B. C. 1876 to 1850, and to have been the fifth or sixth king of the fifteenth dynasty.

3. *The Pharaoh of the Oppression.* *Ex. 1:8.*—The first persecutor of the Israelites may be distinguished as the Pharaoh of the oppression, from the second, the Pharaoh of the exodus, especially as he commenced and probably long carried on the persecution. The general view is that he was an Egyptian. One class of Egyptologists think that Amosis (Ahmes), the first sovereign of the eighteenth dynasty, is the Pharaoh of the oppression; but Brugsch and others identify him with Rameses II (the Sesostris of the Greeks), of the nineteenth dynasty (B. C. 1380-1340).

4. *The Pharaoh of the Exodus.* *Ex. 5:1.*—Either Thothmes III, as Wilkinson, or Menephtah son of Rameses II, whom Brugsch thinks was probably the Pharaoh of the exodus, who with his army pursued the Israelites and was overwhelmed in the Red Sea.—"*A Dictionary of the Bible*," William Smith, LL. D., pp. 505, 506, *Teacher's edition.* *Philadelphia: Porter and Coates, copyright 1884.*

Pharaoh-Hophra.—The Pharaoh contemporary with the later years of Zedekiah, the last king of Judah, who reigned from B. C. 595 to B. C. 586, was undoubtedly Ua-ap-ra, whom the Greeks called "Apries," and whom Jeremiah in one place speaks of as "Pharaoh-Hophra" (ch. 44:30). Apries ascended the throne in B. C. 591, and reigned alone nineteen years (to B. C. 572), after which he was for six years more

joint-king with Amasis. It would seem that very soon after his accession Zedekiah made overtures to him for an alliance (Eze. 17: 15), transferring to him the allegiance which he owed to Babylon, and making a request for a large body of troops, horse and foot (*ibid.*). It is in accordance with the bold and aggressive character assigned to Apries by the Greeks to find that he at once accepted Zedekiah's offer, and prepared to bear his part in the war. "Pharaoh's army went forth out of Egypt" (Jer. 37: 5) with the object of "helping" Zedekiah (*id.* verse 7); and the movement was so far successful that the army of the Chaldeans, which had commenced the siege of Jerusalem, "broke up from before it for fear of Pharaoh's army" (*id.*, verse 11). Nebuchadnezzar, who was directing the siege, marched away to encounter the Egyptians, and either terrified them into a retreat, or actually engaged and defeated them. The foundation was thus laid of that enmity between the two kings which, later in Egyptian history, is found to have had very important consequences.—"*Egypt and Babylon*," George Rawlinson, M. A., p. 200. New York: John B. Aiden, 1885.

Pharisees.—When the New Testament records open, the Pharisees, who have supreme influence among the people, are also strong, though not predominant, in the Sanhedrin. The Herodians and Sadducees, the one by their alliance with the Roman authorities, and the other by their inherited skill in political intrigue, held the reins of government. . . . Outside the Sanhedrin the Pharisees are ubiquitous, in Jerusalem, in Galilee, in Peræa, and in the Decapolis, always coming in contact with Jesus. [p. 2362] . . . The Pharisees were close students of the sacred text. On the turn of a sentence they suspended many decisions. So much so, that it is said of them later that they suspended mountains from hairs. [p. 2363] . . .

The attitude of the Pharisees to Jesus, to begin with, was, as had been their attitude to John, critical. They sent representatives to watch his doings and his sayings and report. . . . They were the democratic party; their whole power lay in the reputation they had with the people for piety. Our Lord denounced them as hypocrites; moreover he had secured a deeper popularity than theirs. At length when cajolery failed to win him and astute questioning failed to destroy his popularity, they combined with their opponents, the Sadducees, against him as against a common enemy.

On the other hand, Jesus denounced the Pharisees more than he denounced any other class of the people. This seems strange when we remember that the main body of the religious people, those who looked for the Messiah, belonged to the Pharisees, and his teaching and theirs had a strong external resemblance. It was this external resemblance, united as it was with a profound spiritual difference, which made it incumbent on Jesus to mark himself off from them. All righteousness with them was external; it lay in meats and drinks and divers washings, in tithing of mint, anise, and cummin. He placed religion on a different footing, removed it into another region. With him it was the heart that must be right with God, not merely the external actions; not only the outside of the cup and platter was to be cleansed, but the inside first of all.—"*The International Standard Bible Encyclopedia*," Vol. IV, art. "Pharisees," pp. 2362, 2363, 2365.

Pharisees, TEACHINGS OF.—The Pharisees were the most numerous and powerful sect of the Jews. The precise time when they first appeared is not known; but, as Josephus mentions the Pharisees, Sadducees, and Essenes, as distinct sects, in the reign of Jonathan (B. C. 144-139), it is manifest that they must have been in existence for some time. [p. 362] . . .

Among the tenets inculcated by this sect, we may enumerate the following; viz.,

They ascribed all things to fate or providence, yet not so absolutely as to take away the free will of man, though fate does not co-operate in every action. They also believed in the existence of angels and spirits, and in the resurrection of the dead. . . .

The Pharisees contended that God was in strict justice bound to bless the Jews, and make them all partakers of the terrestrial kingdom of the Messiah, to justify them, to make them eternally happy, and that he could not possibly damn any one of them! The ground of their justification they derived from the merits of Abraham, from their knowledge of God, from their practising the rite of circumcision, and from the sacrifices they offered. And as they conceived works to be meritorious, they had invented a great number of supererogatory ones, to which they attached greater merit than to the observance of the law itself. [p. 363] . . .

The Pharisees were the strictest of the three principal sects that divided the Jewish nation (Acts 26: 5), and affected a singular probity of manners according to their system, which however was for the most part both lax and corrupt. . . .

Further, they interpreted certain of the Mosaic laws most literally, and distorted their meaning so as to favor their own philosophical system. Thus, the law of loving their neighbor, they expounded solely of the love of their friends, that is, of the whole Jewish race; all other persons being considered by them as natural enemies (Matt. 5: 43 compared with Luke 10: 31-33), whom they were in no respect bound to assist. [p. 364] . . .

But, above all their other tenets, the Pharisees were conspicuous for their reverential observance of the traditions or decrees of the elders. These traditions, they pretended, had been handed down from Moses through every generation, but were not committed to writing; and they were not merely considered as of equal authority with the divine law, but even preferable to it. "The words of the scribes," said they, "are lovely above the words of the law; for the words of the law are weighty and light, but the words of the scribes are *all* weighty." Among the traditions thus sanctimoniously observed by the Pharisees, we may briefly notice the following:

1. The washing of hands up to the wrist before and after meat (Matt. 15: 2; Mark 7: 3), which they accounted not merely a religious duty, but considered its omission as a crime equal to fornication, and punishable by excommunication.

2. The purification of the cups, vessels, and couches used at their meals by ablutions or washings (Mark 7: 4); for which purpose the six large waterpots mentioned by St. John (2: 6) were destined. But these ablutions are not to be confounded with those symbolical washings mentioned in Psalms 26: 6 and Matthew 27: 24.

3. Their punctilious payment of tithes (temple offerings), even of the most trifling thing. Luke 18: 12; Matt. 23: 23.

4. Their wearing broader phylacteries and larger fringes to their garments than the rest of the Jews. Matt. 23: 5. He who wore his phylactery and his fringe of the largest size, was reputed to be the most devout.

5. Their fasting twice a week with great appearance of austerity (Luke 18: 12; Matt. 6: 16); thus converting that exercise into religion which is only a help toward the performance of its hallowed duties. The Jewish days of fasting were the second and fifth days of the week, corresponding with our Mondays and Thursdays: on one of these days they commemorated Moses' going up to the mount to receive the law,

which, according to their traditions, was on the fifth day, or Thursday; and on the other his descent after he had received the two tables, which they supposed to have been on the second day, or Monday. [pp. 365, 366]

With all their pretensions to piety, the Pharisees entertained the most sovereign contempt for the people, whom, being ignorant of the law, they pronounced to be accursed. John 7: 49. It is unquestionable, as Mosheim has well remarked, that the religion of the Pharisees was, for the most part, founded in consummate hypocrisy; and that, in general, they were the slaves of every vicious appetite, proud, arrogant, and avaricious, consulting only the gratification of their lusts, even at the very moment when they professed themselves to be engaged in the service of their Maker. These odious features in the character of the Pharisees caused them to be reprehended by our Saviour with the utmost severity, even more than he rebuked the Sadducees, who, although they had departed widely from the genuine principles of religion, yet did not impose on mankind by pretended sanctity, or devote themselves with insatiable greediness to the acquisition of honors and riches.—*“An Introduction to the Critical Study and Knowledge of the Holy Scriptures,”* Thomas Hartwell Horne, B. D., Vol. III, pp. 362-367. London: T. Cadell, 1839.

Pliny, LETTER OF, TO THE EMPEROR TRAJAN (ABOUT 112 A. D.).—It is my custom, my lord, to refer to you all things concerning which I am in doubt. For who can better guide my indecision or enlighten my ignorance?

I have never taken part in the trials of Christians: hence I do not know for what crime or to what extent it is customary to punish or investigate. I have been in no little doubt as to whether any discrimination is made for age, or whether the treatment of the weakest does not differ from that of the stronger; whether pardon is granted in case of repentance, or whether he who has ever been a Christian gains nothing by having ceased to be one; whether the name itself, without the proof of crimes, or the crimes, inseparably connected with the name, are punished.

Meanwhile I have followed this procedure in the case of those who have been brought before me as Christians: I asked them whether they were Christians a second and a third time and with threats of punishment; I questioned those who confessed; I ordered those who were obstinate to be executed. For I did not doubt that, whatever it was that they confessed, their stubbornness and inflexible obstinacy ought certainly to be punished. There were others of similar madness, who, because they were Roman citizens, I have noted for sending to the city. Soon, the crime spreading, as is usual when attention is called to it, more cases arose. An anonymous accusation, containing many names, was presented. Those who denied that they were or had been Christians, ought, I thought, to be dismissed, since they repeated after me a prayer to the gods and made supplication with incense and wine to your image, which I had ordered to be brought for the purpose, together with the statues of the gods, and since besides they cursed Christ, not one of which things, they say, those who are really Christians can be compelled to do. Others, accused by the informer, said that they were Christians, and afterward denied it; in fact, they had been, but had ceased to be, some many years ago, some even twenty years before. All both worshiped your image and the statues of the gods, and cursed Christ. They continued to maintain that this was the amount of their fault or error that, on a fixed day, they were accustomed to come together before daylight and to sing by turns a hymn to Christ as a god, and that they bound themselves by oath, not for some crime, but that

they would not commit robbery, theft, or adultery, that they would not betray a trust or deny a deposit when called upon. After this it was their custom to disperse and to come together again to partake of food, of an ordinary and harmless kind, however; even this they ceased to do after the publication of my edict in which, according to your command, I had forbidden associations.

Hence I believed it the more necessary to examine two female slaves, who were called deaconesses, in order to find out what was true, and to do it by torture. I found nothing but a vicious, extravagant superstition. Consequently I postponed the examination and make haste to consult you. For it seemed to me that the subject would justify consultation, especially on account of the number of those in peril. For many of all ages, of every rank, and even of both sexes, are and will be called into danger. The infection of this superstition has not only spread to the cities, but even to the villages and country districts. It seems possible to stay it and bring about a reform. It is plain enough that the temples, which had been almost deserted, have begun to be frequented again, that the sacred rites, which had been neglected for a long time, have begun to be restored, and that fodder for victims, for which till now there was scarcely a purchaser, is sold. From which one may readily judge what a number of men can be reclaimed if repentance is permitted. (Epistles, X. 96.) — *"The Library of Original Sources," Vol. IV, pp. 7-9. Milwaukee, Wis.: University Research Extension Co., copyright 1907.*

Pontius Pilate.—Of the various procurators that governed Judea under the Romans, Pontius Pilate is the best known, and most frequently mentioned in the Sacred Writings. He is supposed to have been a native of Italy, and was sent to govern Judea about the year A. D. 26 or 27. Pilate is characterized by Josephus as an unjust and cruel governor, sanguinary, obstinate, and impetuous; who disturbed the tranquillity of Judea by persisting in carrying into Jerusalem the effigies of Tiberius Cæsar that were upon the Roman ensigns, and by other acts of oppression, which produced tumults among the Jews. Dreading the extreme jealousy and suspicion of Tiberius, he delivered up the Redeemer to be crucified, contrary to the conviction of his better judgment; and in the vain hope of conciliating the Jews whom he had oppressed. After he had held his office for ten years, having caused a number of innocent Samaritans to be put to death, that injured people sent an embassy to Vitellius, proconsul of Syria, by whom he was ordered to Rome, to give an account of his maladministration to the emperor. But Tiberius being dead before he arrived there, his successor, Caligula, banished him to Gaul, where he is said to have committed suicide about the year of Christ 41.—*"An Introduction to the Critical Study and Knowledge of the Holy Scriptures," Thomas Hartwell Horne, B. D., Vol. III, p. 114. London: T. Cadell, 1839.*

Pope, BELLARMINE ON FIFTEEN TITLES OF.—Argumentum postremum sumitur ex nominibus Episcopi Romani, quæ sunt quindecim, [1] Papa, [2] Pater Patrum, [3] Christianorum Pontifex, [4] summus sacerdos, [5] Princeps sacerdotum, [6] Vicarius Christi, [7] Caput corporis Ecclesiæ, [8] Fundamentum ædificii Ecclesiæ, [9] Pastor ovilis Domini, [10] Pater et Doctor omnium fidelium, [11] Rector domus Dei, [12] Custos vineæ Dei, [13] Sponsus Ecclesiæ, [14] Apostolicæ sedis Presul, [15] Episcopus universalis.—*"De Romano Pontifice," Bellarmine, lib. ii, c. 31. Colonia Agrippinæ: Antonius and Arnoldus Hierati Fratres, 1628.*

(Translation:) The last argument [of the previous chapter] is maintained from the names of the Roman bishop, which are fifteen: [1]

Pope, [2] father of fathers, [3] the Pontiff of Christians, [4] high priest, [5] chief of the priests, [6] the vicar of Christ, [7] the head of the body, the church, [8] the foundation of the building, the church, [9] pastor of the Lord's sheep, [10] the father and doctor of all the faithful, [11] the ruler of the house of God, [12] the keeper of God's vineyard, [13] the bridegroom of the church, [14] the ruler of the apostolic see, [15] the universal bishop.—Ebs.

Pope, ADORATION OF.—After his election and proclamation, the Pope, attired in the pontifical dress, is borne on the pontifical chair to the church of St. Peter, and is placed upon the high altar, where he is saluted for the third time by the cardinals, kissing his feet, hands, and mouth. In the meantime the *Te Deum* is sung; and, when the adoration and the hymn is over, the dean of the Sacred College chants some versicles and a prayer, then the Pontiff descends from the altar, and is carried to the Vatican; and after some days he is crowned in the church of St. Peter by the senior cardinal deacon.—*Quoted from Notitia Congregationum et Tribunalium Curie Romanæ (Standing Orders of the Court of Rome); cited in "Letters to M. Gondon," Chr. Wordsworth, D. D., pp. 310, 311. London: Francis & John Rivington, 1848.*

St. Paul predicted the appearance of a power, which he calls "mystery," claiming adoration in the Christian temple, taking his seat in the sanctuary of the church of God, showing himself that he is God. Let us also remember that Daniel's word "abomination," which describes an object of idolatrous worship, is adopted by the Apocalypse; and that, in like manner, St. Paul's word "mystery" is adopted in the Apocalypse; and that both these words are combined in this book, in the name of the woman, whose attire is described minutely by St. John, and whose name on her forehead is "Mystery, Babylon the Great, mother of abominations of the earth."

Is this description applicable to the Church of Rome?

For an answer to this question, let us refer, not to any private sources, but to the official "Book of Sacred Ceremonies" of the Church of Rome.

This book, sometimes called "*Ceremoniale Romanum*," is written in Latin, and was compiled three hundred and forty years ago, by Marcellus, a Roman Catholic archbishop, and is dedicated to a pope, Leo X. Let us turn to that portion of this volume which describes the first public appearance of the Pope at Rome, on his election to the pontificate.

We there read the following order of proceeding: "The Pontiff elect is conducted to the sacrarium, and divested of his ordinary attire, and is clad in the papal robes." The color of these is then minutely described. Suffice it to say, that five different articles of dress, in which he is then arrayed, are scarlet. Another vest is specified, and this is covered with pearls. His miter is then mentioned; and this is adorned with gold and precious stones.

Such, then, is the attire in which the Pope is arrayed, and in which he first appears to the world as Pope. Refer now to the Apocalypse. We have seen that scarlet, pearls, gold, and precious stones are thrice specified by St. John as characterizing the mysterious power portrayed by himself.

But we may not pause here. Turn again to the "*Ceremoniale Romanum*." The Pontiff elect, arrayed as has been described, is conducted to the cathedral of Rome, the basilica, or church, of St. Peter. He is led to the altar; he first prostrates himself before it, and prays. Thus he declares the sanctity of the altar. He kneels at it, and prays before it, as the seat of God.

What a contrast then ensues! We read thus:

"The Pope rises, and, wearing his miter, is lifted up by the cardinals, and is placed by them *upon* the altar—to *sit there*. One of the bishops kneels, and begins the '*Te Deum*.' In the meantime the cardinals kiss the feet and hands and face of the Pope."

Such is the first appearance of the Pope in the face of the church and the world.

This ceremony has been observed for many centuries; and it was performed at the inauguration of the present Pontiff, Pius IX; and it is commonly called by Roman writers the "Adoration." It is represented on a coin, struck in the papal mint with the legend, "*Quem creant, adorant*" (Whom they create [Pope], they adore). . . . What a wonderful avowal!

The following language was addressed to Pope Innocent X, and may serve as a specimen of the feelings with which the Adoration is performed:

"Most Holy and Blessed Father, head of the church, ruler of the world, to whom the keys of the kingdom of heaven are committed, whom the angels in heaven revere, and whom the gates of hell fear, and whom all the world adores, we specially venerate, worship, and adore thee, and commit ourselves, and all that belongs to us, to thy paternal and more than divine disposal."

What more could be said to Almighty God himself?—"Union with Rome," *Chr. Wordsworth, D. D., pp. 52-55. London: Longmans, Green & Co., 1909.*

Pope, DEPOSING POWER OF.—I am aware of the fact that by many this power of the Roman Pontiff to depose apostate rulers is either denied, or at all events rendered doubtful; but how this can be done in good faith, we do not easily see, especially since it pertains to a most solemn matter, intimately connected with purity of the faith, concerning which unquestionable testimonies occur in history. Particularly should be noted the words which St. Gregory VII used: "Holding to the decrees of our holy predecessors, we, by our apostolic authority, absolve from their oath those who are bound by allegiance or oath to excommunicated persons, and we prohibit them from keeping faith with them in any way, until they make amends."

Moreover, it will be worth our while to quote here the very famous words with which Boniface VIII [in the bull *Unam Sanctam*] set forth the superiority of the ecclesiastical power over the civil:

"In this church and in its power are two swords, to wit, a spiritual and a temporal, and this we are taught by the words of the gospel; for when the apostles said, 'Behold, here are two swords' (in the church, namely, since the apostles were speaking), the Lord did not reply that it was too many, but enough. And surely he who claims that the temporal sword is not in the power of Peter has but ill understood the word of our Lord when he said, 'Put up again thy sword into his place.' Both the spiritual and the material sword, therefore, are in the power of the church, the latter indeed to be used for the church, the former by the church, the one by the hand of the priest, the other by the hand of kings and soldiers, but by the will and sufferance of the priest.

"It is fitting, moreover, that one sword should be under the other, and the temporal authority subject to the spiritual power. For when the apostle said, 'There is no power but of God: the powers that be are ordained of God,' they would not be ordained unless one sword were under the other, and one, as inferior, was brought back by the other to the highest place. . . . For as the truth testifies, the spiritual power has to regulate the temporal power, and judge it if it takes a wrong course; thus with reference to the church and the ecclesiastical power,

is fulfilled the prophecy of Jeremiah: 'Behold, I have appointed thee today over nations and kingdoms.' . . . We, moreover, proclaim, declare, define, and pronounce that it is altogether necessary to salvation for every human being to be subject to the Roman Pontiff."

Neither can I refrain from quoting also the striking words, possibly not sufficiently well known, by which the angelic doctor [St. Thomas Aquinas], with his customary keenness of intellect, proves in a very clear argument the pre-eminence of the chief Pontiff over all kings, by maintaining a distinction between the new law and the old.—"*De Stabilitate et Progressu Dogmatis*," *Fr. Alexius M. Lepicier, O. S. M. (R. C.)*, pp. 211, 212. Officially printed at Rome, 1910.

The common opinion teaches that the Pope has power over two swords, namely, the spiritual and temporal, which jurisdiction and power Christ himself gave to Peter and his successors (Matt. 16:19), saying, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven," concerning which the doctors remark that he did not say "key" but "keys," including both the temporal and the spiritual power.

This opinion is most widely confirmed by the authority of the holy Fathers, by the teaching of the canon and civil law, and by the apostolic constitutions.—"*Prompta Bibliotheca*" (*Ecclesiastical Dictionary*), *Rev. P. F. Lucius Ferraris (R. C.)*, art. "Papa" (*the Pope*).

Unbelieving princes and kings by the decision of the Pope can be deprived in certain cases of the dominion which they have over the faithful,—as, if they have taken possession of the lands of Christians by force, or if they compel the faithful whom they have conquered to turn from the faith, and so on,—as is clearly shown by Cardinal Bellarmine in his "Apology Against the King of England," chapter 4.

And hence the Pope grants the provinces which formerly belonged to Christians, but which have been seized by unbelievers, to be acquired by any of the Christian princes.—*Ibid.*

It is not to be wondered at if to the Roman Pontiff, as to the vicar of Him whose is the earth and the fulness thereof, the world and all who dwell therein, etc., there have been granted, when just cause demands, the most complete authority and power of transferring kingdoms, of dashing in pieces scepters, of taking away crowns, not only unsheathing the spiritual but also the material sword. Which power in its fulness, not once but frequently, the Roman pontiffs have used, as occasion required, by girding the sword upon the thigh most effectively, as is perfectly well known; and to this not only do theologians give most complete testimony, but also the professors of pontifical and imperial law, and many historians of undoubted credibility, both profane and sacred, both Greek and Latin.—*Ibid.*

The authority of princes and the allegiance of subjects in the civil state of nature is of divine ordinance; and therefore, so long as princes and their laws are in conformity to the law of God, the church has no power or jurisdiction against them, nor over them. If princes and their laws deviate from the law of God, the church has authority from God to judge of that deviation, and to oblige to its correction.—"*The Vatican Decrees*," *Henry Edward (Cardinal Manning) (R. C.)*, p. 54. London: Longmans, Green & Co., 1875.

Even after the Reformation, Simancas, bishop of Badajoz, declared that the popes have power to dethrone kings who are useless to their

subjects and who adopt laws adverse to the interests of religion.—*“Studies in Church History,” Henry C. Lea, p. 386. Philadelphia: Henry C. Lea’s Sons & Co., 1883.*

Before me is an edition of the *Bullarium Romanum*, printed at Rome, “*facultate et privilegio sanctissimi.*” In it I find the bull by which Gregory VII (Hildebrand) deposed the emperor Henry the Fourth, and absolved his subjects from their allegiance. I see the same act repeated in another document in the same collection. Passing over the bulls in which Pope Gregory IX excommunicated the emperor Frederick II, and in which Pope Innocent IV deposed the same sovereign, I see there the bull in which Paul III, in 1535, excommunicated King Henry the Eighth of England, and ordered his nobles to rebel against him. I proceed further, and find another similar document in which Pius V (now canonized as a saint of the Church of Rome) pretended to depose Queen Elizabeth, and to deprive her of what he called “*prætense regni jure*” [her pretended right to the kingdom], and to declare her subjects “forever absolved from any oath, and all manner of duty, allegiance, and obedience to her;” and commanded them, on pain of excommunication, “not to presume to obey her monitions, mandates, and laws.” In the year 1640 Paul V, and in 1671 Clement X, anathematized all Protestant princes and subjects as heretics.—*“Letters to M. Gondon,” Chr. Wordsworth, D. D., pp. 294, 295. London: Francis & John Rivington, 1848.*

But let the Papacy be reminded that in former times for six centuries it used its spiritual weapons in order to deprive others of their temporalities. Pope Gregory VII used them to dethrone the emperor of Germany, Henry IV; Pope Innocent III used them to dethrone the emperor Otho and King John of England. Popes Honorius III, Gregory IX, and Innocent IV used them to deprive Frederick II of his dominions. Pope Paul III used them to dethrone our Henry VIII. Pope Pius V (canonized as a saint) and Gregory XIII used them to depose Queen Elizabeth. Pope Urban VIII used them against our King Charles I. And even at the present day, the Church of Rome eulogizes Pope Gregory VII in her Breviary, whom she has canonized as a saint, because he “deprived the emperor Henry IV of his kingdom, and released his subjects from their oaths of allegiance to him.”—*“Union with Rome,” Chr. Wordsworth, D. D., p. 100. London: Longmans, Green & Co., 1909.*

[The following extracts are taken from the bull of Pope Pius V, deposing Queen Elizabeth of England in 1570.—EDITORS.]

“He that reigneth on high, to whom all power in heaven and earth is given, has with all fulness of power delivered the rule of the one holy catholic and apostolic church, outside of which there is no salvation, to one sole [ruler] upon earth, to wit, to Peter, the prince of the apostles, and to the Roman Pontiff, the successor of Peter. Him alone he hath set as prince over all nations and all kingdoms, to pull up, to destroy, to overthrow, and to break down, to plant, and to build, that he may keep the people faithful, bound with the bond of mutual love, and in the unity of the Spirit, and present them unhurt and safe to his Saviour.”

The document then goes on to speak of “Elizabeth, the pretended queen of England, the slave of vices,” and concludes thus:

“Article 4. Moreover she herself is deprived of her pretended right to the aforesaid kingdom, and also of all dominion, dignity, and privilege whatsoever.

“ Art. 5. And so we absolve the nobles, subjects, and peoples of the said kingdom, and all others who have taken any oath to her, from the obligation of their oath and besides from all duty of dominion, fidelity, and obedience: and we deprive the said Elizabeth of her pretended right to the kingdom and of all other things as is aforesaid: and we charge and order all and every the nobles, subjects, and peoples, and others aforesaid, not to venture to obey her monitions, commands, and laws. And we attach the like sentence of anathema to those who shall act otherwise. . . .

“ Given at St. Peter’s at Rome 25th February, 1570, in the fifth year of our pontificate.”—“ *Our Brief Against Rome*,” Rev. Charles Stuteville Isaacson, M. A., Appendix B, p. 268. London: The Religious Tract Society, 1905.

Pope, MEDIATION OF, IN NATIONAL AFFAIRS.—Here is the history of the Pope’s success as arbitrator, as furnished these days by the *Bollettino Salesiano*:

- 440-461 — St. Leo I: With Attila, king of the Huns, in favor of Italy.
 590-604 — St. Gregory I: With Agitulfo, king of the Lombards, in favor of the Romans.
 590-604 — St. Gregory I: Between the emperors of the Orient and the Lombards.
 715-731 — St. Gregory II: With Luitprandus, king of the Lombards, in favor of the Romans.
 741-752 — St. Gregory II: With Luitprandus, king of the Lombards, in favor of the Romans.
 1055-1057 — Victor II: Between Emperor Henry III, Baldwin of Flanders, and Geoffrey of Lorene.
 1094-1654 — St. Leo IX: Between Emperor Henry III and King Andrew of Hungary.
 1198-1215 — Innocent III: Between John of England and Philip Augustus of France.
 1216-1227 — Honorius III: Between Louis VIII of France and Henry III of England.
 1243-1254 — Innocent IV: Between the king of Portugal and his people.
 1277-1280 — Nicholas III: Mediator several times between Emperor Rudolf of the Hapsburgs and Charles of Anjou, king of Naples.
 1316-1334 — John XXII: Between King Edward of England and Robert of Scotland.
 1334-1342 — Benedict XII: Between Edward Plantagenet of England and Philip of Valois, king of France.
 1370-1378 — Gregory XI: Between the king of Portugal and the king of Castille.
 1447-1455 — Nicholas V: Mediations in Germany, Hungary, and Italy.
 1484-1492 — Innocent VIII: Mediations in Moscow, Austria, and England.
 1492-1503 — Alexander VI: Between Spain and Portugal.
 1572-1585 — Gregory XIII: Between the king of Poland and the czar of Moscow.
 1623-1644 — Urban VIII: Mediations to allay the dissensions provoked by the succession to the duchies of Mantua and Monferrato.
 1878-1903 — Leo XIII: Between Germany and Spain.
 1878-1903 — Leo XIII: Between the republics of Haiti and San Domingo.
 1915 — Benedict XV: Mediations between Germany, Austria, and Russia on the one part, and England, France, Belgium, Serbia, and Montenegro on the other, for the exchange of disabled prisoners and of interned civilians.— *Baltimore Catholic Review (R. C.)*, June 5, 1915,

Postal System, PERSIAN, IN TIME OF ESTHER.—The Persian postal system was established by Cyrus the Great during a reign continuing from 559 to 529 B. C. It was greatly improved by Darius, to whom some even ascribe its origination. (Rawlinson, "Ancient Monarchies," Vol. III, p. 426.) Herodotus (viii. 98) gives the credit to Xerxes. This latter monarch in the earlier years of his reign devoted himself to the thorough organization and the general improvement of his realm. He perceived that the peace and permanency of his rule would be greatly enhanced by quick communication between himself and all parts of his vast empire, that he might thus have prompt and frequent reports from every officer of his government, and be able speedily to transmit his own directions and decrees. Thus only he could have "well in hand" an empire of twenty satrapies and one hundred and twenty-seven districts, extending from India to Ethiopia.

Accordingly, he established posthouses along the chief lines of travel at intervals of about fourteen miles, according to the average capacity of a horse to gallop at his best speed without stopping. At each of these there were maintained by state a number of couriers and several relays of horses. One of these horsemen receiving an official document rode at utmost speed to the next posthouse, whence it was taken onward by another horse, and perhaps by a new courier. Ballantine ("Midnight Marches Through Persia") states that at the present day a good horseman of that country will often travel one hundred and twenty miles or more each day for ten or twelve days consecutively.

Such was the method of transmitting messages existing in the time of Xerxes and Esther, and in our day still employed by the government of Persia, and, under substantially the same form, in thinly settled regions of Russia and other countries. This system was adopted with some improvements by the Greeks and Romans, and transmitted to the nations of Western Europe, with whom in the course of centuries it developed into the inexpressibly useful form in which it has been enjoyed by us.

But in ancient times the postal system was intended only for the use of the monarch and those "whom he delighted to honor," and not for his people, who derived no direct benefit from it. It is true that good roads, bridges, ferries, and inns were established; that by guardhouses these routes were kept free from brigands which infested the empire (Herod., v, 52); and that travelers might journey upon these highways; but it does not appear that they could obtain the use of the post horses, even when the government was in no need of them. And above all, the post itself was only for the king. It soon became a law of the system that a courier might impress man or beast into his service, and it was regarded a serious offense to resist such impressment. This privilege of couriers was subsequently, as is well known, a part of the Roman system, reference to which is found in the familiar instruction of our Saviour, "Whosoever shall *compel* thee to go a mile, go with him twain." Matt. 5: 41; 27: 32; Mark 15: 21. The messages of the king were thus "hastened and pressed on" at any inconvenience to the people, but common men must send their letters by caravans, by special messengers, or in any way they might.—"*The Book of Esther. A New Translation.*" edited by Rev. John W. Haley, M. A., pp. 117-119. Andover: Warren F. Draper, 1885.

Priesthood, THE ROMAN, OF HEATHEN ORIGIN.—The title of the Pope, "Pontifex Maximus," is entirely pagan. In all pagan countries, Babylon, Egypt, Rome, Peru, etc., the king or emperor was the chief

priest, or Pontifex Maximus. Just also as the Pope is called "Vice-Deo" and "Vicar of Christ," so was the pagan pontiff regarded as "the representative of the Divinity on earth," and "a partaker of the divine nature." This is also the case with the Grand Lama of Thibet, and the king and high priest of the Incas had similar attributes. Just also as the Pope is declared to be infallible, so was the Egyptian pontiff believed to be "incapable of error;" a characteristic which also applies to the Grand Lama. Like the Pope also, they were worshiped by the people. Just also as kings and ambassadors used to kiss the slippers of the Pope, so likewise the pontiff kings of Chaldea wore slippers for subject kings to kiss.

The Roman emperors, as high pontiffs, were paid divine honors; hence the alternative offered to the early Christians, "Sacrifice to Cæsar, or death." But the homage paid to the pagan pontiff in every country did not exceed that demanded and received by the popes in the plenitude of their power. Such titles as "Our Most Holy Lord," "Our Lord God the Pope," "His Divine Majesty, Vice-God," and the ordinary title of "Your Holiness," which was also the ordinary title of the pagan pontiff, as well as the claim to infallibility, gave him of necessity all the attributes, and consequent position, of God to the peoples who were professedly the Christian church, "the temple of God;" "so that he as God sitteth in the temple of God, showing himself that he is God."

The miter worn by the Pope, cardinals, and bishops, with a slit down the middle, is not the Jewish miter, which was a turban, but the pagan miter. It is exactly the same as that worn by the Grand Lama, and the same as that worn by the emperor of China when, as high pontiff, he blesses the people. This miter is the representation of a fish's head, and it is the same as that worn by the Egyptian high pontiff as the representative of the pagan god, who in one of his principal aspects was Oannes, the fish god, who was called "The Teacher of Mankind," "The Lord of Understanding," etc. It was in short the symbol of the pontiff's claim to be infallible or "The Lord of Understanding."

The crosier of the Pope and Roman Catholic bishops is the lituus of the pagan augurs, and was called the lituus by Roman Catholic writers previous to the Reformation.

The keys carried by the Pope are a resuscitation of the keys carried by the pontiff of pagan Rome as high priest of Janus and Cybele, each of whom bore a key, and the pontiff was attired in a similar way as their representative on earth. [pp. 89, 90] . . .

The priesthood of Rome claim to be the successors of the apostles. but they have been the chief opposers of the truth taught by the apostles and the chief agents in resuscitating the idolatry which Christ came to destroy. On the other hand they have a true and just claim to be the successors of the pagan priesthood. For not only are the title and office of Pontifex Maximus, and the orders, offices, sacerdotal dresses, symbols, doctrines, sorceries, and idolatries of the priesthood of Rome directly derived from the priesthood of paganism, but they are the rightful and direct successors of the supreme pontiffs and priesthood of ancient Babylon and pagan Rome.—"*The True Christ and the False Christ*," J. Garnier, Vol. II, pp. 89-92. London: George Allen, 1900.

NOTE.—In an editorial in the *Tablet* (Roman Catholic) of June 13, 1914, Italy is mentioned as that nation "whose capital is also the center of Christendom, and against the spoliation of which as the seat of his necessary temporal dominion Christendom's head, in the person of *our High Priest* [italics ours], still makes his dignified protest." It is thus made clear that Roman Catholics regard the Pope as "our High Priest."—Eds.

Priesthood, No SACRIFICING PRIESTS IN THE NEW TESTAMENT.—

1. We find that though the New Testament, from end to end, is full of

accounts of Christian ministers, their lives and doings, the name of *hiereus*, or "priest," is never once applied to them, or to any one of them. Surely this alone should be decisive to every plain mind. It would be an absurdity to suppose that the *one* name which Romanists and ritualists apply to Christian ministers, and regard as so important, should be exactly the one name which the New Testament resolutely and deliberately refuses them.

2. I say resolutely and deliberately refuses them; for that it is not and cannot be the result of accident may be proved at once, to say nothing of the fact that had the New Testament been the sport and prey of such accidents, it could not possibly be our final guide; since it would then say much about less essential points in the Christian ministry, and nothing about the very point which the sacerdotalists regard as the most important of all.

3. We all know that the New Testament does apply ten other names to Christian ministers of every class, and never once even strays into this name of *hiereis*, or sacrificing priests. It calls them apostles, prophets, evangelists, pastors, teachers, ministers, overseers, presbyters, deacons, stewards. Would it not be strange indeed that it should never give them the one name which so many of them covet, if that were an admissible name? Even St. Peter, one of the greatest of the apostles, so far from coveting the name "priest," says, "The presbyters which are among you I exhort, who am also a presbyter." Even St. John, the disciple whom Jesus loved, chose no name for himself but "John the Presbyter."

4. And that the refusal of the name "sacrificing priests" to the Christian presbyters were deliberate is transparently obvious from the fact that this name *hiereus* — if the Christian minister had even in any secondary and analogical sense been meant to be a *hiereus* — was the very one which lay most easily, obviously, and intelligibly at hand. For the ancient world was full of sacrificing priests, and of sacrificing priests only. The only priests of the pagan world were sacrificing priests. The only priests among the Jews were sacrificing priests. Yet while Christ, and all the evangelists, and all the apostles, and all the earliest Christian writers deliberately went out of their way to shun this word, they at the same time chose such purely civil words as presbyter, overseer, and deacon. That "presbyter" was a non-priestly word, and that the word "priest" in our Prayer Book was never meant for anything but presbyter, and is derived from it, every one knows; and recent explorations in Palestine have conclusively shown that the two other names chosen to describe the Christian ministry, namely, *episkopoi* and *diakonoi*, which were deliberately selected by the apostles and early Christians, were the names of purely civil offices.

5. But even that is not all. As though to prove decisively that there was deep reason for not giving the title *hiereis* to Christian ministers, the word *is* used of Christians as a whole, but *not* of ministers. For instance, St. Peter by analogy, in a secondary and metaphorical sense, twice calls all Christians "a sacrificial priesthood;" but to prevent any mistake in the metaphor, he expressly adds a defining clause in both verses, that the only sacrifices they can offer are "spiritual sacrifices" and "the praises of God." And in the Apocalypse *hiereis* is used three times of all Christians, and not once of ministers. In the four Gospels it is not once used either of Christ or of any one of his disciples, but only of Jewish priests — who ultimately murdered Christ. The Acts of the Apostles is the first and the best of all ecclesiastical histories, and is entirely about the doings of the first Christian ministers. The word occurs in that book three times of Jewish priests, once of a heathen priest, not once of any Christian minister. There are thirteen

epistles of St. Paul. The word *hieréis* does not once occur in any one of them. Three of these epistles are especially addressed to Christian ministers. Yet they, and those which they are to guide, are not once called by this name, though they are called by various other names. There are two epistles of the great apostle St. Peter; three of the beloved disciple, St. John; one of St. Jude; one of St. James, the Lord's brother — not one of these, even when directly addressing ministers or speaking of them, ever calls them by this name. On the other hand, in the Acts of the Apostles, where we read how the Christian ministry was organized by the infant church, "presbyter" is applied to Christian ministers at least ten times; and in the pastoral epistles five times; and in St. Peter twice; and in St. John twice; and in the Apocalypse twelve times.— "*The Bible and the Ministry*," F. W. Farrar; quoted in "*The Claims of Rome*," Samuel Smith, M. P., pp. 51-53. London: Elliot Stock, 1903.

Prophecy, CHARACTER OF.—It is opposed to the nature of God to force men to believe. He hides himself in history, as well as in nature, that he may be found of them that seek him. And thus in the prophecies also, there was sufficient clearness for those whose hearts were prepared to be able to discover whatever was essential and important to themselves, and everything that related to the salvation of their souls; and on the other hand so much obscurity that those who did not desire the truth, might not be forcibly constrained to see it. It would be just as reasonable to demand that God should work miracles every day, for the purpose of convincing those that despise his name of the folly of their conduct, as to require that there should be greater clearness in the prophecies. That there was sufficient light to lead the elect to Christ, is evident from the living examples of Zechariah, Simeon, John the Baptist, Mary, Anna, and others.

If the prophecies had possessed the clearness of history, their fulfilment would have been rendered impossible. If the life of Christ, his rejection by the Jews, and the mournful consequence, viz., the destruction of Jerusalem, had been described in the prophets as clearly, as literally, as connectedly, as circumstantially, and even for the carnally minded as intelligibly, as in the New Testament, the decree of redemption, which required the death of Christ, would never have been carried into effect. Even upon believers themselves, the obscurity which rests upon certain portions of prophecy, must have exerted a more beneficial influence than greater clearness would have done. If, for example, the Old Testament believers, who lived before the coming of Christ, had known that his appearance would be so long delayed, how greatly would this have tended to cool their love and cripple their hopes! How could the Messianic expectations, in this case, have become the center of their whole religious life? If the Christians of the first centuries had foreseen that the second coming of Christ would not take place for 1800 years, how much weaker an impression would this doctrine have made upon them than when they were expecting him every hour, and were told to watch, because he would come like a thief in the night, at an hour when they looked not for him?

A considerable portion of the Messianic predictions were intended to produce an immediate effect upon the whole of the people, and to preserve at least its outward fidelity toward the Lord. But if prophecy had had all the clearness of history, this end would never have been realized. It was attained, on the other hand, by such an arrangement of the prophecies as made even a wilful misunderstanding salutary in its results. The people laid hold of the shell, and thought that they

necessarily possessed the substance also. And this contributed to the maintenance of such outward conditions as were adapted to give life to the actual substance of the prophecies. If the question be asked, What end was answered by such of the prophecies as were obscure in themselves, and not merely in consequence of the carnal minds of the readers? it is a sufficient reply that the prophets did not utter the predictions for their contemporaries alone, but for posterity also, and the church of every age. Those portions which were clear, were amply sufficient for contemporaries.—“*Christology of the Old Testament*,” E. W. Hengstenberg, Vol. IV, pp. 442, 443, translated from the German by James Martin, B. A. Edinburgh: T. & T. Clark, 1858.

Prophecy, MIRACULOUS CHARACTER OF.—Prophecy is a miracle of knowledge, a declaration, or description, or representation of something future, beyond the power of human sagacity to discern or to calculate, and it is the highest evidence that can be given of supernatural communion with the Deity, and of the truth of a revelation from God. [p. 272] . . .

To foresee and foretell future events is a miracle of which the testimony remains in itself. It is a miracle, because to foresee and foretell future events, to which no change of circumstances leads, no train of probabilities points, is as much beyond the ability of human agents as to cure diseases with a word, or even to raise the dead, which may properly be termed miracles of power. That actions of the latter kind were ever performed can be proved, at a distant period, only by witnesses, against whose testimony cavils may be raised, or causes for doubt advanced; but the man who reads a prophecy and perceives the corresponding event, is himself the witness of the miracle; he sees that thus it is, and that thus by human means it could not possibly have been. [p. 273] —“*An Introduction to the Critical Study and Knowledge of the Holy Scriptures*.” Thomas Hartwell Horne, B. D., Vol. I, pp. 272, 273. London: T. Cadell, 1839.

Prophecy, EVIDENCE OF PRESCIENCE AND OMNISCIENCE.—The plan of prophecy was so wisely constituted that the passions and prejudices of the Jews, instead of frustrating, fulfilled it, and rendered the person to whom they referred, the suffering and crucified Saviour who had been promised. It is worthy of remark that most of these predictions were delivered nearly, and some of them more than, three thousand years ago. Any one of them is sufficient to indicate a prescience more than human; but the collective force of all taken together is such that nothing more can be necessary to prove the interposition of Omniscience, than the establishment of their authenticity; and this, even at so remote a period as the present, we have already seen, is placed beyond all doubt. For the books in which they are contained are known to have been written at the time to which, and by the persons to whom, they are respectively assigned, and also to have been translated into different languages, and dispersed into different parts, long before the coming of Christ. It is absurd, therefore, to suppose that any forgery with respect to them, if attempted by the first Christians, should not have been immediately detected; and still more absurd, if possible, to suppose that any passages thus forged should afterward have been admitted universally into their Scriptures by the Jews themselves; who, from the first application of these predictions to Jesus Christ, have endeavored by every method to pervert their meaning. Surely, if the prophecies in question had not been found at that time in the writings to which the first propagators of Christianity appealed, the Jews needed

only to produce those writings in order to refute the imposition; and since no refutation was *then* attempted, it was a demonstration to the men of that age; and the same prophecies, being found there *now*, without the possibility of accounting for it if they were forged, convey in all reason as forcible a demonstration to ourselves at present, that they were written there from the beginning, and, consequently, by divine inspiration.—“*An Introduction to the Critical Study and Knowledge of the Holy Scriptures*,” Thomas Hartwell Horne, B. D., Vol. I, pp. 291, 292. London: T. Cadell, 1839.

Prophecy, EVIDENTIAL VALUE OF.—Of all the various lines of Christian evidence, none is so specially adapted to these last days as that based on fulfilled prophecy. [p. v] . . .

The prophecies of Daniel stand pre-eminent among all others in their evidential value. It is an astounding fact, that not only does his brief book give a foreview of twenty-five centuries of Jewish and Gentile history, including the first and the second advents of Christ, but that it also fixes the chronology of various episodes of the then unknown future, with a simple certainty which would be audacious if it were not divine. Would any mere man dare to foretell, not only a long succession of events lying far in the remote future, but in addition the periods they would occupy? This Daniel has done, and the predictions have come to pass.

This great and unquestionable fact can be explained away only on one of three grounds:

1. The accord must be purely accidental and fortuitous; or
2. The events must have been manipulated, so as to fit the prophecy; or
3. The prophecy must have been fitted to the events, and thus written after them, though claiming to have been written before.

None of these three explanations can account for the agreement between Daniel's predictions and history, as a moment's reflection will show.

1. It cannot be merely fortuitous. It is too far-reaching and detailed, too exact and varied. Chance might produce one or two coincidences of prediction and fulfilment out of a hundred, not a hundred or more without a single exception. Common sense perceives this at a glance. As far as time has elapsed every single point predicted in Daniel has come true, and there remain but a few terminal predictions to be fulfilled in the near future.

2. The events were certainly not made to fit the prophecy by human arrangement. The rise and fall and succession of monarchies and of empires, and the conduct and character of nations, for over two thousand years, are matters altogether too vast to be manipulated by men. Such a notion is clearly absurd. What! did Babylonian and Persian monarchs, and Grecian and Roman conquerors, Gothic and Vandal invaders, medieval kings and popes, and modern revolutionary leaders, all intentionally conspire for long ages to accomplish obscure Jewish predictions, of which the majority of them never even heard?

3. The third and last solution is consequently the only possible alternative to a frank admission of the divine inspiration of the book, and of the divine government of the world amid all its ceaseless political changes. Can the prophecy have been written to fit the events? In other words, can it be a forgery of a later date? This is the theory adopted by all the unbelieving critics, who start with the assumption that prophecy in any true sense is impossible. They attempt to assign to the book a date later than the true one, a date toward the close of the reign of Antiochus Epiphanes, who died in the second century before

Christ. They then endeavor to compress all the four empires into the four centuries previous to that date, excluding entirely from the prophecy any allusion to the Roman Empire and the first advent of Christ, to say nothing of the second. Multitudinous have been the attacks made on these lines on the fortress of this book of Daniel, for skepticism has realized that while it stands impregnable, a relic of the sixth century before Christ, all rationalistic theories must fall to the ground, like Dagon before the ark. But the fortress stands firm as ever, its massive foundations revealed only the more clearly by the varied assaults it has repelled.—“*Light for the Last Days,*” Mr. and Mrs. H. Grattan Guinness, Preface, pp. v-vii. London: Hodder and Stoughton, 1893.

Prophecy, TESTIMONY OF FULFILLED.—Many of the evidences for Christianity have been counterfeited by the supporters of false religions and superstition. Thus, the miracles of Christianity have been imitated in the lying wonder of paganism and various forms of superstition. The testimony derived from the constancy and zeal of martyrs has been mimicked by the heroism of the devotees of idol worship.

But the testimony of fulfilled prophecy belongs alone (so far as concerns anything worthy of the name) to the revelation contained in the Holy Scriptures. For the ambiguity and obscurity of the heathen oracles are fatal to their claim of a divine origin. They are evidently nothing more than shrewd guesses into futurity, veiled in language capable of many different senses. And if some of them might seem to show knowledge of a superhuman kind, this would not be surprising, when we recollect that many of them are probably due to satanic agency, and human intercourse with evil spirits. But there is a character of indefiniteness and imperfection stamped upon them all. The prophecies of Scripture, on the contrary, are definite and precise. They relate to events which no foresight of any created being could have anticipated. They extend into a remote future, distant many centuries from the period of their utterance.

The fulfilment of such prophecies gives evidence of the strongest kind in favor of the divine origin of the religion with which they are connected. However much the proofs derived from other evidences may be weakened by supposed similar demonstrations in favor of other religious systems, the evidence of prophecy cannot be thus contested. Prescience of the future belongs to God alone. It arises out of those incommunicable attributes of the Godhead which can be shared by no created being. As the whole world of nature, so is the whole course of time, simultaneously present to his observation. He is omnipresent in all time equally as in all space. In the sublime language of the inspired prophet, he “inhabits eternity.” Isa. 57: 15. And by this attribute the Godhead stands pre-eminently distinguished from all created beings. His power may be in a measure communicated to them. His loving-kindness they may be permitted to copy. His justice they may be allowed to imitate. But his eternal omnipresence is an attribute which admits of no degrees; for a partial omnipresence is a contradiction in terms. It belongs, therefore, to him alone. And it is only where this attribute is found in all its plenitude, that the future can be equally visible with the present. He alone who possesses it can call those things which be not, as though they were.

Hence, in our text, the power of originating the word of prophecy is put forth as the irrefragable proof that he who possesses it is the supreme, the only God: “I am God,” saith Jehovah by the prophet, “and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done.” [pp. 4, 5] . . .

The great subject of the word of prophecy is the person and work of Christ. "To him give all the prophets witness." From the earliest of the inspired records, the writings of Moses, down to the last book of the Old Testament, the chief object of the prophetic word was, to describe the advent and character of the Saviour of mankind, the nature of his work, and the ultimate triumph of his kingdom over all opposition.

The prophetic intimations on these points contained in the books of Moses are, in the comparison, as might be expected, indistinct and obscure. But as time advanced, the revelations made on the subject became more and more clear and definite, until at length the announcements of Isaiah and the other prophets, though preceding our Lord's advent by many centuries, gave a clear and even detailed account of the circumstances that were to attend and be the consequences of that event.

And no further evidence is needed, that these prophecies were not written after the event, for the purpose of establishing the claims of Jesus Christ, than the fact that they have always been in the keeping of his great enemies, the Jews.

Among the circumstances predicted of our blessed Lord many centuries before his advent are these: that he should be born of a virgin (Isa. 7: 14), and that he should spring from the family of David when reduced to the lowest state (Isa. 9: 6, 7, etc.); that he was to be born in Bethlehem (Micah 5: 2); that he was to come before the destruction of the second temple (Haggai 2: 6-9; Mal. 3: 1); that he was to appear at a certain particular period, precisely pointed out by Daniel (Dan. 9: 24-27); that his body was not to remain in the grave after death and see corruption (Ps. 16: 10); and that though he should pour out his soul unto death (Isa. 53: 12), his kingdom should be an everlasting kingdom (Isa. 9: 7, etc.); and the nations of the earth own him as their sovereign (Ps. 2: 8; 72: 11; Dan. 7: 14); that while he should be the "Desire of all nations" (Haggai 2: 7), he should yet be "despised and rejected of men, the man of sorrows and acquainted with grief" (Isa. 53: 3); that he should bind up the broken-hearted, and proclaim liberty to the captives (Isa. 61: 1); and yet be brought as a lamb to the slaughter (Isa. 53: 7); that he should be at the same time the Child born and the Son given, and yet the mighty God and the Prince of Peace (Isa. 9: 6); that he should be David's Lord, and yet David's Son (Ps. 132: 11; 110: 1); that his soul should be made an offering for sin, and yet his days be prolonged (Isa. 53: 10).

Thus, the word of prophecy was committed to predictions of the most distinct and definite kind respecting the person, character, and work of a great future Deliverer of mankind from the effects of the curse. And if we find, on a careful consideration of these predictions, that they were all exactly fulfilled in Jesus Christ, on what other hypothesis can we account for them, but that which supposes that they emanated from one who could "declare the end from the beginning, and from ancient times the things not yet done" ? [pp. 6, 7] — "*Fulfilled Prophecy.*" Rev. W. Goode, D. D., F. S. A., pp. 4-7, 2d edition. London: James Nisbet & Co., 1891.

Prophecy, FOUR CLASSES OF.—The prophecies recorded in the Scriptures respect contingencies too wonderful for the powers of man to conjecture or to effect. Many of those which are found in the Old Testament foretold unexpected changes in the distribution of earthly power; and whether they announced the fall of flourishing cities or the ruin of mighty empires, the event minutely corresponded with the prediction.

This chain of predictions is so evident in the Scriptures, that we are more embarrassed with the selection and arrangement of them, than doubtful of their import and accomplishment. To a superficial observer, they may seem to be without order or connection; but to a well-informed mind they are all disposed in such a mode and succession as to form a regular system, all the parts of which harmonize in one amazing and consistent plan, which runs parallel with the history of mankind, past, present, and to come; and furnishes a perfect moral demonstration that the book which contains such predictive information is indeed divine. The prophecies contained in the Scriptures may be referred to four classes, viz., prophecies relating to the Jewish nation in particular, prophecies relating to the neighboring nations or empires, prophecies directly announcing the Messiah, and prophecies delivered by Jesus Christ and his apostles.—“*An Introduction to the Critical Study and Knowledge of the Holy Scriptures,*” Thomas Hartwell Horne, B. D., Vol. I, p. 280. London: T. Cadell, 1839.

Prophecy, RATIONALISTIC HYPOTHESIS ANSWERED.—Prophecy formed a necessary part of the economy of the Old Testament. Its position is assigned to it by the founder himself. In Deuteronomy 18 God declares through him, that he will raise up a prophet, that he will put words into his mouth, that they shall speak all that he shall command them, that whosoever will not hearken unto their words, which they shall speak in his name, he will require it of him. And thus do all the arguments, which attest the divine origin and divine superintendence of the Old Testament, speak against this [rationalistic] hypothesis.

Again, this hypothesis falls to the ground with every special prophecy, whether Messianic or not, which can be shown to have been fulfilled. For if God acknowledged the prophets to be his servants in other instances, we have no right to pronounce the Messianic idea the mere offspring of caprice. Whoever subscribes to this hypothesis must also consent to the forcible operations, by which rationalism has endeavored to conceal the remarkable agreement between prophecy and its fulfilment. One single prediction, such as those of Jeremiah, respecting the seventy years' captivity in Babylon and the fall of Babylon (chaps. 50 and 51), or such as Zechariah 9: 1-8, is amply sufficient to show the unfounded character of this view of prophecy, and therefore the unfounded character of the whole hypothesis. It is also opposed by everything which the prophets adduce in attestation of their divine mission; compare, for example, the confidence with which Isaiah promises to give to Ahaz a sign from the height above or from the depth (chap. 7), and the sign which he actually gives to Hezekiah (chap. 38).

Again, the prophets themselves are most firmly convinced that they do not speak of their own caprice, but through the inward prompting of the Holy Spirit (compare, in addition to the frequently repeated expression, “Thus saith the Lord,” Amos 3: 7, “the Lord doeth nothing, he revealeth his secret unto his servants the prophets;” also vs. 8; Jer. 1: 9, 10; 20: 7 *sqq.*; . . . and in this conviction they cheerfully endure all the sufferings which their prophecies bring upon them. The irresistible force of this conviction may be seen in the example of Jeremiah, and also in that of the earlier Micah (Micaiah) in 1 Kings 22.

To prophecy out of one's own heart, and on one's own account, was regarded by the prophets as an unmistakable mark of false prophecy. Jer. 14: 14; 23: 21; 27: 14, 15; 29: 9. From this they knew that they were separated by a wide gap, which rationalism has attempted in

vain to fill up. That the conviction of the prophets that they were the instruments of God, was a well-founded one, is attested by the imposing attitude which they assumed for centuries in connection with the history of the nation. This attitude rationalism is utterly unable to explain. [pp. 376, 377] . . .

Again, it is impossible to bring forward anything which leads to the conclusion that the prophets gave themselves up to sanguine hopes. On the contrary, when such hopes were indulged by every one else, and when the false prophets were sustaining them by fictitious prophecies, the prophets themselves, without heeding the danger which threatened them in consequence, fearlessly proclaimed the impending calamities (see, for example, Jeremiah 28). On the other hand, we have not the slightest indication that the false prophets, who endeavored to make themselves agreeable to the nation by setting before it the brightest prospects, ever prophesied of the Messiah. They rather confined themselves to the immediate future. Jeremiah 28; 1 Kings 22: 11; Micah 3: 5. The province of Messianic salvation, which was sacred from the very first, they never ventured to enter.

Lastly, whenever Christ and the apostles mention the prophets, they speak of them as extraordinary messengers of God, who were moved by the Holy Ghost; and the doctrine, which is expressed with dogmatic emphasis in 2 Peter 1: 21, "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost," is invariably taken for granted.

This hypothesis is quite as directly at variance with the express declarations of Christ and his apostles respecting the Messianic prophecies. According to the hypothesis in question, the agreement between prophecy and its fulfilment was merely accidental. But Christ frequently declared that one of the designs of the events of his life was to fulfil the prophecies, and thus to attest his own divine mission. He proclaimed himself to be the Messiah foretold by the prophets, and gave expression to the conviction that everything which happened to him had been previously foretold by them. In Luke 24: 25 he reproves the disciples for their weak faith in the prophets, whereas according to the rationalistic hypothesis such faith was really a weakness. In Luke 24: 44 he explains to the apostles the prophecies in the books of Moses, the prophets, and the Psalms, which refer to him. In numerous passages the apostles point out the agreement between prophecy and its fulfilment. In Acts 26:6 Paul speaks of the promise made to the fathers by God, whom the rationalists shut out altogether from the Messianic predictions. In the same manner Peter . . . smites rationalism directly in the face, by tracing the Messianic announcements to revelation (*ἀπεκαλύφθη* [*apekalufthā*], 1 Peter 1: 12), which he contrasts with their inquiring and searching diligently, and which he ascribes to the spirit of Christ working in them (*τὸ ἐν αὐτοῖς πνεῦμα χριστοῦ* [*to en autois pneuma Christou*] 1 Peter 1: 11), in other words, to an infinite, supernatural source; whereas, according to the rationalistic hypothesis, the source from which they drew was their own minds. [pp. 377, 378] . . .

It has always been admitted by orthodox theologians, that even history possesses a prophetic importance. By the side of the prophecies, strictly so called, they have recognized acted prophecies, or types. It is undeniable that "history is also prophecy. The past enfolds the present in the germ, and in particular points, which are discernible by the eye of the mind, the greater may be seen in the less, the inward in the outward, and the present or the future in the past." But it is perfectly obvious that verbal prophecy is the prerequisite and con-

dition of the acted prophecy, and that the type is "a subordinate kind of divine testimony, which merely serves to complete the word of the Spirit, from which at the same time light is thrown in return." Without the light which it receives from prophecy, the type by itself cannot possibly be understood; and hence, for the whole of the long ages preceding the fulfilment, it would be entirely useless. Its reality must therefore be questionable, if the necessary condition of its efficiency could not be proved to exist. If the evident proof is not to be found in prophecy, that there is a God who rules above the world, and moves all events toward their ultimate destiny according to a preconcerted plan; then in the place of the type or the acted prophecy, we have nothing but a vague impulse, which cannot rest till that which exists already in the design has been fully worked out in history. Hence if prophecy, in the strict sense of the word, be overthrown, the acted prophecy, which is undoubtedly worthy of its name, must fall with it, and it is nothing but an illusion to attempt to elevate types at the expense of prophecy. [pp. 388, 389]—"*Christology of the Old Testament*," E. W. Hengstenberg, Vol. IV, pp. 376-378, 388, 389, translated from the German by James Martin, B. A. Edinburgh: T. & T. Clark, 1858.

Prophecy, GIFT OF.—The gift of prophecy included that of foresight and prediction, but it included more. The prophet was inspired to reveal the will of God, to act as an organ of communication between God and man. The subject of the revelations thus conveyed was not and could not be restricted to the future. It embraced the past and present, and extended to those absolute and universal truths which have no relation to time. This is what we should naturally expect in a divine revelation, and it is what we actually find it to contain. That the prophets of the old dispensation were not mere foretellers of things future, is apparent from their history as well as from their writings. It has been well said, that Daniel proved himself a prophet by telling Nebuchadnezzar what he had dreamed, as much as by interpreting the dream itself; that it was only by prophetic inspiration that Elijah knew what Gehazi had been doing; and that the woman of Samaria very properly called Christ a prophet, because he told her all things that ever she did. In all these cases, and in multitudes of others, the essential idea is that of inspiration, its frequent reference to things still future being accidental, that is to say, not included in the uniform and necessary import of the terms.

The restriction of these terms in modern parlance to the prediction of events still future has arisen from the fact that a large proportion of the revelations made in Scripture, and precisely those which are the most surprising and impressive, are of this description. The frequency of such revelations, and the prominence given to them, not in this modern usage merely, but in the word of God itself, admit of easy explanation. It is partly owing to the fact that revelations of the future would be naturally sought with more avidity, and treated with more deference, than any other by mankind in general. It is further owing to the fact that of all the kinds of revelation, this is the one which affords the most direct and convincing proof of the prophet's inspiration. The knowledge of the present or the past or of general truths might be imparted by special inspiration, but it might also be acquired in other ways; and this possibility of course makes the evidence of inspiration thus afforded more complete and irresistible than any other. Hence the function of foretelling what was future, although but a part of the prophetic office, was peculiarly conspicuous and prominent in public view, and apt to be more intimately associated with the office itself in the memory of man. [pp. 1, 2] . . .

The gift of prophecy was closely connected with the general design of the old economy. The foundation of the system was the law, as recorded in the five books of Moses. In that, as an epitome, the rest of the Old Testament is contained, at least as to its seminal principles. The single book of Deuteronomy exhibits specimens of almost every style employed by the sacred writers elsewhere. Still more remarkably is this true of the whole Pentateuch, in reference not merely to its manner but its matter, as comprising virtually all that is developed and applied in the revelations of the later books. To make this development and application was the business of the prophets. The necessity for such an institution was no after-thought. The law itself provides for it. The promise of a prophet like unto Moses, in the eighteenth chapter of Deuteronomy, comprehends the promise of a constant succession of inspired men, so far as this should be required by the circumstances of the people, which succession was to terminate in Christ.

This promise was abundantly fulfilled. In every emergency requiring such an interposition, we find prophets present and active, and in some important periods of the history of Israel they existed in great numbers. These, though not all inspired writers, were all inspired men, raised up and directed by a special divine influence, to signify and sometimes to execute the will of God, in the administration of the theocracy. Joshua is expressly represented as enjoying such an influence, and is reckoned in the Jewish tradition as a prophet. The judges who succeeded him were all raised up in special emergencies, and were directed and controlled by a special divine influence or inspiration. Samuel was one of the most eminent prophets. After the institution of the monarchy, we read constantly of prophets distinct from the civil rulers. After the schism between Judah and Ephraim, there continued to be prophets, even in the kingdom of the ten tribes. They were peculiarly necessary there indeed, because the people of that kingdom were cut off from the sanctuary and its services, as bonds of union with Jehovah. The prophetic ministry continued through the Babylonish exile, and ceased some years after the restoration, in the person of Malachi, whom the Jews unanimously represent as the last of their prophets. [pp. 2, 3]—*“Isaiah Translated and Explained,” Joseph Addison Alexander, Vol. I, pp. 1-3. New York: Charles Scribner’s Sons, 1887.*

Prophecy, THE CHRIST OF.—We have treated the existing literature, and the several books of the Old Testament, as we should treat any other literary documents. We have endeavored to estimate them only as an honest examination of the features they present obliges us to estimate them. We have assumed nothing in their favor. We have conceded hypothetically almost every, if not every, position that has been debated, which might tend to modify the conclusion to be arrived at. And what is the result? It is this: that at least in the second century before Christ, and most probably in the sixth, the conception of a Messiah had attained so much consistency and solidity among the Jewish nation, that we find in writings of one period or the other, and for argument’s sake it matters not which, a usage of the word which can only be understood of an ideal and a future person. Such an application of the term is conclusive proof of the popular existence of the notion. We are not concerned now with the character of the notion, or the form it had assumed. Here it was in actual and living reality. It was a thing which had found expression in a word. It was a thought which had become crystallized and formulated in speech.

What was the origin of that thought? Taking the book of Daniel hypothetically, as the latest expression of it, we find it present to the

national mind at a time of great national debasement. But it is far more probable that it had already been in existence for centuries. If it was not originally derived from the literature, we have no other means of tracing its origin but from the phenomena presented by the literature; and there we can see, from time to time, germs of the same thought bursting through the soil of surrounding incident. From time to time the language used is such as to be more naturally explained with reference to this latent thought than to any other accidents of the age. The recurrence of this language is to be detected in the Psalms and prophets alone over a period of at least five hundred years. Writer after writer takes it up, and deals with it in his own characteristic manner. David, Isaiah, Micah, Jeremiah, Daniel, Haggai, Zechariah, Malachi, not to mention others, are all distinguished by passages which appear to have a common allusion to this same idea, and which, if they have, are more intelligible than if they have not. In all these remarkable passages there are characteristic features in common. There is a perpetual falling back upon the throne of Judah and the house of David; and this even after the throne was at an end, and the family no longer reigning.

No such feeling is ever associated with any dynasty of Israel. It cannot be resolved into mere patriotism, because the same onward-looking hope is to be found equally when the throne is illustrious and when it is fallen. It consistently disdains the present, and is continually projected into the distant future. No present glory is adequate; nothing less than endless duration and universal sovereignty is alike demanded and assured. No exaggeration of individual differences is capable of destroying the combined harmony. Each writer worked independently, but the combined effect of the whole is unity, or at least the natural semblance of consistent unity. Such an effect, however, was manifestly beyond the reach of any series or succession of writers, because the earliest were ignorant of, and could not control, the utterances of those who wrote subsequently. And the utmost that the latest could do was to revert to an earlier thought, to develop and expand it.

No reason, however, can be assigned for the correspondences, any more than for the differences, between the 22d Psalm and the 53d of Isaiah. It is impossible to say that the one borrowed from the other, or that the one suggested the conception of the other. And yet, looked at together, or if you will, in a particular light, there is an incomprehensible unity. Are we to be debarred from pronouncing this unity real simply because it is incomprehensible? The mere appearance of unity that undeniably exists cannot be accounted for by any supposed similarity of condition and circumstances in the different writers, added to which no conceivable circumstances can adequately account for the language used.

No adequate reason can be assigned for the correspondences, any more than for the differences, between the 21st Psalm and the 33d of Jeremiah. It is impossible to say that the one was borrowed from or suggested the other here; and yet, after the lapse of more than four centuries, there is a certain undeniable similarity. Was this similarity, such as it is, intentional on the part of the later writer? Was he bent upon producing the kind of effect and unity, which, looked at together with other productions, or in a particular aspect, his own work has produced? Was Ezekiel, when drawing his wonderful portrait of the faithful Shepherd, in his 34th and 37th chapters, late in the times of the captivity, and when the throne of Judah was no more, reverting merely to a former thought? or was he not rather adding important

elements of his own, the harmony and essential unity of which with the writings of other prophets he could not himself perceive, but which, after the lapse of many generations, it would be little less than wilful blindness to ignore? And are we in all these cases to reject that one particular aspect in which these independent and diverging rays are found to converge in a marvelous unity? Surely, rather, forasmuch as the unity was one which the writers confessedly could not have agreed together to produce, while we can see for ourselves how striking and significant it is, the most natural and the not unreasonable inference will be to confess in the language of the psalmist of old: "This is the Lord's doing, and it is marvelous in our eyes." — "*The Religion of the Christ*," Rev. Stanley Leathes, M. A., pp. 172-176. New York: Pott, Young & Co., 1874.

Prophecy, A WITNESS TO CHRISTIANITY.—There are three classes of prophecy from the fulfilment of which the truth of revealed religion in general, and of the Christian in particular, might be deduced; namely, those of the Old Testament that relate to the ancient kingdoms and nations of the earth; those, likewise of the Old Testament, referring to the person and work of Christ; and those of the New Testament that concern events that were to occur in the postapostolic period of the church. [p. 110] . . .

We are so accustomed from early childhood to hear and read the prophecies of the Old Testament respecting the person and work of Christ, that but few realize the true character and force of their testimony. Our very familiarity with them tends to make us overlook the distinguishing characteristics that give them their greatest weight.

And I must add, that they are so generally regarded in their individual aspect, instead of being viewed as a whole, that more than half their force is lost by this dissociation of them from one another. They pervade the course of time with a full and flowing stream of testimony, taking its rise in the age of our first parents, and running onward in one continued stream for more than three thousand years. This testimony we must contemplate as a whole. One prophecy selected from that testimony is but as a small portion taken from a mighty river to show its resistless force.

Many minds might hesitate to admit the force of one or another prophecy. Ingenious explanations may be resorted to by which the words of one or another prophecy may be made to appear applicable to other persons than Jesus of Nazareth, or other events than those that happened to him. But take the whole of the prophetic testimony relating to the future appearance of a mighty Deliverer and Saviour of mankind, and we see, not merely that there is no one else in whom the various prophecies find their fulfilment, but that in Jesus of Nazareth all of them, even those that seemed most discordant and contradictory, had their complete and perfect accomplishment.

In illustration of the general nature and character of the prophecies relating to the Messiah, let us mark,

1. Their number and variety.

They commence with the promise made to our first parents that the seed of the woman should bruise the serpent's head. Gen. 3: 15. The evident reference to this prophecy in some of the traditions of the heathen nations, clearly shows that it was considered from the first as foreshadowing the appearance of a great future Deliverer of mankind from the bondage of Satan.

As time advanced, a far more clear and definite declaration was made to Abraham, who was set apart as the progenitor of a race sepa-

rated from the rest of mankind as God's peculiar people, from whom that mighty Deliverer was to spring in whom all the nations of the earth should be blessed. Gen. 22: 18.

His grandson Jacob proceeded to specify the tribe from which the promised Deliverer should come, and when a stranger in Egypt, dependent with all his family upon the precarious favor of an idolatrous monarch, calmly and without doubt spoke of Judah's scepter, and its continuance until Shiloh came, unto whom the gathering of the people should be. Gen. 49: 10.

A few generations later, the great lawgiver of the Jewish people was commissioned to predict the Messiah's advent as a prophet, raised up from among them, like himself, but with more extensive power and authority, whose hearers should incur the direct judgments of God for disobedience to his words. Deut. 18: 15-19. (Compare Acts 3: 22 and 7: 27.)

Proceeding onward to the time of David, we find the character and offices of the promised Deliverer foreshadowed in the book of Psalms with a clearness which has made that book the especial study of the Christian church for its revelations respecting the Messiah. In this book we see how, in the process of time, the vague and indistinct foreshadowings of a future Deliverer had gradually ripened into those distinct delineations of the person and office of the Messiah which afforded grounds of peace and joy to the Old Testament church.

His state of humiliation on earth, his sufferings and death, his being laid in the grave but without seeing corruption, his resurrection and ascension, his victories over his enemies, the establishment of his kingdom in the earth, are all foreshadowed in terms which, however mysterious to the ancient Jewish church, have all been made abundantly plain by the fulfilment of the events they predicted. (See Psalms 16; 22; 40; 89; 118, etc.)

Obscure, for instance, as the prophecy might be, that the stone which the builders should refuse should become the headstone of the corner (Ps. 118: 22), subsequent events proved it to be one of the most remarkable predictions of the promised Saviour, and one of the clearest proofs of the divine origin of the Old Testament prophecies.

The revelations of the book of Psalms were succeeded by the testimonies of a long line of prophets following one another at certain intervals, according to the good pleasure of God, bearing witness to the time and place of the appearance of the promised Deliverer, the character of his person and mission, and the events that were to befall him, with a clearness, precision, and minuteness that, in the case of some of them, have left the unbeliever no other alternative than the conjecture that they were written after the events of which they speak.

It is impossible to contemplate the large number and variety of these prophecies without being struck with the stringency of the test thus afforded by the mercy of God to their divine origin, and consequently to the divine origin of our Lord's mission and the religion he came to establish.

Let us glance at some of the more important among them.

A virgin was to conceive and bear a son. Isa. 7: 14. Out of Bethlehem Ephrathah was he to come forth who was to be ruler in Israel. Micah 5: 2. Then the eyes of the blind were to be opened, and the ears of the deaf unstopped, the lame were to leap as a hart, and the tongue of the dumb to sing. Isa. 35: 5, 6. Jerusalem's King was to come, not in external pomp and splendor, such as human imagination would have

clothed him with, but "lowly, and riding upon an ass, even upon a colt the foal of an ass." Zech. 9: 9. There was to be no beauty that men should desire him; he was to be despised and rejected of men, a man of sorrows and acquainted with grief; to be wounded for our transgressions and bruised for our iniquities, and cut off out of the land of the living, to have his grave with the wicked and to be with the rich in his death. Isa. 53: 2-9. Nevertheless he was to have dominion and glory and a kingdom, so that all people, nations, and languages should serve him, and his dominion was to be an everlasting dominion. Dan. 7: 13, 14.

On all these and various other characteristics of the person and offices of Christ, and the events that were to distinguish his mediatorial work, the testimonies of the prophets are clear and abundant.

A failure, then, in any one of these prophecies would throw discredit upon the whole testimony. And all these were to be fulfilled in one person. What a test is thus afforded us of their divine origin! Is it possible to conceive any human power or agency by which such a series of predictions, so clear and definite, so particular and minute, so extensive and various, and so apparently inconsistent with each other, could be contrived? The powers of any created being may fairly be judged by the heathen oracles. And of these it may be safely said, that their brevity and ambiguity clearly showed the source from which they emanated. But the prophecies we are now considering are of a totally different character.

There is also another consideration to which I would call your attention. For what purpose should all these various prophecies have been delivered by man, if they had not emanated from a divine source? How should it enter into the mind of man that such a person as the Messiah should come into the world? The predictions of the heathen oracles related to persons or states or circumstances to which the attention of mankind had already been directed. But the prediction of a great future Deliverer, such as the Messiah was to be, was one to which no earthly events or circumstances could lead the mind. The necessity for his appearance was grounded upon considerations alien from the thoughts and feelings of mankind. The work of suffering he was to accomplish was so little in accordance with human notions that even the people who had the oracles of God in their hands, distinctly foretelling the nature of that work, so little recognized it as belonging to the Saviour of mankind, that they were the unconscious instruments for fulfilling it. His mission and work, so far as they were of a spiritual nature, were altogether beyond the unassisted reason of man to imagine.

Let us observe —

2. The long period of time during which these prophecies were delivered.

They were not confined to one generation, or even to one race. For more than three thousand years from the period of the fall were prophecies of this nature delivered at various intervals to the world.

Amid all the changes and revolutions through which the earth and its inhabitants passed during that long period, including the rise and fall of various empires, one unvaried prophecy, renewed and amplified as time advanced, held out to our fallen race the hope of future blessings, in the advent of a mighty Deliverer from the curse entailed on us by the disobedience of our first parents.

Had it been of man, it is impossible to conceive that it should have held its ground during so long a period of time. But not only did it hold its ground, but, as age after age rolled away without any apparent

prospect of its fulfilment, it only increased in the boldness and precision and fulness of its announcements.

We must notice —

3. The number and diversity of those who delivered these prophecies.

The earliest are those recorded by Moses as having been delivered by God himself to Adam and Abraham. The rest were delivered by the mouths of persons of various grades and positions in society,—patriarchs, prophets, priests, and kings,—between whom, for the most part, no intercommunion of any kind could have existed. We have even the testimony of Israel's enemy, Balaam, to add to that of the Jewish prophets, as to the rise of a mighty Deliverer from the offspring of Jacob. Num. 24: 17.

And these various prophets, we must observe, did not merely repeat the same prophecy, but in almost all cases there is some part of the prophecy, uttered by each, peculiar to the particular prophet by whom it was delivered. Their prophecies are not copied from one another. There is something in each to show that it came fresh from that original Source from which the first intimation arose, and from which further light was communicated at the pleasure of him from whom all emanated.

But more especially should we note —

4. The minuteness of detail into which many of these prophecies enter.

My purpose here is merely to point out some of the chief prophecies that are marked by this characteristic. A more fitting opportunity will occur to trace the accuracy of their fulfilment.

Thus the price at which the Messiah's life should be estimated, and the very purpose to which that price should be subsequently applied, are distinctly foretold by the prophet Zechariah: "They weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them." Zech. 11: 12, 13.

Again, the indignities to be offered to him are thus minutely specified. The prophet Isaiah, speaking in the person of the Messiah, says, "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." Isa. 50: 6.

"They part my garments among them," says the word of prophecy, "and cast lots upon my vesture." Ps. 22: 18.

A bone of him was not to be broken (Ps. 34: 20), but nevertheless he was to be pierced (Zech. 12: 10).

He was to make his grave with the wicked, and yet to be with the rich in his death, because he had done no violence, neither was any deceit in his mouth. Isa. 53: 9.

Thus, the prophetic statements respecting the Messiah shrunk not from the minutest details as to what was to happen to him.

The exactness of their fulfilment we shall hereafter point out.

Lastly, we must not fail to observe —

5. The seemingly contradictory character of some of these prophecies, while nevertheless they all found their fulfilment in Jesus of Nazareth.

Thus, the Messiah was to be David's son (Ps. 132: 11, 17, etc.), and yet David's Lord (Ps. 110: 1), an enigma which our Lord himself in vain proposed to the Jews for their solution. Matt. 22: 41-46.

He was to be laid in the grave, and yet not to see corruption. Ps. 16: 10.

Even when his soul was to be made an offering for sin, he was at that very time to see his seed and to prolong his days, and the pleasure of the Lord to prosper in his hand. Isa. 53: 10.

He was to be the Desire of all nations (Haggai 2: 7), and yet to be despised and rejected of men (Isa. 53: 3); the messenger of the covenant whom the Jews "delighted in" (Mal. 3: 1), and yet one "whom man despiseth;" "whom the nation [i. e., of the Jews] abhorreth" (Isa. 49: 7).

He was to be a king, the glories of whose kingdom should exceed those of all the empires on earth, and last forever (Psalms 72; 89: 27, 29, 36, etc.); and yet to be the man of sorrows and acquainted with grief, wounded, bruised, and ignominiously put to death (Isa. 53: 3, 7).

Well might the faith of the Old Testament church find it difficult to realize the possibility of the fulfilment of all these apparently conflicting predictions in one individual. But in him whom we worship as our Saviour, we see . . . all these various prophecies exactly fulfilled. The apparent contradiction only gives weight to their evidence in the testimony it affords us of the superhuman character of their Source.

True, his kingdom is not yet established in all its promised glory; but when we look around us and see what have even already been the triumphs of the cross of Christ, we cannot doubt that all that remains to be fulfilled will be accomplished in its season.

We thus see, then, the general nature and character of that prophetic testimony to the Messiah, which has been so clearly and precisely fulfilled in him whom we adore as our Lord. And to that fulfilment of prophecies so many and various, so definite and precise, so circumstantial and minute, so abounding with stringent tests of its faithfulness, we point the unbeliever with confidence, as evidence of the truth of Christianity, leaving him utterly without excuse for its rejection.—*"Fulfilled Prophecy," Rev. W. Goode, D. D., F. S. A., pp. 110-118, 2d edition. London: James Nisbet & Co., 1891.*

Prophecies, DESIGN OF MESSIANIC.—The principal design of the Messianic prophecies was to prepare in such a way for the coming of Christ, that, when he should come, he might at once be recognized from a comparison of prophecy with its fulfilment. And the very fact that, notwithstanding this preparation, the greater portion of the people failed to recognize him, is in itself a proof of its necessity. As it was, the only persons who did not receive him were such as had lost their capacity for an impartial examination of prophecy and history, through their ungodliness of mind. But if there had been no signs at all, the recognition would have been rendered infinitely difficult even to the upright in heart. The importance of the Messianic prophecies from this point of view is attested by New Testament authorities. When John the Baptist says, in John 1: 20, "I am not the Christ," he points to Jesus as the Christ. As Bengel says, "By thus limiting his speech . . . he gives a handle to the thought which suggests itself, that the Christ is not far off." He speaks of him with evident allusion to the prophecies of the Old Testament, as "he, who coming after him was before him" (vs. 27, 30), and with a reference to Isaiah 53 as "the Lamb of God." Andrew, his disciple, on the strength of what he has heard from him, says to his brother Simon in verse 41, "We have found the Messiah."

It is true that Christ himself teaches that the first prerequisite to a recognition of himself is a certain state of mind, which creates a susceptibility for the outward proofs of his divine mission (John 7: 17), and traces the unbelief of the Jews to the fact that this is not

their state of mind (John 5: 39-47). He represents himself as the promised Messiah, in John 4: 25, 26; Matt. 26: 63, 64, and 11: 3 *sqq.* In Luke 24: 25, 26, he reproves the apostles as being "fools and slow of heart," because they do not discern the harmony between prophecy and its fulfilment, which is so conspicuous in his history. In Luke 24: 45 he is said to "open their understanding" that they may understand "the prophecies relating to his person," and in this way to strengthen their faith. He sets forth these prophecies in various ways, describing their great importance as the force by which history is determined, in such words as these, "Thus it is written," and "Thus it must be." Luke 24: 26, 46; and Matt. 26: 54.

The importance which he attached to the agreement between prophecy and its fulfilment, as forming part of his credentials, is apparent from the fact that on the occasion of his last entry into Jerusalem, he arranged all the incidents in such a way as to insure an exact correspondence to the statements of prophecy. Matt. 21: 1 and John 12: 12-16. The first of the evangelists brings forward proofs at the very outset, that Jesus is the Christ, the Messiah promised in the Old Testament. This was the problem that had first of all to be solved. That Jesus was the Christ was one of the leading topics in the preaching of the apostles. Acts 3: 18; 10: 43; 1 Cor. 15: 3, 4; 2 Cor. 1: 20. In Acts 26: 22 Paul claims to obtain a hearing for his preaching of the gospel on the ground that he says nothing but what Moses and the prophets have already foretold; and in verse 27 he expressly asserts that whoever believes the prophets must of necessity believe in Christ as well.

There can be no doubt, therefore, as to the great importance of the Messianic prophecies, so far as the people of the Old Testament were concerned. But the question still remains whether they are of the same importance to the the Christian church. To this question an affirmative reply has been constantly and decidedly given. [pp. 264, 265] . . .

The question of primary importance here is whether there are really any Messianic prophecies in the Old Testament. Schleiermacher answers this in the negative. He found nothing but indefinite presentiments, utterances of a subjective consciousness of the need of redemption, "a yearning of human nature for Christianity," such as may be proved to have existed in heathenism as well. In making such an assertion, he placed himself in decided antagonism to the authority of Christ and his apostles. For it is evident, not only from the passages just quoted, but from many others which have been referred to in the course of this work, that they did acknowledge the existence of actual prophecies in the Scriptures. And the fallacy of the assertion is quite as apparent, if we examine the prophecies themselves. We have brought forward proofs that the Scriptures contain a long series of genuine prophecies. Compare, for example, what has already been observed with reference to Zechariah's description of the future. Compare also Daniel 9, where the anointing of Christ with the Holy Ghost, his death, the forgiveness of sins to be secured by him, and the judgment to be executed on Jerusalem by a foreign prince, are announced. The nation from which the Redeemer is to arise, is foretold in the Old Testament, and even the tribe (Genesis 49 and other passages), the family (first of all in 2 Samuel 7), the place (Micah 5), and the time of his birth, viz., during the period of the political existence of Judah, previous to the destruction of the second temple (Haggai), in the time of the fourth monarchy (Daniel 2: 7), and in the seventieth week (Daniel 9). The prophets point out clearly and distinctly the condition of both

the family and nation at the time of the coming of Christ, and fully agree in predicting that before that event all the glory of Israel will pass away, the tabernacle of David fall into ruins (Amos 9: 11), and the line of David sink into the obscurity of private life.

The prophets foretell that with Christ's coming a new spiritual and vital principle will begin to work in the human race (Joel 3; Jer. 31: 31-40; Eze. 11: 19), and history has confirmed the announcement. "All nations," says Paschal, "were sunk in infidelity and concupiscence; but the whole earth now burned with charity, princes forsook their glory, and girls endured martyrdom. Whence came this power? The Messiah had arrived." The prophets also place in connection with the coming of Christ a severe judgment upon Judah and its expulsion from the Lord's own land (*e. g.*, Zechariah 5 and 11; Malachi 3). The fulfilment is before our eyes, as well as that of the prophecies which announce the spread of the kingdom of God among the heathen in the days of the Messiah, such for example as Ezekiel 17: 22-24 and Malachi 1: 11, "from the rising of the sun unto the going down of the same, my name shall be great among the Gentiles."

Again, the assertion that an agreement between the prophecies and the actual result, in matters of detail, is of no importance whatever, is no more reconcilable with the authority of Christ and the apostles, than the denial of the existence of genuine prophecies. For if this be the case, why is the harmony between prophecy and fulfilment expressly pointed out in connection with the most remarkable circumstances of the life of Christ? Why did Christ explain to his apostles, after his resurrection, the passages in all the Scriptures relating to his sufferings and glory? Why did he add, after saying to his disciples, "All ye shall be offended because of me this night," "for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad"? Matt. 26: 31. Why did he say to the disciples (v. 54), "How then shall the Scriptures be fulfilled?" and to the crowd (v. 56), "All this was done that the Scriptures of the prophets might be fulfilled"? He that is of the truth will listen in this matter to the voice of him who has said, "I am the truth."

In Schleiermacher's views were correct, how could it be recorded of the people at Berea as a thing deserving praise, that they carefully compared the gospel statements with the Scriptures of the Old Testament, "searching the Scriptures daily, whether those things were so"? Philip would rather be deserving of blame for founding his address to the treasurer of Queen Candace upon Isaiah 53. If it was a matter of importance to that age that the perfect agreement between prophecy and fulfilment should be clearly demonstrated, it is of no less importance now. This is obvious from the fact that the apostles themselves do not attach importance to it, solely when they have to do with Jews, but also when writing and preaching to the Gentiles. In the present day, not merely the great mass of the Jews, but also a great portion of those who are living in outward fellowship with the Christian church, are in just the same condition as the Jews of the time of Christ. They have no true knowledge of Christ, but have yet to learn to know him. It is true that this knowledge can no more be obtained by them from the Messianic prophecies alone, than by the Jews of that day. On the contrary, external evidence of the truth of Christianity, whatever its objective validity may be, can never accomplish anything without the existence of the only state of mind that can create a susceptibility for the impression, which evidence of this description is fitted to produce. But where this state of mind does exist, a

perception of the harmony between prophecy and fulfilment may produce the most beneficial results. [pp. 266-268] . . .

The really classical passage of the New Testament, by which this thoroughly abnormal and unchristian theory of Schleiermacher is completely refuted, is contained in 2 Peter 1: 19-21, a passage the depth of which is a sufficient proof of its apostolical origin. "We have," says the apostle, "a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." The Messianic prophecies (that the "word of prophecy" relates especially to these is evident from the connection with what precedes) are of even greater importance to Christians than to Jews. The word of prophecy is to them a surer word, since they can compare the predictions with the fulfilment. The apostle's preaching of Christ did not rest upon arbitrary speculations, but, according to verse 16, upon the fact that the apostles were "eyewitnesses of his majesty." From these historical facts, the word of prophecy acquired still greater firmness and importance.

For this reason it is doubly advantageous to Christians to pay attention to those things from which Schleiermacher attempted with all his might to draw away the church of Christ. The apostle does not say, "Ye did well," but "Ye do well." It is not Jews but Christians whom he praises for giving heed to the word of prophecy, and that not merely as the foundation of faith, but also as the means of strengthening their belief. [p. 270]—"Christology of the Old Testament," E. W. Hengstenberg, Vol. IV, pp. 264-270, translated from the German by James Martin, B. A. Edinburgh: T. & T. Clark, 1858.

Prophecies, CHIEF PROPHECIES IN THE MINOR PROPHETS WHICH ARE MESSIANICALLY APPLIED, OR OTHERWISE REFERRED TO IN THE NEW TESTAMENT.—"The testimony of Jesus is the spirit of prophecy." Rev. 19: 10.

Hosea 1: 10; 2: 23	Call of the Gentiles	Rom. 9: 25; Matt. 9: 31
" 3: 5	Return of Israel to David their king	1 Peter 2: 10
" 10: 8	Calling to the mountains and rocks	Luke 23: 30
" 11: 1	"Out of Egypt have I called my Son."	Matt. 2: 15
" 6: 2	"On the third day"	1 Cor. 15: 4
" 13: 14	Death and Sheol	1 Cor. 15: 55
Joel 2: 28, 29	The outpouring of the Spirit	Acts 2: 17
" 2: 32	Call of the Gentiles	Rom. 10: 13
Amos 9: 11	Restoration of Tabernacle of David	Acts 15: 16
Obadiah 21	Jehovah's kingdom	Luke 1: 33
Jonah	The signs of the prophet	Matt. 16: 4; Luke 11: 30
"	The typical resurrection	Matt. 12: 40
"	The <i>καιροὶ ἐθνῶν</i>	Luke 21: 24
Micah 2: 12, 13	Messiah's kingdom	Rom. 7: 26
" 5: 1, 2	Bethlehem-Ephrathah	Matt. 2: 5, 6; John 7: 42
" 4: 8	Migdal-Eder	Luke 24: 47

Micah 7: 6	Variance in homes	Matt. 20:35; Mark 13: 12
Nahum 1: 7	“ The Lord knoweth them that are his ”	2 Tim. 2: 19
Hab. 2: 3, 4	ὁ ἐρχόμενος ἔργειν. LXX	Heb. 10: 37
“ 2: 4	“ The just shall live by faith ”	Gal. 3: 11
Zeph. 3: 15	The king of Israel	John 1: 49
Haggai 2: 6-9	The shaking of the nations	Heb. 12: 26
“ 2: 21-23	Promise to Zerubbabel	Luke 3: 27
Zech. 3: 8	The Branch	Luke 1: 78
“ 6: 13	The crowned Priest	Phil. 2: 5-11; Heb. 6: 20
“ 8: 23	Final glory of Israel	Acts 8: 47, 48
“ 9: 9	The lowly King	Matt. 21: 4, 5; John 12: 14-16
“ 11: 12, 13	Betrayal of the Good Shepherd	Matt. 27: 9
“ 12: 3	The stone of stumbling	Matt. 21: 44
“ 12: 8	Exaltation of David's house	Luke 2: 4
“ 12: 10	Men shall look unto Me, whom they have pierced	John 19: 37
“ 13: 1	The cleansing fountain	Rev. 1: 5
“ 13: 7-9	Fate of the Shepherd of the sheep	Matt. 26: 31; Mark 14: 27
“ 14: 9	Jehovah's kingdom	John 10: 16; Rev. 11: 15
“ 14: 20	Universal holiness	Rev. 21: 27
Mal. 1: 11	The universal offering	Rev. 8: 3, 4
“ 3: 1	The Messenger of the covenant	Mark 1: 2; Luke 1: 76; 7: 27
“ 4: 1-3	The day of the Lord	Matt. 3: 12; Rev. 1: 7
“ 4: 5	Elijah the prophet	Matt. 11: 14; 17: 12; Mark 9: 13; Luke 1: 17

—“ *The Minor Prophets*,” Rev. F. W. Farrar, D. D., F. R. S., pp. 244, 245. New York:-Anson D. F. Randolph & Co.

Prophet, WORDS FOR.—The commonest Hebrew word for prophet is *Nabî* (נָבִי), which occurs some three hundred times in the Old Testament, and must be regarded as the normal designation in all ages. It is true that from 1 Samuel 9: 9 we might infer, at first sight, that *Nabî* was a later term than *Roeh* (רוֹעֵה), seer; but the meaning of that passage must be interpreted by the fact that *Nabî* is found long before Samuel's time, whereas *Roeh* is not. [p. 1] . . .

Unfortunately, the derivation of *Nabî* is highly uncertain. It does not seem to have been a genuine Hebrew word at all, and was perhaps borrowed from the Canaanites. Gesenius, indeed, derives it from נָבַץ, “to bubble up;” and he thus ingeniously connects it with *Nâtaf* (נָטַף), which properly means “to drop,” but which is used by three prophets to symbolize the utterance of prophecy. Fleischer makes it mean “spokesman.” Ewald, too, connects it with an Arabic root meaning “to speak clear;” but perhaps the Arabic may also have borrowed the word from some Canaanite source, or may simply have formed the verb from the Hebrew *Nabî*.

The word *Roeh* indicates that the prophet is one who, like Balaam, “sees in a trance, having his eyes open;” one to whom is granted “the

vision and the faculty divine;" one who has been "illuminated in the eyes of his mind;" one who, amid the darkness of the present, sees with spiritual intuition the eternal hopes of the future; one whose spirit is quick-eared to hear God's intimations, and who, being pure in heart, enjoys the beatitude of seeing God.

The word *Chozeh*, "seer," has a similar significance. The verb *chazah*, "to see," cannot be a mere synonym of *raah*, "to see;" but in ordinary usage does not perceptibly differ from the latter verb in sense, though it is more poetical. *Chozeh* occurs twenty-two times in the Old Testament, and is applied to Gad, Heman, Iddo, Hanani, Asaph, Jeduthun, and Amos. It occurs chiefly in the books of Chronicles. *Roeh*, on the other hand, occurs but ten times, and in seven of these it is used as the designation of Samuel. There can be no great difference between the meaning of the two words, since Hanani, for instance, is called both a *Roeh* and a *Chozeh*. On the other hand, there must apparently have been some distinction in the popular mind, for in 1 Chronicles 29: 29 we are told that the acts of David are written in the book of Samuel the *Roeh*, and in the book of Nathan the *Nabi*, and in the book of Gad the *Chozeh*. Both *Roeh* and *Chozeh*, however, mean one who, in the words of Gregory of Nazianzus, is "the initiated observer and interpreter of the great mysteries."

In the Greek versions the word *προφήτης* [*prophētēs*] (prophet) is used to render each of these three terms. It cannot be accepted as throwing any original light upon the conception of prophecy, for prophecy was an intermittent phenomenon, and this Greek name did not originate until long after the voice of genuine prophecy had fallen silent. It is, however, valuable as expressing the fundamental view of prophetic functions which was prevalent among the learned Jews of Alexandria three centuries before Christ.

A "prophet," in modern popular usage means predominantly one who foretells the future,—who predicts events which could be only known to him by miraculous revelation. By the "argument from prophecy" is usually meant the evidence for the divine origin of Christianity, derived from the foreknowledge exhibited by the prophets of the Old Testament. But this argument requires a careful restatement if it is to stand the light of modern criticism. The definite announcement of events yet distant is but a small, a subordinate, and an unessential part of the prophet's mission. Elijah was a great prophet, yet he uttered no prediction which did not concern the immediate present, unless his announcements of the drouth and of the destiny of Ahab and Jezebel be reckoned as predictions; on the other hand, neither Samuel nor John the Baptist, though among the greatest of the prophets, foretold the distant future. The attempts to declare the issues of the future belonged rather to the priests with their Urim and Thummim, which would not have become obsolescent unless it had fallen into suspicion and contempt. The prophets were no mere augurs or monthly prognosticators. The work for which they were called was nobler and more divine; and when that work was sketched out to them in the hour of their call, the power of definite prediction is not dwelt upon. They were statesmen, they were moral teachers, they were spiritual guides.

The connotation which makes the word "prophecy" identical with "prediction" is partly due to a false etymology. *Προφήτης* [*prophētēs*] is not derived from *προφαίνω* [*prophainō*], "I reveal," but from *πρὸ* [*pro*] and *φημί* [*phēmi*] and the preposition *πρὸ* [*pro*] in this compound did not originally mean "beforehand." A prophet is not so much a "foreteller" as a "forth-teller." The Greek word means one who *interprets* another, and especially one who is an interpreter of God. This is the

proper and all but invariable meaning of the word in classic Greek. "Apollo," says Æschylus, "is the *prophet* of Zeus"—in other words, he interprets the decrees of Zeus. Similarly, Euripides calls Orpheus the prophet of Bacchus, and Glaucus the prophet of Nereus; and the Pythian priests and priestesses were called "prophets," because they explained the rapt utterances of the seers (*μάντεις* [*manteis*]), who spoke in ecstasy. So, too, the poets are called interpreters. "Utter thy strains, O Muse," says Pindar, "and I will be thy prophet."

How completely this meaning, and not that of vaticination, is predominant in the Scriptures, is clear from Exodus 7: 1, 2: "See, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet"—in other words, "thy interpreter;" or (as it is expressed in Exodus 4: 16) "he shall be thy spokesman unto the people, and he shall be to thee a mouth." And God says to Jeremiah (Jer. 15: 19), "Thou shalt be as my mouth." Nor is this point of view superseded even in the Apocrypha and the New Testament. In Genesis 20: 7 Abraham is called "a prophet," though it was not his function to predict, but he was, like Noah, "a preacher of righteousness" (2 Peter 2: 5) and "a friend of God." And though the wisdom which can see the future in the germs of the present is so naturally an endowment of the illuminated soul that definite prediction—almost always of events already upon the horizon—is not excluded from the sphere of a prophet's work; yet it is clear, both from the Acts of the Apostles and the epistles, that the prophets of the New Testament were, in the main, and some of them exclusively, moral and spiritual teachers. [pp. 2-5] . . .

In general, then, it is of the deepest importance, for any genuine comprehension of the prophets in their real grandeur, to see that they were preachers of righteousness, statesmen and patriots, enlightened to teach to an ever-apostatizing nation—

"What makes a nation great, and keeps it so,

What ruins kingdoms, and lays cities flat."

They were "messengers of Jehovah" (Hag. 1: 13), "men of God" (1 Sam. 2: 27), "men of the Spirit" (Hosea 9: 7). They uttered "the word of Jehovah," "what Jehovah saith." In all their deepest announcements they could say, with an almost oppressive consciousness of responsibility, "The Spirit of the Lord is upon me." There was a sense in which "all the Lord's people were prophets," as Moses had desired that they should be, when Joshua, with affectionate jealousy, would fain have checked the voices of Eldad and Medad. The greatest prophets looked forward to a time when, as Joel prophesied, Jehovah would "pour out his Spirit upon all flesh;" and when, in the aspiration of Jeremiah, "they shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest." But until that day should come, the prophets rightly felt themselves to be the special and divinely appointed warners and teachers of their people. [pp. 8, 9] . . .

Three characteristics mark the efforts and position of the Hebrew prophets:

1. First, we must place the heroic faith which looks beyond the little grandeurs and transitory aims of the average man. Most men shrink from braving danger, exposing falsehood, fighting against wrong. They swim with the stream. They spread their sails to the veering wind. They look on success as the end of living, and on popularity as the test of truth. Not so the prophets. Their vision pierced beyond the vain shows and passing pageantry of life. In Egypt, Syria, Assyria, Babylon, Persia, Rome, they only saw in outline dim and vast—

“The giant forms of empires on their way
To ruin.”

Kings, priests, mobs, were but weak men; that which was arrogantly paraded as the majesty of public opinion meant to them but the shout of the noisiest and the vote of the most ignorant; they believed that “one with God is always in a majority;” they “swallowed formulæ;” they flung to the winds the false types of goodness, and the false types of orthodoxy which satisfied the somnolent average of religious teachers in their day; they would not deceive for reward or promotion; they would not lie for God. One form of summons might have served to describe their common call and lifelong martyrdom; “Gird thy loins and arise and speak unto them; . . . be not dismayed at their faces: . . . behold, I have made thee a fenced city, an iron pillar, and brazen wall against the whole land—against the kings, against the princes, against the priests, against the people. . . . And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord.”

2. Secondly, the prophets are the most conspicuous teachers of spiritual religion. In the happy phrase of Professor Kuenen, “ethical monotheism” is the main, as it is the inestimably precious, contribution of the Hebrew prophets to the spiritual advance and eternal elevation of the race. The priests . . . failed to apprehend that the one end and aim of religion is righteousness; that a religion consisting exclusively of ceremonies, a religion divorced from morality, is no religion at all. It is the protest against this idolatry of the outward function which marks the theology of the prophets. “Behold, obedience is better than sacrifice, and to hearken than the fat of rams,” said Samuel. “I despise your feast days, and will not smell in your solemn assemblies,” was the message of the Lord by Amos. “I desired mercy and not sacrifice, and the knowledge of the Lord more than burnt offerings,” said Hosea, in words which our Lord loved to quote. “What doth the Lord require of thee,” asks Micah, “but to do justly, and to love mercy, and to walk humbly with thy God?” “Bring no more vain oblations,” says Isaiah, “but wash you, make you clean, put away the evil of your doings from before mine eyes.” “The just,” says Habakkuk, in words which were the keynote of the theology of St. Paul, “shall live by faith.” Thus did the prophets, one after another, make light of the pompous religionism of offerings and ceremonial, and anticipate the teaching of the Son of God. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”

3. If the prophets had delivered no other message than this,—that righteousness is the test of sincerity,—they would have done a mighty work. And in this sense Israel became a prophetic nation, for its sole significance in history is that it upheld to the ancient world the banner of righteousness. But a third and most precious characteristic of the mission of the prophets is the steady, inextinguishable spirit of hope which animated them amid the direst catastrophes of their people, and which gleams out amid their stormiest predictions of retribution and woe. Even in abasement their horizon is always luminous with the certainty of victory. As each of them could personally say, “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no food: the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation;” so they could always point to the bow of mercy amid the wildest storm of ruin. And this hope spreads outward in ever-widening circles.

Even when the prophecies of Israel's destruction seem to be most sweeping, it is always intimated that Israel shall not utterly be destroyed. The conviction of the prophet is that evinced by Isaiah when he called one of his sons Shear-Jashub (a remnant shall be left). And the hope for all Israel becomes more and more clearly a hope for all mankind. The ultimate and most decisive declaration of Hebrew prophecy is, "The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." God was, for them, always in the meridian; a Sun that knew no setting. Trust in him involved a universality of promise for the whole race of which he is the Father in heaven. Grandeur, more divine than any mere congruities of dates and details, was the faith which believed that there was all the certainty of a law in the ultimate triumph of goodness and of truth.

4. And this hope, which sometimes seems to fill their pages with divine contradictions, centers more and more brightly, more and more definitely, in a divine Person, an anointed Deliverer, a coming Saviour for all mankind. And thus prophecy is the pervading and central element of the whole sacred canon. "As we watch the weaving of the web of Hebrew life, we endeavor to trace through it the more conspicuous threads. Long time the eye follows the crimson; it disappears at length; but the golden thread of sacred prophecy stretches to the end." So true is the great saying of the apostle, that "the testimony of Jesus is the spirit of prophecy." The Messianic hope, and the trust in God by which it was inspired and continued, is the richest legacy of the prophets to all after-ages. They point us to a Priest upon his throne, to a Man as a hiding place from the wind, a covert from the tempest, the shadow of a great rock in a weary land. And in the certain advent of that divine Redeemer — beyond the sins and confusions of Israel, beyond the anarchy and moral chaos of the world — they saw, as it were, the body of heaven in its clearness, the vision of the Perfect Man, the vision of the Perfect God. [pp. 11-14]—"*The Minor Prophets*," Rev. F. W. Farrar, D. D., F. R. S., pp. 1-14. New York: Anson D. F. Randolph & Co.

PROPHETS BEFORE EXILE, DATES OF.—Jonah is mentioned (2 Kings 14: 25) as having foretold the deliverance of Israel and recovery of its former prosperity, which came to pass in the reign of Jeroboam the Second, B. C. 824-783.

Of Joel we learn only that he was the son of Pethuel. The time of his prophesying seems to lie not very long before that of Amos, whose prophecy begins with a text of Joel. Movers (p. 119 ff.) and Ewald refer it to the reign of Joash, but on grounds which I think inconclusive.

Amos prophesied in the reign of Jeroboam the Second, and in that part of it which was contemporary with the reign of Uzziah, that is, B. C. 808-783. He began to prophesy "two years before the earthquake;" this, as a remarkable event, is alluded to by Zechariah long afterward (14: 5), but its time is not known. The close connection between the close of Joel and the opening of Amos seems to indicate that the two prophets were not far separated in time.

Hosea began in the same reigns, but continued to prophesy into the reign of Hezekiah (1: 1); *i. e.*, from before 783 B. C. till after 726 B. C. Like Amos, he prophesied against the ten tribes; he may have lived to see the fulfilment of his predictions.

Isaiah was commissioned to the prophetic office in the death-year of Uzziah (6: 1).—"*Chronology of the Holy Scriptures*," Henry Browne, M. A., p. 249. London: John W. Parker, 1844.

Prophets, DATES OF.—That the canonical order of the books of the prophets is not their chronological order is well known.

But the dates usually to be found at the head or in the margin of our Bibles, as well as in many of the tables supplied in "Aids" to students, involve the subject in hopeless confusion.

The four prophets commonly styled "Greater" (or Longer), viz., Isaiah, Jeremiah, Ezekiel, and Daniel, are all dated.

Of the other twelve, called "Minor" (or Shorter), six are dated and six are undated.

The dated books are Hosea, Amos, Micah, Zephaniah, Haggai, and Zechariah.

The undated books are Joel, Obadiah, Jonah, Nahum, Habakkuk, and Malachi.

Of the whole sixteen, therefore, we have ten dated and six undated.

From the particulars given in the dated books themselves, we are enabled to lay down with precision the years and periods covered by the respective prophecies.

With regard to the undated books the case is different; and we have to rely upon the guidance of their internal evidence. But this in almost every case is so clear that there is no great difficulty in assigning each of the prophetic books to its respective chronological position, Obadiah being perhaps the only exception. [p. 112] . . .

The sixteen prophetic books fall into four remarkable and well-defined divisions, separated by three "breaks," or periods of years, as shown below:

The first group consists of six prophets; viz., Jonah, Amos, Hosea, Isaiah, Micah, Nahum, covering a period of 102 years. Then follows a great "gap" or "break" of 70 years.

The second group consists of seven prophets; viz., Jeremiah, Habakkuk, Zephaniah, Daniel, Joel, Ezekiel, Obadiah, covering a period of 94 years, followed by a "gap" or "break" of 14 years.

The third group consists of two prophets; viz., Haggai, Zechariah, covering a period of 7 years. Then follows a "gap" of 29 years, which is closed by the prophet Malachi.

The whole period covered by the sixteen prophets is therefore 316 years.—*The Companion Bible, Part IV, "Isaiah to Malachi," Appendix, pp. 112, 114. London: Oxford University Press.*

Psalm 119, TEN WORDS OF.—The number of the words which are frequently repeated in Psalm 119 has been variously given and enumerated by expositors and commentators. It will be better to give them here on the authority of the *Massōrah* (Ap. 30).

The rubric on verse 122 is as follows: "Throughout the whole of the Great Alphabet [*i. e.*, the Alphabetic Psalm, 119] there is in every verse one of the following ten expressions: *Derek* (way), *'ēdūth* (testimony), *pikkūdīm* (precepts), *mizvāh* (commandment), *'imrāh* (saying), *tōrāh* (law), *mishpāt* (judgment), *zedek*, *zedākāh*, and *zaddīk* (righteousness), *hok* and *hukkāh* (statutes), *dābār* (word), which correspond to the ten commandments; except one verse, in which there is none of these; viz., verse 122." ("Massōrah," Ginsburg's edition, Vol. II.)

The following list includes all the "ten words" given above, with every occurrence in the psalm, together with the first occurrence of each word:

1. "Way" (*derek*) is from *dārak*, to tread with the feet, and denotes the act of walking. Hence it is used of a going, or way, or journeying. The first occurrence is Genesis 3: 24. It occurs in this psalm thirteen times: vs. 1, 3, 5, 14, 26, 27, 29, 30, 32, 33, 37, 59, 168.

2. "Testimonies" (*'ēdūth*) is from *'ūd*, to turn back again, to go over again, to reiterate, hence, to testify. The first occurrence is Genesis 21: 30 (*'ēdah*). It occurs in this psalm twenty-three times; nine times (*'ēdūth*), vs. 14, 31, 36, 88, 99, 111, 129, 144, 157; fourteen times (*'ēdāh*, fem. sing.), vs. 2, 22, 24, 46, 59, 79, 95, 119, 125, 138, 146, 152, 167, 168.

3. "Precepts" (*pikkūdīm*) is from *pākād*, to take oversight or charge; hence, mandates enjoined on others. It occurs only in the book of Psalms. (See 19: 8; 103: 18; 111: 7.) In Psalm 119 twenty-one times: vs. 4, 15, 27, 40, 45, 56, 63, 69, 78, 87, 93, 94, 100, 104, 110, 128, 134, 141, 159, 168, 173.

4. "Commandments" (*mizvāh*) is from *zāvāh*, to set up, constitute; hence, constitutional commands. First occurrence, Genesis 26: 5. In Psalm 119 it occurs twenty-two times: vs. 6, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 86, 96, (sing.) 98, 115, 127, 131, 143, 151, 166, 172, 176.

5. "Word" (*'imrāh*) is from *'amar*, to bring forth to light; hence, to say. The verb is very regularly followed by the words used; hence, *'imrāh* means an utterance and the purport of it. Not the same as *dābār* (No. 10 below), which refers to the articulate utterance of it. The first occurrence is in Genesis 4: 23, and is rendered "speech." In plural only once, Psalms 12: 6 (the only place where the plural is found). In Psalm 119 it occurs nineteen times; viz., 11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, 172. With *dābār* the two occur forty-two times.

6. "Law" (*tōrāh*) is from *yārāh*, to project, issue; hence, to point out, to show (Prov. 6: 13); then, to instruct, teach. The *tōrāh* contains Jehovah's instructions to his people, pointing out to them his will. First occurrence is in Genesis 26: 5 (pl.). In Psalm 119 it occurs twenty-five times, always in the singular; viz., vs. 1, 18, 29, 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174.

7. "Judgment" (*mishpāt*) is from *shāphat*, to set upright, erect (cp. Eng. *right*, and German *richten* and *recht*); hence, to judge. *Mishpāt* means judgment. Its first occurrence is in Genesis 18: 19 (in Jehovah's mouth). In Psalm 119 it occurs twenty-three times (always in plural, except four times); viz., vs. 7, 13, 20, 30, 39, 43, 52, 62, 75, 84, 91 (ordinances), 102, 106, 108, 120, 121, 132 (as thou usest to do), 137, 149, 156, 160, 164, 175.

8. "Righteousness, right," etc. (*zedek*, masc.), is from *zādak*, to be right, upright, just, righteous. Hence the noun means rightness. By comparing the first occurrence (Lev. 19: 15) with the second (Lev. 19: 36), we get the idea that the word has special reference to equal balancing. *Zedek* (masc.) occurs twelve times, and is rendered "righteousness:" vs. 123, 142 (second), 144, 172; "right," v. 75 (marg., righteousness); "righteous," vs. 7, 62, 106, 138, 160, 164; "justice" v. 121. *Zedākāh* (fem.), first occurrence, Genesis 15: 6. In Psalm 119, "righteousness," vs. 40, 142 (first). *Zaddik* (adj.), spoken of a king (2 Sam. 23: 3), once, in v. 137. The three words fifteen times in all.

9. "Statute" (*hok* and *hūkka*) is from *hākak*, to hew, cut in, engrave, inscribe; hence to decree, or ordain. The noun = a decree or ordinance. First occurrence, Genesis 26: 5 (*hūkkāh*, fem.). In Psalm 119 it occurs twenty-two times; viz., vs. 5, 8, 12, 16 (*hūkkāh*, fem.), 23, 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, 171.

10. "Word, words" (*dābār*), is from *dābar*, to arrange in a row; hence, to set forth in speech. It refers to the articulate form of what is said, whether spoken or written (cp. 5 above); to the mode or manner by which the *ipsissima verba* [very words themselves] are imparted. The first occurrence is in Genesis 11: 1 ("speech"). In Psalm 119 it

occurs twenty-four times, three of them in pl.; viz., vs. 9, 16, 17, 25, 28, 42 (twice), 43, 49, 57 (pl), 65, 74, 81, 89, 101, 105, 107, 114, 130 (pl.), 139 (pl.), 147, 160, 161, 169.—“*The Companion Bible*,” Part III, “*Psalms to Song of Solomon*,” Appendix, p. 108. London: Oxford University Press.

Ptolemies of Egypt.—Ptolemæus, or Ptolemy, was the common name of the Greek dynasty of Egyptian kings. Ptolemæus I, Soter, the son of Lagus, a Macedonian of low rank, distinguished himself greatly during the campaigns of Alexander, at whose death he secured for himself the government of Egypt, where he proceeded at once to lay the foundations of a kingdom, B. C. 323. He abdicated in favor of his youngest son, Ptolemy II, Philadelphus, two years before his death, which took place in B. C. 283. Ptolemy Soter is described very briefly in Daniel (Dan. 11: 5), as one of those who should receive part of the empire of Alexander when it was “divided toward the four winds of heaven.”

Ptolemæus II, Philadelphus, B. C. 285-247, the youngest son of Ptolemy I, was made king two years before his father’s death, to confirm the irregular succession. The conflict between Egypt and Syria was renewed during his reign, in consequence of the intrigue of his half-brother Magas. Ptolemy bestowed liberal encouragement on literature and science, founding the great library and museum at Alexandria, and gathered about him many men of learning, as the poet Theocritus, the geometer Euclid, and the astronomer Aratus. This reign was a critical epoch for the development of Judaism, as it was for the intellectual history of the ancient world. The critical faculty was called forth in place of the creative, and learning in some sense supplied the place of original speculation. It was impossible that the Jew, who was now become as true a citizen of the world as the Greek, should remain passive in the conflict of opinions. It is enough now to observe the greatness of the consequences involved in the union of Greek language with Jewish thought. From this time the Jew was familiarized with the great types of Western literature, and in some degree aimed at imitating them. A second time and in new fashion Egypt disciplined a people of God. It first impressed upon a nation the firm unity of a family, and then in due time reconnected a matured people with the world from which it had been called out.

Ptolemæus III, Euergetes, B. C. 247-222, was the eldest son of Ptolemy Philadelphus and brother of Berenice the wife of Antiochus II. The repudiation and murder of his sister furnished him with an occasion for invading Syria, *cir.* B. C. 246. Dan. 11: 7. He extended his conquests as far as Antioch, and then eastward to Babylon, but was recalled to Egypt by tidings of seditions which had broken out there. His success was brilliant and complete. He carried “captives into Egypt their gods [of the conquered nations], with their princes, and with their precious vessels of silver and of gold.” Dan. 11: 8. This capture of sacred trophies earned for the king the name Euergetes (“Benefactor”). After his return to Egypt, *cir.* B. C. 243, he suffered a great part of the conquered provinces to fall again under the power of Seleucus.

Ptolemæus IV, Philopator, B. C. 222-205. After the death of Ptolemy Euergetes the line of the Ptolemies rapidly degenerated. Ptolemy Philopator, his eldest son, who succeeded him, was to the last degree sensual, effeminate, and debased. But externally his kingdom retained its power and splendor; and when circumstances forced him to action, Ptolemy himself showed ability not unworthy of his race. The description of the campaign of Raphia (B. C. 217) in the book of Daniel gives a

vivid description of his character. Dan. 11: 10-12; cf. Macc. 1: 1-3. After offering in the temple at Jerusalem sacrifices for the success then achieved, he attempted to enter the sanctuary. A sudden paralysis hindered his design; but when he returned to Alexandria, he determined to inflict on the Alexandrine Jews the vengeance for his disappointment. He was succeeded by his only child, Ptolemy V, Epiphanes, who was at the time only four or five years old.

Ptolemæus V, Epiphanes, B. C. 205-181. The reign of Ptolemy Epiphanes was a critical epoch in the history of the Jews. The rivalry between the Syrian and Egyptian parties, which had for some time divided the people, came to an open rupture in the struggles which marked his minority. In the strong language of Daniel, "The robbers of the people exalted themselves to establish the vision." Dan. 11: 14. The accession of Ptolemy and the confusion of a disputed regency furnished a favorable opportunity for foreign invasion. "Many stood up against the king of the south" under Antiochus the Great and Philip III of Macedonia, who formed a league for the dismemberment of his kingdom. "So the king of the north (Antiochus) came, and cast up a mount, and took the most fenced city (Sidon), and the arms of the south did not withstand" (at Paneas, B. C. 198). Dan. 11: 14, 15. The Romans interfered, and in order to retain the provinces of Cœle-Syria, Phœnicia, and Judea, Antiochus "gave him [Ptolemy] a young maiden" (his daughter Cleopatra as his betrothed wife). Dan. 11: 17. But in the end his policy only partially succeeded. After the marriage of Ptolemy and Cleopatra was consummated, B. C. 193, Cleopatra did "not stand on his side," but supported her husband in maintaining the alliance with Rome. The disputed provinces, however, remained in the possession of Antiochus; and Ptolemy was poisoned at the time when he was preparing an expedition to recover them from Seleucus, the unworthy successor of Antiochus.

Ptolemæus VI, Philometor, B. C. 181-145. On the death of Ptolemy Epiphanes, his wife Cleopatra held the regency for her young son, Ptolemy Philometor, and preserved peace with Syria till she died, B. C. 173. The government then fell into unworthy hands, and an attempt was made to recover Syria. Comp. 2 Macc. 4: 21. Antiochus Epiphanes seems to have made the claim a pretext for invading Egypt. The generals of Ptolemy were defeated near Pelusium, probably at the close of B. C. 171 (1 Macc. 1: 16 ff.); and in the next year Antiochus, having secured the person of the young king, reduced almost the whole of Egypt. Comp. 2 Macc. 5: 1. Meanwhile Ptolemy Euergetes II, the younger brother of Ptolemy Philometor, assumed the supreme power at Alexandria; and Antiochus, under the pretext of recovering the crown for Philometor, besieged Alexandria in B. C. 169. By this time, however, his selfish designs were apparent: the brothers were reconciled, and Antiochus was obliged to acquiesce for the time in the arrangement which they made. But while doing so he prepared for another invasion of Egypt, and was already approaching Alexandria when he was met by the Roman embassy led by C. Popillius Lænas, who, in the name of the Roman senate, insisted on his immediate retreat (B. C. 168), a command which the late victory at Pydna made it impossible to disobey. These campaigns, which are intimately connected with the visits of Antiochus to Jerusalem in B. C. 170, 168, are briefly described in Daniel 11: 25-30. The whole of Syria was afterward subdued by Ptolemy, and he was crowned at Antioch king of Egypt and Asia. 1 Macc. 11: 13. Alexander, a rival claimant, attempted to secure the crown, but was defeated and afterward put to death by Ptolemy. But the latter did not long enjoy his success. He fell from his horse in the battle, and died within a few days. 1 Macc. 11: 18. Ptolemy Philometor is the last king of

Egypt who is noticed in sacred history, and his reign was marked also by the erection of the temple at Leontopolis.—“*A Dictionary of the Bible*,” William Smith, LL. D., pp. 541-543, *Teacher’s edition*. Philadelphia: Porter and Coates, copyright 1884.

Pul, “KING OF ASSYRIA.”—One important difficulty presents itself at this point of the narrative, in an apparent contradiction between the native records of the Assyrians and the casual notices of their history contained in the Second Book of Kings. The Biblical Pul—the “king of Assyria” who came up against the land of Israel, and received from Menahem a thousand talents of silver, “that his hand might be with him to confirm the kingdom in his hand”—is unnoticed in the native inscriptions, and even seems to be excluded from the royal lists by the absence of any name at all resembling his in the proper place in the famous Canon. [p. 122]

Pul appears in Scripture to be the immediate predecessor of Tiglath-Pileser. . . . Others would identify him with Tiglath-Pileser himself. But perhaps the most probable supposition is, that he was a pretender to the Assyrian crown, never acknowledged at Nineveh, but established in the western (and southern) provinces so firmly that he could venture to conduct an expedition into Lower Syria, and to claim there the fealty of Assyria’s vassals. Or possibly he may have been a Babylonian monarch, who in the troublous times that had now evidently come upon the northern empire, possessed himself of the Euphrates valley, and thence descended upon Syria and Palestine.—“*The Five Great Monarchies of the Ancient Eastern World*,” George Rawlinson, M. A., Vol. II, pp. 122-124. New York: Dodd, Mead & Co.

Purgatory, DOCTRINE OF.—In connection with the doctrine of the mass and its effects, stands the Roman Catholic doctrine of purgatorial fire into which the souls of all those pious persons are removed who die without having made full satisfaction for their sins, and out of which they may be delivered by means of private masses and indulgences. The Protestants unanimously rejected this antisciptural doctrine, and also the Greek theologians, though the latter admitted the notion of an intermediate state of the departed.—“*A History of Christian Doctrines*,” Dr. K. R. Hagenbach, Vol. III, p. 173. Edinburgh: T. & T. Clark, 1881.

Purgatory, ORIGIN OF DOCTRINE, OPPOSITION TO.—From the time of Gregory the Great, the doctrine of a purifying fire, through which souls have to pass after death, came to be more and more generally adopted. The belief in it was strengthened by supposed facts furnished by legends. Missionaries carried this notion, already developed and complete, to the nations which were newly converted; and the writers of the present age, scholastics as well as poets and orators, gave the fullest description of it. Many believed in the real existence of purgatory as a material fire, which, however, in the absence of a body susceptible of physical sufferings, torments the lost souls in an ideal manner (by means of the conception of suffering). Even men who leaned to mysticism, such as Bonaventura and Gerson, maintained the reality of the fire. But that which made the doctrine practically injurious was the belief built upon it, that souls might be relieved from their pains, or even relieved from their state of suffering, sooner than would otherwise have been the case, by means of the intercessory prayers and good works of the living, and particularly by means of masses for the dead (*missæ pro requie defunctorum*). Inasmuch as these masses and ecclesiastical indulgences were paid for, the question arose, whether the rich were

not, in this respect, more privileged than the poor; to which Peter Lombard replied in the affirmative. Therefore it is not surprising that the increasing avarice and injustice of the clergy should have induced the Cathari and Waldenses, as well as Wycliffe, to combat the doctrine in question as a most dangerous one. It never met with full acceptance in the Greek Church.—“*A History of Christian Doctrines,*” Dr. K. R. Hagenbach, Vol. II, p. 388. Edinburgh: T. & T. Clark, 1880.

Reformation, CHARACTERISTIC PRINCIPLES OF.—From the commencement of the Reformation it became evident, in the course of the struggle, that its adherents proceeded upon a different *formal* principle (as to the source of knowledge and rule of faith) from that held by the Roman Church of that period. For while the advocates of the Roman Church continually appealed to the authority of tradition, the Protestants refused to yield to any arguments but those clearly drawn from Scripture. This primitive difference was prominently brought forward in the symbolical books in general, and in those of the Reformed Church in particular. It may be specified in the four following particulars:

1. While the Protestant church asserts that the sacred writings of the Old and New Testaments are the only sure source of religious knowledge, and constitute the sole rule of faith, the Roman Catholic Church assumes the existence of another source, together with the Bible, viz., tradition.

2. According to Protestants, the Holy Bible is composed only of the *canonical* Scriptures of the Old and New Testaments, while the Roman Catholics also ascribe canonical authority to the so-called Apocrypha of the Old Testament.

3. The Roman Catholic Church claims the sole right of interpreting the Scripture, while the Protestant Church concedes this right, in a stricter sense, to every one who possesses the requisite gifts and attainments, but in a more comprehensive sense to every Christian who seeks after salvation; it proceeds upon the principle that Scripture is its own interpreter, according to the *analogia fidei*.

4. With this is connected, in the fourth place, the assumption of the Roman Catholic Church, that the Vulgate Version, which it sanctions, is to be preferred to all other versions as the authentic one, and is thus to a certain extent of equal importance with the original, while Protestants regard the original only as authentic.—*Id.*, Vol. III, pp. 39, 40.

Religions of the East, “THE WINGED ONE.”—There was another way in which Nimrod’s power was symbolized besides by the “horn.” A synonym for Gheber, “The mighty one,” was “Abir,” while “Aber” also signified a “wing.” Nimrod, as head and captain of those men of war by whom he surrounded himself, and who were the instruments of establishing his power, was “Baal-aberin,” “Lord of the mighty ones.” But “Baal-abirin” (pronounced nearly in the same way) signified “The winged one,” and therefore in symbol he was represented, not only as a horned bull, but as at once a horned and winged bull—as showing not merely that he was mighty himself, but that he had mighty ones under his command, who were ever ready to carry his will into effect, and to put down all opposition to his power; and to shadow forth the vast extent of his might, he was represented with great and wide-expanding wings. To this mode of representing the mighty kings of Babylon and Assyria, who imitated Nimrod and his successors, there is manifest allusion in Isaiah 8: 6-8: “Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and

Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and mighty, even the king of Assyria, and all his glory; and he shall come up over all his banks. And he shall pass through Judah; he shall overflow and go over; he shall reach even unto the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." When we look at such figures as those which are here presented to the reader [illustrations of bulls from Nimrūd and Persepolis.—Eds.], with their great extent of expanded wing, as symbolizing an Assyrian king, what a vividness and force does it give to the inspired language of the prophet! And how clear is it, also, that the stretching forth of the Assyrian monarch's wings, that was to "fill the breadth of Immanuel's land," has that very symbolic meaning to which I have referred, viz., the overspreading of the land by his "mighty ones," or hosts of armed men, that the king of Babylon was to bring with him in his overflowing invasion! — *"The Two Babylons," Rev. Alexander Hislop, pp. 37-39, 7th edition. London: S. W. Partridge & Co.*

Revelation, Book of, TIME OF WRITING OF.—The older theologians proceeded almost uniformly on the supposition that the book of Revelation was composed in the closing period of Domitian's reign. [p. 1] . . .

We shall, first of all, examine the external testimonies that relate to the point at issue. From these we shall gather the result that, what Lampe has said in his Commentary on John 1, p. 62, "all antiquity agrees in the opinion of Domitian's being the author of John's banishment," is no paradox, but the simple truth. For the deviations from this result are on the part only of such as do not deserve to be heard and considered.

The series of testimonies for the composition under Domitian is opened by Irenæus. He says (B. V. ch. 30), "For if it were necessary at present to declare plainly his name (i. e., the name of the person indicated by the number 666 in the Apocalypse 13: 18), it might be done through him, who also saw the Apocalypse. For it was seen not long ago, but almost in our generation, toward the close of Domitian's reign." Irenæus was in a position for knowing the truth. [p. 2] . . .

Clement of Alexandria (in the work, "Quis dives," sec. 42, and in Eusebius III, 23) says: "For since he (John) after the death of the tyrant returned to Ephesus from the isle Patmos," etc. The manner in which he speaks of the matter shows that there is implied a generally known tradition: the tyrant, the Roman emperor of the first century, Domitian, who, as is well known, pre-eminently deserves that name. [p. 3] . . .

Eusebius, in book III, ch. xviii of his "Church History," says, "Under him (Domitian) tradition relates, that the apostle and evangelist John, who was still alive, on account of his testimony for the divine word, was condemned to reside in the isle Patmos." In book III, ch. xx: "Then also that the apostle John returned from his banishment on the island, and took up his dwelling again at Ephesus, the tradition of our older men has delivered to us." Again, in book III, ch. xxiii: "John governed there (in Asia) the churches, after his return from exile on the island, subsequent to the death of Domitian." Also in the "Chronicon" under the fourteenth year of Domitian, "The apostle John, the theologian, he banished to the isle Patmos, where he saw the Apocalypse, as Irenæus says."

Eusebius is quite consistent with himself in the several passages, and always speaks with the same confidence (comp. besides Demonstr. III, 5). When in the "Chronicon" he refers to Irenæus as a sure voucher, it is so far of importance as it shows him to have had no sus-

picion that that Father had formed it by merely combining notices together. But it does not at all prove that Irenæus was the *only* source of the tradition of Eusebius. The contrary is manifest from the circumstance that what Eusebius gives as the testimony of tradition, contains more than what is stated by Irenæus, and also because in one of the passages he refers to *several* depositaries of the tradition. Never once does Eusebius point, by so much as a single syllable, to any other view regarding the author of John's exile, and the time of the composition of the Apocalypse. So that there must then in this respect have been perfect unanimity in the church. Finally, under the name of Victorinus of Petabio, who suffered martyrdom under Diocletian in the year 303, we have a writing on the Apocalypse, which is printed in the third volume of the *Bibl. Patr. Lugd.*, and which as to its substance is undoubtedly genuine, for it bears too exactly the character of the style which Jerome ascribes to Victorinus (see the collection of his expressions in the *Bibl. Patr.*, and other reasons for its substantial genuineness, may be seen in Lücke, p. 494). But in this work the composition of the Apocalypse under Domitian, during the exile in Patmos, is spoken of as a matter of undoubted certainty.

These are all the testimonies on the time of the composition of the Apocalypse belonging to the age of living tradition. They declare with perfect unanimity that John was banished by Domitian to Patmos, and there wrote the Apocalypse. [pp. 5, 6]—“*The Revelation of St. John,*” *E. W. Hengstenberg, translated from the original by Rev. Patrick Fairbairn, Vol. I, pp. 1-6. Edinburgh: T. & T. Clark, 1851.*

Revelation, Book of, SCENERY EMPLOYED IN.—And what then was to be the mode and manner of unfolding, before the august company thus assembled, this great revelation of the coming future? Was it to be simply, as in the case of some other revelations from God, by the reading out what was written in the book? Not so. The subject matter therein contained was, in a manner far more interesting, to be visibly enacted, even as in a living drama; and for the requisite scenery and agency alike heaven and earth put in requisition. . . .

Now of the Apocalyptic scenery, as the reader will be aware, no detailed or connected account is given us. We have only incidental notices of it. These, however, occur perpetually; and, if carefully gathered up and compared together, will be found wonderfully to harmonize, so as indeed to indicate a scenery designedly provided for the occasion, consistent and complete. And the importance of an early and familiar acquaintance with it will hence sufficiently appear, in that it is that from which the character and meaning of many important points in the Apocalyptic prefigurations is alone to be deduced; and that too which connects and gives unity to them as a whole.

The scene then first visible, and which remained stationary throughout the visions in the foreground, was as of the interior of a temple; including in its secret and inmost sanctuary the throne of Jehovah already spoken of, and the blessed company attendant round it. For this did not appear in open space or public, but, as seems manifest in the progress of the prophetic drama, and is indeed in one place directly intimated, within the inclosure of a temple sanctuary. It was a temple resembling Solomon's, or, yet more, the tabernacle framed earlier by Moses in the wilderness; although on a grander scale, at least as regards the inner sanctuary, and with other marked peculiarities. The which resemblance is also expressly intimated to us. For it was called upon one occasion “the temple of God;” on another, in words only referable to the Jewish temple or tabernacle, “the temple of the tabernacle of witness, in heaven.” Moreover in its parts and divisions

it well corresponded with that of Israel. The temple proper, or sanctuary, was similarly constituted of the holy place and that most holy; save that there was no veil, as of old, to separate them: the one being characterized by the golden altar of incense, and, as I think also, by the seven burning lamps; the other by the divine glory, and the ark of the covenant. A court too appeared attached to this sanctuary, just as to the Jewish, and one similarly marked by an altar of sacrifice standing in it: besides that there was the similar appendage of an outer court also, as if of the Gentiles.

As the visions proceeded, other objects appeared in connected landscape, around and beneath the temple. Nearest was the Mount Zion and its holy city: not the literal Jerusalem, which had been leveled to the ground, and was now literally in bondage with her children; but that which, though in some things different, sufficiently resembled it to have the likeness at once recognized, and to receive the appellation: then, beneath and beyond, far stretching (even as it might have appeared from that high mountain whence were seen in a moment of time the kingdoms of the world and the glory of them), the miniature but living landscape of the Roman Empire. Both the Mount Zion and the temple seem to have appeared high raised above the earth, although not altogether detached from it; and the former, as well as latter, in near proximity to the heavenly glory within the sanctuary. So that while, on the one hand, the temple might be called "the temple of the tabernacle of witness in heaven," and they that were true worshipers and citizens in the temple and Mount Zion, "the tabernacles in heaven," yet, on the other, the outer court of the temple appeared accessible to the inhabitants of the earth below, and the holy city susceptible of invasion from them.

Such was the standing scenery throughout the Apocalyptic visions. — "*Horæ Apocalypticæ*," Rev. E. B. Elliott, A. M., Vol. I, pp. 96-99, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Roman Catholic Church, DOCTRINAL POSITION DEFINED IN THE SIXTEENTH CENTURY.—Confronted by Protestantism, the Roman Catholic Church found itself under the necessity of examining its own condition. It had to perform a twofold task, viz., first, to secure the doctrines which it confessed from misrepresentations and false inferences; and, secondly, to hold fast, with renewed vigor, that which its principles bound it to maintain. The Council of Trent (1545-1593) had therefore to enlighten the Roman Catholic Church on its own position, and solemnly to sanction its system (developed to a great extent by the scholastics of the preceding period) in conscious opposition to the demands of the Reformers. The declarations of this Council, as well as those set forth in the Roman Catechism, which was based upon the utterances of the Council, are therefore to be regarded as the true symbols of the Roman Catholic Church, and every doctrine which deviates from these must renounce all claim to catholicity.—"*A History of Christian Doctrines*," Dr. K. R. Hagenbach, Vol. III, p. 2. Edinburgh: T. & T. Clark, 1881.

Roman Catholic Church, TWO CHARACTERISTIC DOGMAS OF.—The sinlessness of the Virgin Mary and the personal infallibility of the Pope are the characteristic dogmas of modern Romanism, the two test dogmas which must decide the ultimate fate of this system. Both were enacted under the same Pope, and both faithfully reflect his character. Both have the advantage of logical consistency from certain premises, and seem to be the very perfection of the Romish form of piety and the Romish principle of authority. Both rest on pious fiction

and fraud; both present a refined idolatry by clothing a pure humble woman and a mortal sinful man with divine attributes. The dogma of the immaculate conception, which exempts the Virgin Mary from sin and guilt, perverts Christianity into Marianism; the dogma of infallibility, which exempts the Bishop of Rome from error, resolves Catholicism into papalism, or the church into the Pope. The worship of a woman is virtually substituted for the worship of Christ, and a man-god in Rome for the God-Man in heaven. This is a severe judgment, but a closer examination will sustain it.

The dogma of the immaculate conception, being confined to the sphere of devotion, passed into the modern Roman creed without serious difficulty; but the dogma of papal infallibility, which involves a question of absolute power, forms an epoch in the history of Romanism, and created the greatest commotion and a new secession. It is in its very nature the most fundamental and most comprehensive of all dogmas. It contains the whole system in a nutshell. It constitutes a new rule of faith. It is the article of the standing or falling church. It is the direct antipode of the Protestant principle of the absolute supremacy and infallibility of the Holy Scriptures. It establishes a perpetual divine oracle in the Vatican. Every Catholic may hereafter say, I believe — not because Christ, or the Bible, or the church, but — because the infallible Pope has so declared and commanded. Admitting this dogma, we admit not only the whole body of doctrines contained in the Tridentine standards, but all the official papal bulls, including the medieval monstrosities of the Syllabus (1864), the condemnation of Jansenism, the bull "*Unam Sanctam*" of Boniface VIII (1302), which, under pain of damnation, claims for the Pope the double sword, the secular as well as the spiritual, over the whole Christian world, and the power to depose princes and to absolve subjects from their oath of allegiance. The past is irreversibly settled, and in all future controversies on faith and morals we must look to the same unerring tribunal in the Vatican. Even ecumenical councils are superseded hereafter, and would be a mere waste of time and strength. — "*The Vatican Decrees in Their Bearing on Civil Allegiance*," Hon. W. E. Gladstone, M. P., pp. 83, 84. New York: Harper & Bros., 1875.

Rome, SEE OF, HAS CONDEMNED IMPORTANT PROPOSITIONS. — I will state, in the fewest possible words and with references, a few propositions, all the holders of which have been condemned by the see of Rome during my own generation, and especially within the last twelve or fifteen years. And in order that I may do nothing toward importing passion into what is matter of pure argument, I will avoid citing any of the fearfully energetic epithets in which the condemnations are sometimes clothed.

1. Those who maintain the liberty of the press. Encyclical Letter of Pope Gregory XVI, in 1831; and of Pope Pius IX, in 1864.

2. Or the liberty of conscience and of worship. Encyclical of Pius IX, Dec. 8, 1864.

3. Or the liberty of speech. "Syllabus" of March 18, 1861. Prop. lxxix. Encyclical of Pope Pius IX, Dec. 8, 1864.

4. Or who contend that papal judgments and decrees may, without sin, be disobeyed or differed from, unless they treat of the rules (*dogmata*) of faith or morals. *Ibid.*

5. Or who assign to the state the power of defining the civil rights (*jura*) and province of the church. "Syllabus" of Pope Pius IX, March 8, 1861. *Ibid.* Prop. xix.

6. Or who hold that Roman pontiffs and ecumenical councils have transgressed the limits of their power, and usurped the rights of princes. *Ibid.* Prop. xxiii.

(It must be borne in mind that "ecumenical councils" here mean Roman councils not recognized by the rest of the church. The councils of the early church did not interfere with the jurisdiction of the civil power.)

7. Or that the church may not employ force. (*Ecclesia vis inferendæ potestatem non habet.*) "Syllabus." Prop. xxiv.

8. Or that power, not inherent in the office of the episcopate, but granted to it by the civil authority, may be withdrawn from it at the discretion of that authority. Ibid. Prop. xxv.

9. Or that the (*immunitas*) civil immunity of the church and its ministers depends upon civil right. Ibid. Prop. xxx.

10. Or that in the conflict of laws, civil and ecclesiastical, the civil law should prevail. Ibid. Prop. xlii.

11. Or that any method of instruction of youth, solely secular, may be approved. Ibid. Prop. xlvi.

12. Or that knowledge of things philosophical and civil may and should decline to be guided by divine and ecclesiastical authority. Ibid. Prop. lvii.

13. Or that marriage is not in its essence a sacrament. Ibid. Prop. lxvi.

14. Or that marriage not sacramentally contracted (*si sacramentum excludatur*) has a binding force. Ibid. Prop. lxxiii.

15. Or that the abolition of the temporal power of the popedom would be highly advantageous to the church. Ibid. Prop. lxxvi. Also Prop. lxx.

16. Or that any other religion than the Roman religion may be established by a state. Ibid. Prop. lxxvii.

17. Or that in "countries called Catholic" the free exercise of other religions may laudably be allowed. "Syllabus." Prop. lxxviii.

18. Or that the Roman Pontiff ought to come to terms with progress, liberalism, and modern civilization. Ibid. Prop. lxxx.—"*The Vatican Decrees in Their Bearing on Civil Allegiance*," Hon. W. E. Gladstone, M. P., pp. 15, 16. New York: Harper & Bros., 1875.

Rome, HISTORICAL SKETCH OF.—Among the states and kingdoms which men have reared as the political bulwarks of progress and civilization, Rome has an easy pre-eminence. . . . From every point of view the mightiness of the Roman power stands forth in tremendous outline, against the background of the past. Above her brow is set a tiara of significant emblems, and at her girdle are hung the keys of the subject kingdoms of the world.

The beginnings of the history of Rome are set in the prehistoric shadows. Myth, tradition, legend of men and fable of the gods, are mixed and mingled in the story. A city is founded on a hill by the wolf-nursling twins of Rhea Sylvia and Mars. There are half-robber heroes struggling for the mastery—Roman, Sabine, Etruscan—descendants of tribal ancestors of unknown name and station. There are interceding women with disheveled hair, strong as their armored brothers, brave as their warring lords. Then comes a line of kings, mostly mythical, fabled in the Vergilian hexameters—in the Augustan rhapsody—in which the Trojan blood is made to rule in Latium three hundred years. Glimpses of truth flash here and there on the hilltops, until the Elder Brutus comes and Tarquin skulks away.

More brilliant—less fabulous—is the story of the republic. The Age of the Consuls is the age of rising fame. In mere prowess a greater than the Greek is here. Without the artistic genius of his rival, without the subtlety, the wit, the intellectual acumen, songcraft, and tongue-force of the son of Hellas, the sturdy republican of Rome surpassed

him in stalwart vehemence and the stroke of his sword. Stand out of the wind of that strong weapon, O Barbarian! for it is sharp and swift!

From the times of Africanus [*Scipio Æmilianus*] to the age of Cæsar the strength and majesty of the republic were displayed to the best advantage. . . . The trophies of all lands were swept into the Eternal City, and her palaces shone with foreign gems and borrowed raiment. [p. 27]

It is the judgment of Gibbon that, on the whole, the happiest period of history was the Age of the Antonines [A. D. 121-161]; that then the comforts of human life were more generally diffused, and its sorrows, misfortunes, and crimes fewer and more tolerable. Had the historian lived a century later, he might have changed his verdict; but it cannot be doubted that in some fair degree the empire was at peace; nor is there any period in the imperial course more worthy to be commended than the middle of the second century. From that time forth the decline was manifest. The crimes of the earlier Cæsars were the crimes of violence and audacity; those of the imperial régime were the colder, but not less deadly, vices of a depraved court and a decaying people.

Coming to the times of Justinian, we note with admiration how the robust genius of Rome still asserted itself in the perfection of her jurisprudence. It is at this point that the Roman intellect is at its best, not indeed as a creative force, but as a great energy, producing order in the world and equity among men. Here was elaborated that massive civil code which Rome left as her best bequest to after-ages. From the luminous brains of Justinian's lawyers were deduced those elements of jurisprudence which, abbreviated into textbooks and modified to meet the altered conditions of civilized life, have combined to furnish the *principia* of the best law study in the universities of modern times.

The later history of the Roman Empire has much of melancholy in its texture. Not without sorrow will the reflective mind contemplate so majestic a ruin. . . .

The harsh cadences of a speech most guttural were heard in the palaces of the Western Cæsars, while distant a thousand years the shadow of the semilune of the Prophet was seen rising over the towers of Constantinople.

Great, however, is the change of aspect from the old ages of history to the new ages which follow. The Ancient World went back, seemingly, into primitive chaos and deep darkness. The wheels of evolution lagged, stood still, revolved the other way. Black shadows settled on all the landscape, and civilization stumbled into ditches and pitfalls. The contemplation of the eclipse of old-time greatness by the dark orb of barbarism may well fill the mind with a melancholy doubt respecting the course and destiny of the human race. . . .

For the collapse and downfall of ancient society two general causes may be assigned. The first of these was the decay of those peculiar virtues which constituted the ethical and intellectual strength of the Græco-Italic races. [p. 28] . . .

The second cause of the collapse was the impact of barbarism. For centuries the silent Nemesis — she

“Who never yet has left the unbalanced scale” — bottled her wrath against the offending peoples who held the Mediterranean. At last the seals were loosed, and the barbaric tornado was poured out of the North. Through the Alpine passes came the rushing cohort of warriors, each with the rage of Scythia in his stomach and the icicles of the Baltic in his beard. The great hulk of Rome tottered, fell, and lay dead on the earth, like the stump of Dagon.—“*History of the World*,” John Clark Ridpath, LL. D., Introduction, (9 vol. ed.) Vol. III, pp. 27-29. Cincinnati: The Jones Brothers Pub. Co., 1910.

Rosetta Stone.—The Rosetta Stone was discovered in 1799 at Rosetta, Egypt, in the ruins of an ancient temple. It contains a decree issued in honor of Ptolemy V about 200 B. C., and was inscribed in three forms of writing,—the hieroglyphic, demotic or enchorial, and Greek. This made it a key to the hieroglyphics, which had been entirely unintelligible up to this time. After more than forty years of study, the hieroglyphic form was translated, and thereby the entire field of Egyptian records was opened.—“*The Library of Original Sources,*” edited by Oliver J. Thatcher, Vol. I, p. 420. Milwaukee, Wis.: University Research Extension Company, copyright 1907.

Rosetta Stone, DESCRIPTION OF.—Rosetta Stone, the name given to an inscribed slab of basalt (38 by 30 in.) found near Rosetta, in the Nile delta, in 1799, and now preserved in the British Museum. It gave the key to the interpretation of Egyptian hieroglyphics, the legend inscribed upon it being trilingual. The topmost inscription is in hieratic characters; the middle inscription is in the demotic or enchorial script used by the people of the country; while below it the legend is again given in uncial Greek. The inscription is a decree of Ptolemy Epiphanes, promulgated at Memphis in 196 B. C.—*Nelson's Encyclopedia, Vol. X, art. "Rosetta Stone," p. 428.*

Sabbath, HEBREW AND BABYLONIAN.—The nearest approach to any resemblance to the Hebrew Sabbath that is to be found in the cuneiform inscriptions is on the so-called calendar of festivals for the intercalary month, Second Elul, and Marchesvan, in which the duties of the shepherd or king are prescribed for the seventh, fourteenth, twenty-first, twenty-eighth, and nineteenth days. While the other days of the month were regarded as favorable, there were regarded both as favorable and unfavorable. It runs thus:

“The seventh day is a holy day of Marduk and Sarpânitum, a fortunate day, an evil day. The shepherd of the great nation shall not eat meat roasted by the fire, which is smoked(?), he shall not change his garment, he shall not dress in white, he shall not offer a sacrifice. The king shall not ride in his chariot, the priestess shall not pronounce a divine decision, in a secret place the augur shall not make (an oracle); a physician shall not touch a sick man; (the day) is unsuitable for doing business. The king shall bring his offering at night before Marduk and Ishtar, he shall make an offering; his prayer shall be acceptable to God.”

This *ud-hul-gal*, or “evil day,” observed not every seven days, but according to the lunar month, was not a day of rest for the people. As seen, there were some superstitious requirements demanded of the king on that day, but not of the common people. The investigations of Johns show that in the Assyrian period in the eighth and seventh centuries before Christ (720-606), the seventh, fourteenth, twenty-first, and twenty-eighth days do not show any marked abstention from business transactions. The nineteenth day, however, does. In examining the dated tablets of the first dynasty of Babylon, i. e., the time of Abraham, he concluded that there is a noticeable abstention on these days, but especially on the nineteenth day. Of a total of 356 tablets, the number dated on the first day of the month was 39; on the seventh, only 5; on the fourteenth, 5; on the twenty-first and twenty-eighth, each 8. Considering the month to have thirty days, the average for each day of the month would be 11 and a fraction.

Johns does not state whether his investigations show that other days besides the first of the month were especially auspicious for business

transactions as determined by the dated contracts. If there were, the figures do not prove anything. In the Cassite period the temple archives show that the average amount of business was transacted on those days as well as on the nineteenth. As Johns observes, however, most of the Cassite documents referring to the affairs of the temple may necessitate their being considered from another point of view. In the time of the first dynasty of Babylon and in the Assyrian period, the nineteenth day stands out as one upon which sabbatarian principles as regards the doing of business may have been at least partially observed. It seems it might have been a certain kind of a holy day.

Besides this hemerology for the intercalary month Elul and Marchesvan, no further light on the subject has been recovered. In the Hammurabi Code of laws, or in fact in the thousands of tablets that have been published, scholars have not been able to find anything beyond what has been discussed, which even by inference would seem to show that the Babylonians observed such a rest every seven days.

This hemerology, or religious calendar, was found in the library of Ashurbanipal, and, knowing the nature of that library, it is not unreasonable to assume that his scribes, having collected every kind of literature, ancient and modern, found in some section of the country that such a lunar day was observed by officials. Knowing as we do that Israel and Judah were carried to Babylonia and Assyria and placed in captivity, a custom that was practised in all probability for millenniums; and that this gave rise to many communities of Western Semitic peoples in the Euphrates valley, it is not unreasonable to assume that at least in some places, where this element predominated, the Sabbath was observed in much the same manner as it was in Canaan. Knowing also that most of the published contracts of the first dynasty (when, as was noticed by Johns, there was at least a falling off of business transactions on certain days) come largely from a West Semitic center, it is not impossible to see here the results of a West Semitic influence.

Further, it must be noted that the library of Ashurbanipal belonged to the century following the fall of Samaria and the deportation of Israel, during which century also Tiglath-pileser (745-727 B. C.) took Ijon, Abel-Beth-Maakah, Janoah, Kedesh, Hazor, Gilead, and Galilee, and all the land of Naphthali, and carried them captive to Assyria. 2 Kings 15: 29. That is, in the century prior to the time the library of Ashurbanipal was gathered, thousands of Palestinian captives were brought to Assyria. This fact makes it altogether reasonable to expect to find some traces of the Hebrew institution.

Then also it can properly be assumed that other Western Semites besides the Hebrews observed the Sabbath, as, for example, the Aramæans, whence the Hebrews sprung. As there is every indication in the Old Testament that the institution existed prior to Israel, and knowing how for centuries prior to the time of Ashurbanipal the Aramæans and Amorites were the prey of the Eastern kings, we have every reason to expect to find some reflections of the observance of the day even from other than Hebrew sources in that land.

This much seems to be certain: The Sabbath as a day of rest, observed every seven days, has not been found in the Babylonian literature. While the hemerology of the late Assyrian period has preserved a knowledge of a regulation involving the king and his officials on the seventh, fourteenth, twenty-first, twenty-eighth, and nineteenth days of two months of the year, which days were regarded as "evil days," and were to be observed according to certain restrictions in order to appease the gods, it cannot even be justifiably assumed at the present time (ex-

cept perhaps for the nineteenth day) that there was any cessation from business of any kind or that there was a rest day for the people.

The very root from which the word is derived, if in use in the Assyro-Babylonian language, is almost unknown, and cannot be shown with our present knowledge to have the meaning "to rest, cease, or desist." It is only necessary, on the other hand, for one to glance at a dictionary of Hebrew words to be impressed with the widely extended usage of the root *shabath*, "to cease, desist, rest," to which the word "Sabbath" belongs. And knowing what this institution was to the Hebrew, as is indicated in all the Old Testament codes—that it was not a day depending upon the lunar month, but was observed every seventh day, although there was in addition the new moon festival which was also a day of rest; and further appreciating how extensive was the legislation concerning it—that it meant not only abstention from daily pursuits, but was a day of consecration, one which the people sanctified by a proper observance; that it was not an austere day for the king, so that the anger of the gods would be appeased, but a day of rest for slave, stranger, and even beast; and that it was an institution without parallel in ancient as well as in modern times, yes, the day *par excellence* among the Hebrews,—it seems evident, without any elaborate discussion of the question, that the Pan-Babylonists, and others who hold similar views, are mistaken when they find the origin of the institution in Babylonia.—"*Amurru, the Home of the Northern Semites*," Albert T. Clay, Ph. D., pp. 57-62. Philadelphia: The Sunday School Times Company, 1909.

Sabbath, THE BABYLONIAN.—In reality the Babylonian prohibitions apply to certain classes of people only, and not to the whole population. A study of the contract literature shows that there was no cessation of business upon these days of the month, so that resemblance to the Hebrew Sabbath is really quite slight.

A Day Called Shabatum.—These days were not, so far as we know, called *shabatum*, but another tablet tells us that the fifteenth day of each month was so called. *Shabatum* is etymologically the same as the Hebrew Sabbath. As the Babylonian months were lunar, the fifteenth was the time of the full moon, so that in Babylonian the day denoted the completion of the moon's growth. In the Old Testament "sabbath" is sometimes coupled with "new moon," as though it may also have designated a similar day. (See 2 Kings 4: 23; Amos 8: 5; Hosea 2: 11; Isa. 1: 13; 66: 23; and Eze. 46: 3.) This Babylonian *shabatum* can, in any event, have no direct relationship to the Hebrew Sabbath as a day of rest once a week.

A Day in Some Tablets at Yale.—A series of tablets in the Yale Babylonian collection, a portion of which has been published by Professor Clay, shows that special sacrifices were offered on the seventh, fourteenth, twenty-first, and twenty-eighth of each month. These sacrifices show that these days were thought to have some peculiar significance, but whatever that significance may have been, the evidence cited shows that it was not the same as that of the Hebrew Sabbath.—"*Archæology and the Bible*," George A. Barton, Ph. D., LL. D., p. 259. Philadelphia: American Sunday-School Union, copyright 1916.

Sabbath, THE BABYLONIAN.—The next Old Testament institution paralleled on the monuments is the rest day, the Sabbath. "God rested on the seventh day from all his work which he had made, and God blessed the seventh day and sanctified it, because in it he rested from all his work which God had creatively made." Gen. 2: 3. The Babylonian Sabbath was called "the day of the rest of the heart." It was not a

day of rest for man, but a day on which the gods ceased from their anger, or a day when their anger could be appeased. We possess a religious calendar for two months, the intercalary month Elul and Marcheshvan, in which we find special duties enjoined. The seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days are described as "favorable day, evil day," and the remainder of the days as "favorable days." For each day certain measures are prescribed, and on the "favorable-unfavorable" days, certain precautions were to be observed. The king, as one standing nearer the gods than his people, and whose conduct affects his people, is enjoined during the specified five days, not to eat meat roasted on the coals, nor anything that has touched fire; not to array himself in royal robes, nor to offer sacrifices. He was not to mount his chariot, nor to sit in state, nor to enter the sacred dwelling of the gods. No physician was to be called in to serve at the sick-bed; nor was a curse to be invoked on his enemies. The characteristics of the two Sabbaths are: The Babylonian Sabbath was so observed by the king, the representative of his people, as not to stir up the jealousy or anger of the gods; on the Hebrew Sabbath, God rested, and man is likewise to rest from his ordinary labors.

The Babylonians reckoned their time according to the movements of the moon, and this, of course, divided their lunar month into four weeks of seven days each, corresponding to the four quarters of the moon. The days also were named after the seven planetary deities.—*"The Monuments and the Old Testament," Ira Maurice Price, Ph. D., pp. 85-87. Philadelphia: American Baptist Publication Society, copyright 1907.*

Sabbath, AUGSBURG CONFESSION ON CHANGE OF.—Besides these things, there is a controversy as to whether bishops or pastors have the power to institute ceremonies in the church, and to make laws concerning meats, holidays, and degrees, or orders of ministers, and so forth. They that ascribe this power to bishops allege this testimony in support of it: "I have yet many things to say unto you, but ye cannot bear them now; but when that Spirit of truth shall come, he shall teach you all truth." John 16: 12, 13. They also allege the examples of the apostles, who commanded to abstain from blood, and that which was strangled. Acts 15: 29. They allege the changing of the Sabbath into the Lord's day, contrary, as it seemeth, to the decalogue; and they have no example more in their mouths than the change of the Sabbath. They will needs have the power to be very great, because it hath done away with a precept of the decalogue.

But of this question thus do ours teach: that the bishops have not the power to ordain anything contrary to the gospel, as was showed before.—*"The Library of Original Sources," edited by Oliver J. Thatcher, Vol. V, pp. 173, 174. Milwaukee, Wis.: University Research Extension Company, copyright 1907.*

Sacraments.—The name "sacrament" is given to seven sacred Christian rites in the Roman Catholic and Eastern churches, and to two, baptism and the Lord's Supper, in the Protestant churches. The Greek word *mysterion*, "mystery," used in the Eastern Church to designate these rites, is taken from the New Testament, and contains a reference to the hidden virtue behind the outward symbol. The Latin word *sacramentum* means something that is consecrated, more particularly an oath, especially a military oath of allegiance to the standard; and also the sum of money deposited in court by the plaintiff and defendant previous to the trial of a case, and kept in some sacred place. The term was applied to Christian rites in the time of Tertullian, but cannot be traced further back by any distinct testimony. Jerome trans-

lated the Greek word *mysterion* by *sacramentum* (Eph. 1: 9; 3: 3, 9; 5: 32; 1 Tim. 3: 16; Rev. 1: 20), and from the Vulgate the word "sacrament" passed into the Reims Version in Eph. 5: 32, where marriage is spoken of, and the translation is, "This is a great sacrament." In other cases the Reims Version retains the word "mystery."

The doctrine of the sacraments was not fully developed till the Middle Ages, and the Schoolmen did for it what the church Fathers did for the doctrines of the Trinity and for Christology. With the exception of Augustine, none of the Fathers gave more than passing attention to the definition and doctrine of sacraments; but the Eastern Church held that there were two sacraments, baptism and the eucharist, although later the number seven was accepted. [p. 141] . . .

The first blow against the sacramental system of the medieval church was given by Luther in his "Babylonish Captivity," in which he declared the rights and liberties of the Christian believer to be fettered by the traditions of men. He rejected all the sacraments except baptism and the Lord's Supper, and was followed in this by all the Reformers of the continent and Great Britain. All the Protestant confessions demand active faith as a condition of the efficacy of the sacrament. Faith apprehends and appropriates the spiritual benefits accruing from them.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. X, art. "Sacrament," pp. 141, 143.

Sacraments, CANONS ON THE.—Canon I. If any one saith that the sacraments of the new law were not all instituted by Jesus Christ our Lord; or that they are more or less than seven, to wit: Baptism, confirmation, the eucharist, penance, extreme unction, order, and matrimony; or even that any one of these seven is not truly and properly a sacrament; let him be anathema. [p. 59] . . .

Canon IV. If any one saith that the sacraments of the new law are not necessary unto salvation, but superfluous; and that without them, or without the desire thereof, men obtain of God through faith alone the grace of justification; though all (the sacraments) are not indeed necessary for every individual; let him be anathema. [p. 60] . . .

Canon VI. If any one saith that the sacraments of the new law do not contain the grace which they signify; or that they do not confer that grace on those who do not place an obstacle thereunto; as though they were merely outward signs of grace or justice received through faith, and certain marks of the Christian profession, whereby believers are distinguished among men from unbelievers; let him be anathema. . . .

Canon VIII. If any one saith that by the said sacraments of the new law grace is not conferred through the act performed, but that faith alone in the divine promise suffices for the obtaining of grace; let him be anathema.

Canon IX. If any one saith that in the three sacraments, baptism, to wit, confirmation, and order, there is not imprinted in the soul a character, that is, a certain spiritual and indelible sign, on account of which they cannot be repeated; let him be anathema. . . .

Canon XI. If any one saith that in ministers, when they effect and confer the sacraments, there is not required the intention at least of doing what the church does; let him be anathema.

Canon XII. If any one saith that a minister, being in mortal sin,—if so be that he observe all the essentials which belong to the effecting or conferring of the sacrament,—neither effects nor confers the sacrament; let him be anathema.—*"Dogmatic Canons and Decrees,"* pp. 59-62. *New York: The Devin-Adair Company, 1912.*

Sacraments, ROMAN CATHOLIC DEFINITION OF.—That the sacraments are among the means of obtaining salvation and righteousness no one

can doubt. But although there are many ways that may seem apt and appropriate to explain this matter, none points it out more plainly and clearly than the definition given by St. Augustine, which all scholastic doctors have since followed: "A sacrament," says he, "is a sign of a sacred thing;" or, as has been said in other words, but to the same purport: "A sacrament is a visible sign of an invisible grace, instituted for our justification."—"*Catechism of the Council of Trent*," translated by J. Donovan, D. D. (R. C.), p. 127. Dublin: James Duffy, Sons & Co.

Sacraments, NUMBER OF, IN THE ROMAN CHURCH.—The sacraments, then, of the Catholic Church are seven, as is proved from the Scriptures, is handed down to us by the tradition of the Fathers, and is testified by the authority of councils.

But why they are neither more nor less in number may be shown, with some probability, even from the analogy that exists between natural and spiritual life. In order to live, to preserve life, and to contribute to his own and to the public good, these seven things seem necessary to man,—namely, to be born, to grow, to be nurtured, to be cured when sick, to be strengthened when weak; next, as regards the commonwealth, that magistrates, by whose authority and power it may be governed, be never wanting; and, finally, to perpetuate himself and his species by the propagation of legitimate offspring.

Analogous, then, as all those things obviously are to that life by which the soul lives to God, from them will be easily inferred the number of the sacraments. For the first is baptism, the gate, as it were, to all the rest, by which we are born again to Christ. The next is confirmation, by virtue of which we grow up, and are strengthened in divine grace; for, as St. Augustine bears witness: "To the apostles, who had been already baptized, the Lord said: 'Stay you in the city till you be endued with power from on high.'" The third is the eucharist, by which, as by a truly celestial food, our spirit is nurtured and sustained; for of it the Saviour has said: "My flesh is meat indeed, and my blood is drink indeed." John 6:56 [55]. Penance follows in the fourth place, by the aid of which lost health is restored, after we have received the wounds of sin. The fifth is extreme unction, by which the remains of sin are removed, and the energies of the soul are invigorated; for, speaking of this sacrament, St. James has testified thus: "If he be in sins, they shall be forgiven him." James 5: 15. Order follows, by which power is given to exercise perpetually in the church the public ministry of the sacraments, and to perform all the sacred functions. Lastly, is added matrimony, that, by the legitimate and holy union of man and woman, children may be procreated, and religiously brought up to the worship of God, and the conservation of the human race. Eph. 5: 31, sq.—*Id.*, pp. 135, 136.

Sacraments, EFFICACY OF, ACCORDING TO ROMAN TEACHING.—A sacrament is defined, by the Catechism of the Council of Trent, to be an outward sign, which, in virtue of the divine ordinance, not only typifies, but works, the supersensual; to wit, holiness and justice.—"*Symbolism*," John Adam Moehler, D. D. (R. C.), p. 202, 5th edition. London: Thomas Baker, 1906.

As regards the mode in which the sacraments confer on us sanctifying grace, the Catholic Church teaches that they work in us, by means of their character, as an institution prepared by Christ for our salvation (*ex opere operato, scilicet a Christo*, in place of *quod operatus est Christus*), that is to say, the sacraments convey a divine power, merited for us by Christ, which cannot be produced by any human dis-

position, by any spiritual effort or condition; but is absolutely, for Christ's sake, conferred by God through their means.—“*Symbolism*,” *John Adam Moehler, D. D. (R. C.), p. 203, 5th edition. London: Thomas Baker, 1906.*

Sacraments, LUTHER'S VIEW OF.—Of the seven sacraments recognized by that church, he [Luther] recognizes, strictly speaking, only two: Baptism and the Lord's Supper; and the connection of this conclusion with the central truth he was asserting is a point of deep interest. Here, too, the one consideration which, in his view, overpowers every other is the supreme import of a promise or word of God. But there are two institutions under the gospel which are distinguished from all others by a visible sign, instituted by Christ himself, as a pledge of the divine promise. A sign so instituted, and with such a purpose, constitutes a peculiarly precious form of those divine promises which are the life of the soul; and for the same reason that the divine word and the divine promise are supreme in all other instances, so must these be supreme and unique among ceremonies. The distinction, by which the two sacraments acknowledged by the Reformed Churches are separated from the remaining five of the Roman Church, was thus no question of names, but of things. It was a question whether a ceremony instituted by Christ's own command, and embodying his own promise in a visible pledge, could for a moment be put on the same level with ceremonies, however edifying, which had been established solely by the authority or custom of the church. It was of the essence of Luther's teaching to assert a paramount distinction between these classes of ceremonies, and to elevate the two divine pledges of forgiveness and spiritual life to a height immeasurably superior to all other institutions. He hesitates, indeed, whether to allow an exception in favor of absolution, as conveying undoubtedly a direct promise from Christ; but he finally decides against it, on the ground that it is without any visible and divinely appointed sign, and is after all only an application of the sacrament of baptism.—“*Luther's Primary Works*,” *Wace and Buchheim, pp. 444, 445. London: Hodder and Stoughton, 1896.*

Sacraments, REFORMERS' VIEWS OF THE.—Different as the views of the Reformers at this time still were in regard to the import of the sacraments, and especially of the Lord's Supper, the leaders of the Reformation, consistently with their doctrine concerning the Word of God and faith, agreed in maintaining that a mere outward participation in the sacraments was in itself insufficient for salvation; they opposed the doctrine of the *opus operatum*, and insisted, in this connection as in others, upon the requisiteness of a living faith. In rejecting the sacrifice of the mass as a repetition of Christ's sacrifice, and in abolishing masses for departed souls, the Reformers acted in harmony, under the influence both of the Scriptural principle, which is ignorant of such sacrificial transactions under the new covenant, and of the material principle of reform, which beholds in the death of Jesus a perfect sacrifice, and regards the forgiveness of sins as dependent on faith in that one offering.—“*History of the Reformation*,” *Dr. K. R. Hagenbach, Vol. II, p. 149. Edinburgh: T. & T. Clark, 1879.*

Sadducees.—The probability is that the name is derived from some person named “Zadok.” The most prominent Zadok in history was the Davidic high priest (2 Sam. 8: 17; 15: 24; 1 Kings 1: 35), from whom all succeeding high priests claimed to descend. It is in harmony with this, that in the New Testament the Sadducees are the party to whom the high priests belonged. . . . Our main authorities for the

teaching of the Sadducees are the New Testament and Josephus. According to the former, the Sadducees denied the resurrection of the body, and did not believe in angels or spirits. Matt. 22: 23; Acts 23: 8. More can be learned from Josephus, but his evidence is to be received with caution, as he was a Pharisee, and, moreover, had the idea that the Sadducees were to be paralleled with the Epicureans. The Talmud is late. Before even the Mishna was committed to writing (c. 200 A. D.) the Sadducees had ceased to exist; before the Gemara was completed (c. 700 A. D.) every valid tradition of their opinions must have vanished. — *The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. IV, art. "Sadducees," p. 2659.

Sadducees, TENETS OF.—The sect of the Sadducees is by some writers considered as the most ancient of the Jewish sects; though others have supposed that the Sadducees and Pharisees gradually grew up together. This sect derives its appellation from Sadok, or Zadok, the disciple and successor of Antigonus Sochæus, who lived above two hundred (Dr. Prideaux says two hundred and sixty-three) years before Christ; and who taught his pupils to "be not as servants, who wait upon their master for the sake of reward, but to be like servants who wait upon their master, not for the sake of reward," but that they should let the fear of the Lord be in them. Unable to comprehend a doctrine so spiritual, Sadok deduced from it the inference that neither reward nor punishment is to be expected in a future life. The following are the principal tenets of the Sadducees:

1. That there is no resurrection, neither angel nor spirit (Matt. 22: 23; Acts 23: 8), and that the soul of man perishes together with the body.

2. That there is no fate or overruling providence, but that all men enjoy the most ample freedom of action; in other words, the absolute power of doing either good or evil, according to their own choice; hence they were very severe judges.

3. They paid no regard whatever to any tradition, adhering strictly to the letter of Scripture, but preferring the five books of Moses to the rest. [p. 367] . . .

In point of numbers, the Sadducees were an inconsiderable sect; but their numerical deficiency was amply compensated by the dignity and eminence of those who embraced their tenets, and who were persons of the first distinction. Several of them were advanced to the high priesthood. They do not, however, appear to have aspired, generally, to public offices. Josephus affirms that scarcely any business of the state was transacted by them; and that, when they were in the magistracy, they generally conformed to the measures of the Pharisees, though unwilling, and out of pure necessity; for otherwise they would not have been endured by the multitude.—*An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, Thomas Hartwell Horne, B. D., Vol. III, pp. 367, 368. London: T. Cadell, 1839.

Samaritans.—In the neighborhood of Samaria was a people who were descended in part from Hebrews whom Sargon did not carry away and in part from the Gentiles whom he brought in. These people worshiped Jehovah. (See 2 Kings 17: 24-34.) When the little Jewish state had been re-established at Jerusalem, they wished to participate in Jewish worship and to be recognized as good Jews. Since they were not of pure Hebrew descent, the Jews would not permit this, so they at last desisted, built a temple to Jehovah on Mt. Gerizim (see John 4: 20), and became a large and flourishing sect. They based their worship on the Pentateuch, and were so much like the Jews that there

was constant friction between them. This friction is reflected in Luke 9: 51-54; John 4: 9, and in many passages of the Talmud. It was this sect that occupied Samaria in the time of Christ, and made it in his day a distinct division of the country.—“*Archæology and the Bible*,” George A. Barton, Ph. D., LL. D., pp. 118, 119. Philadelphia: American Sunday-School Union, copyright 1916.

They [the Samaritans] were descended from an intermixture of the ten tribes with the Gentile nations. This origin rendered them odious to the Jews, who refused to acknowledge them as Jewish citizens, or to permit them to assist in rebuilding the temple, after their return from the Babylonish captivity. In consequence of this rejection, as well as of other causes of dissension, the Samaritans erected a temple on Mt. Gerizim, and instituted sacrifices according to the prescriptions of the Mosaic law. Hence arose that inveterate schism and enmity between the two nations, so frequently mentioned or alluded to in the New Testament. The Samaritans (who still exist but are greatly reduced in numbers) reject all the sacred books of the Jews except the Pentateuch, or five books of Moses. Of this they preserve copies in the ancient Hebrew characters; which, as there has been no friendly intercourse between them and the Jews since the Babylonish captivity, there can be no doubt were the same that were in use before that event, though subject to such variations as will always be occasioned by frequent transcribing. And so inconsiderable are the variations from our present copies (which were those of the Jews), that by this means we have a proof that these important books have been preserved uncorrupted for the space of nearly three thousand years, so as to leave no room to doubt that they are the same which were actually written by Moses.—“*An Introduction to the Critical Study and Knowledge of the Holy Scriptures*,” Thomas Hartwell Horne, B. D., Vol. II, Part I, pp. 42, 43. London: T. Cadell, 1839.

Sanhedrin.—The Sanhedrin was, at and before the time of Christ, the name for the highest Jewish tribunal, of seventy-one members, in Jerusalem, and also for the lower tribunals, of twenty-three members, of which Jerusalem had two. . . . In the New Testament the word sometimes, especially when used in the plural (Matt. 10: 17; Mark 13: 9; Sanh. i, 5), means simply “court of justice,” *i. e.*, any judicatory (Matt. 5: 22). But in most cases it is used to designate the supreme Jewish Court of Justice in Jerusalem, in which the process against our Lord was carried on, and before which the apostles (especially Peter and John, Stephen, and Paul) had to justify themselves. . . .

There is lack of positive historical information as to the origin of the Sanhedrin. According to Jewish tradition (cf. Sanh. i, 6), it was constituted by Moses (Num. 11: 16-24) and was reorganized by Ezra immediately after the return from exile (cf. the Targum to Cant. 6: 1). But there is no historical evidence to show that previous to the Grecian period there existed an organized aristocratic governing tribunal among the Jews. Its beginning is to be placed at the period in which Asia was convulsed by Alexander the Great and his successors. . . . The Sanhedrin was abolished after the destruction of Jerusalem (70 A. D.).—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. IV, art. “Sanhedrin,” pp. 2688, 2689.

Sanhedrin (סנהדרין): Hebrew-Aramaic term originally designating only the assembly at Jerusalem that constituted the highest political magistracy of the country. . . . In the Talmudic sources the “Great” Sanhedrin at Jerusalem is so called in contradistinction to

other bodies designated by that name; and it was generally assumed that this Great Sanhedrin was identical with the Sanhedrin at Jerusalem which is mentioned in the non-Talmudic sources, in the Gospels, and in Josephus. [p. 41] . . .

The Religious Sanhedrin: This body, which met in the hall of hewn stone and was called also "the Great Bet Din" or simply "the Bet Din in the hall of hewn stone" (Tosef., Hor. i, 3; Tosef., Sotah, ix, 1; Yer. Sanh. i, 19c), was invested with the highest religious authority. According to Talmudic tradition it originated in the Mosaic period, the seventy elders who were associated with Moses in the government of Israel at his request (Num. 11: 4-31) forming together with him the first Sanhedrin (Sanh. i, 6). The institution is said to have existed without interruption from that time onward. [p. 43] . . .

After the destruction of the temple at Jerusalem and the downfall of the Jewish state, the Academy of Jabneh was organized as the supreme religious authority, being therefore regarded as the continuation of the Great Bet Din in the hall of hewn stone. The later Jewish academies under the presidency of the patriarchs of the family of Hillel—hence, down to the end of the fourth century—were also regarded as the continuation of that institution. [p. 44] — *The Jewish Encyclopedia*, Vol. XI, art. "Sanhedrin," pp. 41, 43, 44.

Satan, DOCTRINE OF.—The agency of Satan in the fall of man has been controverted on the plea that, had such been in operation, it ought to have been mentioned. But the absence of any such mention may be explained on the ground that it is not the intention of the holy writers to give any information respecting the existence of the devil, but rather to give an account of his *real* manifestation, to which, afterward, the doctrine connected itself. The judgment of the reader should not, as it were, be anticipated. The simple fact is communicated to him, in order that, from it, he may form his own opinion.

Further: it has been asserted that in the entire Old Testament, and until the time of the Babylonian captivity, no trace of an evil spirit is to be found, and that hence it cannot be conceived that his existence is here presupposed. But this assertion may now be regarded as obsolete and without foundation. Closely connected with the affirmation, to which allusion has just been made, is the opinion which assigns the book of Job to the time of the captivity, an opinion which is now almost universally abandoned. [p. 11] . . .

But we must advert to two additional considerations: First, to every one who is in the least familiar with the territory of divine revelation, and who has any conception of the relation in which the books of Moses stand to the whole succeeding revelation, it will, *a priori*, be inconceivable, that a doctrine which afterward occupies so prominent a position in the revealed books should not have already existed, in the germ at least, in the books of Moses. Secondly, we should altogether lose the origin and foundation of the doctrine concerning Satan, if he be removed from, or explained away in, the history of the fall. That this doctrine cannot by any means be found in the book of Job, has already been pointed out by Hofmann, who remarks in the "Schriftbeweis" (I, S. 378), that Satan appears in this book as a well-known being—as much so as are the sons of God. Nor is Leviticus 16 an appropriate place for the introduction for the first time of this doctrine into the consciousness of the people. The doctrinal essence of the symbolical action there prescribed is this: that Satan, the enemy of the congregation of God, has no power over those who are reconciled to God; that with their sins forgiven by God, they may joyfully appear before, and mock and triumph over, him. The whole ritual must have had in it something alto-

gether strange for the congregation of the Lord, if they had not already known of him (Satan) from some other source. The questions: Who is Asael? What have we to do with him? must have forced themselves upon every one's mind. It is not the custom of Scripture to introduce its doctrines so abruptly — to prescribe any duty which is destitute of the solid foundation of previous instruction.

If thus we may consider it as proved: (1) that the serpent was an agent in the temptation, and (2) that it served only as an instrument to Satan,— the real tempter,— than we have also thereby proved that the curse denounced against the tempter must have a double sense. It must, in the first place, refer to the instrument; but, in its chief import, it must bear upon the real tempter, for it was properly he alone who had done that which merited the punishment and the curse. [pp. 13, 14] . . .

The opinion which has been again of late defended by Hofmann and Baumgarten, that the serpent had, before the fall, the same shape as after it,— only that, after the fall, it possesses as a punishment what, before the fall, was its nature— stands plainly opposed to the context. Even, *a priori*, and in accordance with Satan's usual mode of proceeding, it is probable that he who loves to transform himself into an angel of light, should have chosen an attractive and charming instrument of temptation. This view loses all that is strange in it, if only we consider the change of the serpent, not as an isolated thing, but in connection with the great change which, after the fall of man, affected the whole nature (comp. Gen. 1: 31), according to which the entire animal creation had, previously to the fall, impressed upon it the image of man's innocence and peace, and the law of destruction did not pervade it (Gen. 3: 17; Rom. 8: 20); and if only we keep in mind that, before the fall, the whole animal world was essentially different from what it is now — so that we cannot by any means think of forming to ourselves a distinct image of the serpent, as Luther and others have done.

The serpent is thus, by its disgusting form and by the degradation of its whole being, doomed to be the visible representative of the kingdom of darkness, and of its head, to whom it had served as an instrument. But the words, when applied to the head himself, give expression to the idea: "Extreme contempt, shame, and abasement shall be thy lot." Thus Calmet remarks on this passage: "This enemy of mankind crawls, as it were, on his belly, on account of the shame and disgrace to which he is reduced." Satan imagined that, by means of the fall of man, he would enlarge his kingdom, and extend his power. But, to the eye of God, the matter appeared in a totally different light, because, along with the fall, he beheld the redemption. [pp. 15, 16]—"*Christology of the Old Testament*," E. W. Hengstenberg, translated by James Martin, B. A., Vol. I, pp. 11-16. Edinburgh: T. & T. Clark, 1854.

Schism, The Great, PROTESTANT VIEW OF.— Only once after this period [twelfth century] did a papal schism occur in the Roman Church, and it agitated and shattered the church as no other. Because of its long duration (1378-1429), it was styled the "Great Papal Schism." After the death of Gregory XI, 1378, who had restored the papal residence to Rome, the sixteen cardinals then present in Rome elected, April 8, Archbishop Bartholomew of Bari as Pope Urban VI. However, he had embittered some of the cardinals through gross harshness and indiscriminate censure of prevalent abuses in the college of cardinals and in the Curia. Therefore a quota of cardinals, thirteen in number, who had betaken themselves to Avignon, elected, September 20, Cardinal Robert of Geneva as Pope Clement VII, affirming that the election of Urban VI was invalid on account of the coercion brought to bear

against them by the population of Rome. In Italy, nevertheless, public sentiment continued overwhelmingly in favor of Urban VI, while Germany, England, Denmark, and Sweden also sided with him. On the other hand, Clement VII soon became acknowledged by France; and after he had transferred his residence to Avignon, French influence also contrived to draw Scotland, Savoy, and later Castile, Aragon, and Navarre to his cause. Thus two popes were arrayed one against the other. Each had his own college of cardinals, thus affording a protraction of the schism by means of new papal elections. Urban VI was followed by Boniface IX (1389-1404); Innocent VIII (1404-06); and Gregory XII (1406-15). After Clement VII, in 1394, came Benedict XIII.

The Papacy having shown itself incapable of abating the schism, the only expedient was the convening of a general council. This assembled at Pisa, in 1408, and the delegates sat from the start in common accord. Though the council deposed both Gregory XII and Benedict XIII, and elected in their place Alexander V, who was succeeded in 1410 by John XXIII, this procedure failed to stop the schism. The two former popes asserted themselves so that the church now had three popes. The futility of the Council of Pisa led to the convocation of the Council of Constance (1414-18). In 1415 this declared that, as representative organ of the ecumenical church, it possessed the supreme ecclesiastical authority, and every one, even the Pope, must yield obedience. In the same year, accordingly, it deposed John XXIII, and again declared Benedict XIII as a schismatic to have forfeited his right to the papal see. With the election of Martin V, which took place Nov. 11, 1417, by action of the duly appointed conciliar deputation, the schism was practically terminated, though not absolutely ended until 1429; for Benedict XIII, though almost wholly forsaken, defied the sentence of deposition as long as he lived (d. 1424); and Canon Ægldius Munoz of Barcelona, whom the few cardinals that lingered with Benedict elected as Clement VIII, did not relinquish his dignity until five years after.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. X, art. "Schism," pp. 233, 239.*

Schism, The Great, ROMAN CATHOLIC VIEW OF.—The Western Schism was only a temporary misunderstanding, even though it compelled the church for forty years to seek its true head; it was fed by politics and passions, and was terminated by the assembling of the Councils of Pisa and Constance.—*The Catholic Encyclopedia, Vol. XIII, art. "Schism," p. 539.*

Schism, The Great, EFFECTS OF.—But, at any rate, this much can be said in palliation, that all these disputes were settled somehow; and, right or wrong, one pope always obtained final recognition, except in the schism of 1046, when three rival popes were all set aside, and a new one, Clement II, appointed. Not so when we come to the "Great Schism," which broke out in 1378, after the death of Gregory XI, and lasted till 1409, or rather till 1417. It is needless to go into the details of this prolonged strife, and it will be enough to say that during its continuance there were two (and sometimes three) rival lines of pontiffs kept up, severally followed by whole nations on entirely political, not theological, grounds, and that no one can say now which claimant at any time was the true Pope; while canonized saints were found on opposite sides of the question, St. Catharine of Siena, for instance, holding to the Italian succession, and St. Vincent Ferrer to the competing line; so that St. Antoninus of Florence has remarked that persons illustrious for miracles took opposite sides in the controversy, and that the question cannot be settled now. Since this "Great Schism,"

whose lessons were severe, only one anti-pope, Felix V, is on record.—“*Plain Reasons Against Joining the Church of Rome*,” Richard Frederick Littledale, LL. D., D. C. L., pp. 194, 195. London: Society for Promoting Christian Knowledge, 1905.

Schism, The Great, CONSEQUENCES OF.—Hardly had the first storm which assailed the Papacy during the long residence of the popes at Avignon [1309-1378], depriving it of its political supremacy, passed away, when a new storm broke over its head, depriving it of still more of its greatness, and nearly obliterating its existence altogether. This time the storm was not occasioned by a residence in a foreign country, which brought the popes into political dependence on a foreign sovereign; but it was a storm gathered in a purely ecclesiastical atmosphere, and hence inflicting damage on another side of the Papacy—the ecclesiastical independence of the popes. It was, in short, no other event than that known as the Great Schism of the West [1378-1417]. Of that event the disastrous effects were far-reaching and widespread. The shock which the Schism itself produced on the minds of the clergy and the laity was but small part of the result; and most momentous were its after-consequences. For that Schism called into being those independent councils of the West, which rudely assailed the sovereign Pontiff; during that Schism, too, those abuses became rife which called forth on a large scale, though not for the first time, the demand for reform, and thus hastened on the event which involved the Papacy in ruin.—“*The See of Rome in the Middle Ages*,” Rev. Oswald J. Reichel, B. C. L., M. A., pp. 439, 440. London: Longmans, Green & Co., 1870.

Sect.—Sect is in the New Testament the translation of *haireisis*, from *hairéō*, “to take,” “to choose;” also translated “heresy,” not heresy in the later ecclesiastical sense, but a school or party, a sect, without any bad meaning attached to it. The word is applied to schools of philosophy; to the Pharisees and Sadducees among the Jews who adhered to a common religious faith and worship; and to the Christians.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. IV, art. “Sect,” p. 2711.

Sennacherib’s Report of Campaign Against Hezekiah.—“Because Hezekiah, king of Judah,” says the Assyrian monarch, “would not submit to my yoke, I came up against him, and by force of arms and by the might of my power I took forty-six of his strong fenced cities; and of the smaller towns which were scattered about I took and plundered a countless number. And from these places I captured and carried off as spoil 200,150 people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape. . . .

“Then upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs and the elders of Jerusalem with thirty talents of gold and eight hundred talents of silver, and divers treasures, a rich and immense booty. . . . All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of his submission to my power.”—“*The Five Great Monarchies of the Ancient Eastern World*,” George Rawlinson, M. A., Vol. II, pp. 161, 162. New York: Dodd, Mead & Co.

And Hezekiah, king of Judah, who had not bowed down at my feet, forty-six of his strong cities, his castles, and the smaller towns in

their neighborhood beyond number, with warlike engines . . . I attacked and captured. Two hundred thousand one hundred and fifty people, small and great, male and female, horses, mares, asses, camels, oxen, and sheep beyond number, for the midst of them I carried off and distributed them as spoil. He himself, like a bird in a cage, inside Jerusalem his royal city, I shut him up: siege towers against him I constructed (for he had given command to renew the bulwarks of the great gate of his city). His cities which I plundered, from his kingdom I cut off, and to Mitinti king of Ashdod, Padiah king of Ekron, and Zilli-bel king of Gaza I gave them. I diminished his kingdom. Beyond the former scale of their yearly gifts their tribute and gifts to my Majesty I augmented and imposed upon them. He himself Hezekiah, the fearful splendor of my Majesty had overwhelmed him. The workmen, soldiers, and builders whom for the fortification of Jerusalem his royal city he had collected within it, now carried tribute and with thirty talents of gold, 800 talents of silver; woven cloth, scarlet, embroidered; precious stones of large size; couches of ivory, movable thrones of ivory, skins of buffaloes, teeth of buffaloes, dan wood, ku wood, a great treasure of every kind, and his daughters, and the male and female inmates of his palace, male slaves and female slaves, unto Nineveh my royal city after me he sent; to pay tribute and do homage he sent his envoy.—“*The Library of Original Sources*,” edited by Oliver J. Thatcher, Vol. I, pp. 417, 418. Milwaukee, Wis.: University Research Extension Company, copyright 1907.

Sennacherib, DEATH OF.—A cylinder recently acquired (1910) by and now in the British Museum, states: “On the twentieth day of the month Tebet (Dec.), Sennacherib, king of Assyria, his son slew him in a rebellion.” The rebellion (it says) lasted till the twenty-eighth of Sivan (June) of next year, “when Esarhaddon his son sat on the throne of Assyria.”—“*The Companion Bible*,” Part II, “Joshua to Job,” p. 520. London: Oxford University Press.

Servetus, CALVIN'S RESPONSIBILITY FOR THE BURNING OF.—Calvin's influence in Geneva amounted to less during the trial of Servetus than at any other time, and it is therefore absolutely unhistorical to represent Calvin as the chief figure in the proceedings against the Spaniard. After the arrest and arraignment of Servetus, the process took its course according to law, and Calvin was simply an important witness and instrument in the case. After the trial had ended, Calvin did everything in his power to effect a commutation of the horrible sentence, but without avail, for neither Servetus nor the city authorities would yield a single step. Stähelin says it may sound paradoxical, but is nevertheless true, that Rome is responsible also for the Protestant stakes and scaffolds, because for centuries it inculcated principles and practices among Christians, in relation to heresy, which emanated from a world view whose sole object was dominion, unity, uniformity, conformity, and ownership of conscience.

The Reformers could not at once free themselves from the aims and influence of ecclesiastical power under which they grew up, and which controlled them to an amazing degree, in spite of all the light they had attained through the new learning and from the Scriptures. To us the thought that any one should be burned to death for opinion's sake is horrifying, and our sense of justice and freedom is outraged by the crime itself. It is to be deplored that Servetus died through such causes, under such circumstances, and in the midst of such surroundings. It is impossible to change men's minds, ideas, or opinions by mutilations and burnings. A man may be frightened into a recanta-

tion by the horror of such a punishment, but he cannot thus be forced to erase his mental impressions, and alter an inwrought temperament or disposition. By the threatened torture he is merely terrorized into telling a lie, into being untrue to himself, however mistaken, at bottom, he may be in his fancies and contentions.

Both Catholics and Protestants looked upon Servetus as we look upon the anarchist. There existed a confused overlapping and intermingling of the functions of church and state, which men since then, in the onward march of liberty, have cleared away. The Greeks poisoned Socrates, the philosopher of the conscience, because they imagined that he corrupted the youth of Athens. Brutus and his friends slew Julius Cæsar, the idol of the populace, because he was ambitious. Jews and Romans crucified Jesus of Nazareth, the Saviour of the world, because he made himself equal with God and founded a new kingdom. The pagan emperors hurled the early followers of Jesus to the lions in the arena, and tortured them to death by thousands, because in that kingdom they found eternal life. The Roman Catholics and the emperor Sigismund, by an act of the Council of Constance, burned John Huss and Jerome of Prague because they tried to purify the church. For similar reasons blood flowed in Paris on St. Bartholomew's night, the fires were lighted on Smithfield Common, and Philip II declared war against the Netherlands. And finally Servetus suffered death at the stake in Protestant Geneva because he blasphemed the holy Trinity and befriended the seditious Libertines. But men ought to cease to make a mockery of historic fact by blaming this terrible deed solely and alone upon the Genevan Reformer, John Calvin, who imperiled his own life to defend the eternal Sonship of Jesus.—“*Modernism and the Reformation,*” *John Benjamin Rust, Ph. D., D. D., pp. 139-141. New York: Fleming H. Revell Company.*

Be the matter twisted and turned as it may, the burning of Servetus will ever remain a dark spot on the history of the Reformation, and in the life of Calvin. We must not, however, charge on Calvin the whole odium of an act in which he was supported by the age in which he lived, or at least by a large proportion of its representative men. How many Anabaptists were beheaded and drowned in the age of the Reformation, whom no one ever thinks of mentioning! Why is it that the execution of Servetus alone is always harped upon as a misdeed of Calvin's? Possibly, because the horrible manner of his death serves, more than any other, to recall the horrors of the Inquisition, and the executions of Huss and Savonarola. And moreover, Calvin's personal participation in the details of the process appears in a manner so conspicuous as to enable us to understand how the antipathy of later generations to such bloody judgments upon heretics became connected, more closely than is consistent with justice, with a previously existent antipathy to the harsh and awe-inspiring character of the Genevese Reformer.—“*History of the Reformation,*” *Dr. K. R. Hagenbach, Vol. II, p. 340. Edinburgh: T. & T. Clark, 1879.*

Siloam Inscription.—In the summer of 1880, one of the native pupils of Mr. Schick, a German architect long settled in Jerusalem, was playing with some other lads in the so-called Pool of Siloam, and while wading up a channel cut in the rock which leads into the Pool, slipped and fell into the water. On rising to the surface, he noticed what looked like letters on the rock which formed the southern wall of the channel. He told Mr. Schick of what he had seen; and the latter, on visiting the spot, found that an ancient inscription, concealed for the most part by the water, actually existed there. [p. 80]

The inscription occupies the under part of an artificial tablet in the wall of rock, about nineteen feet from where the conduit opens out upon the Pool of Siloam, and on the right-hand side of one who enters it. After lowering the level of the water, Mr. Schick endeavored to take a copy of it; but, as not only the letters of the text, but every flaw in the rock were filled with a deposit of lime left by the water, all he could send to Europe was a collection of unmeaning scrawls. Besides the difficulty of distinguishing the letters, it was also necessary to sit in the mud and water, and to work by the dim light of a candle, as the place where the inscription is engraved is perfectly dark. All this rendered it impossible for any one not acquainted with Phœnician palæography to make an accurate transcript. The first intelligible copy accordingly was made by Professor Sayce after several hours of careful study; but this too contained several doubtful characters, the real forms of which could only be determined by the removal of the calcareous matter with which they were coated. In March, 1881, six weeks after Sayce's visit, Dr. Guthe arrived in Jerusalem, and after making a more complete facsimile of the inscription than had previously been possible, removed the deposit of lime by means of an acid, and so revealed the original appearance of the tablet. Letters which had previously been concealed now became visible, and the exact shapes of them all could be observed. First a cast, and then squeezes of the text were taken; and the scholars of Europe had at last in their hands an exact copy of the old text. [p. 81] . . .

It is most unfortunate that the inscription contains no indication of date; but the forms of the letters used in it show that it cannot be very much later in age than the Moabite Stone. Indeed, some of the letters exhibit older forms than those of the Moabite Stone; but this may be explained by the supposition that the scribes of Jerusalem were more conservative, more disposed to retain old forms, than the scribes of King Mesha. The prevalent opinion of scholars is that the tunnel and consequently the inscription in it were executed in the reign of Hezekiah. According to the Chronicler (2 Chron. 32: 30), Hezekiah "stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David;" and we read in 2 Kings 20: 20, that "he made a pool and a conduit, and brought water into the city." The object of the laborious undertaking is very plain. The Virgin's Spring, the only natural source near Jerusalem, lay outside the walls, and in time of war might easily pass into the hands of the enemy. The Jewish kings, therefore, did their best to seal up this spring, which must be the Chronicler's "upper watercourse of Gihon," and to bring its waters by subterranean passages inside the city walls. Besides the tunnel which contains the inscription, another tunnel has been discovered, which also communicates with the Virgin's Spring. But it is tempting to suppose that the most important of these—the tunnel which contains the inscription—must be the one which Hezekiah made.

The supposition, however, is rendered uncertain by a statement of Isaiah (8: 6). While Ahaz, the father of Hezekiah, was still reigning, Isaiah uttered a prophecy in which he made allusion to "the waters of Shiloah that go softly." Now this can hardly refer to anything else than the gently flowing stream which still runs through the tunnel of Siloam. In this case the conduit would have been in existence before the time of Hezekiah; and since we know of no earlier period when a great engineering work of the kind could have been executed until we go back to the reign of Solomon, it is possible that the inscription may actually be of this ancient date. The inference is supported by the name Shiloah, which probably means "the tunnel," and would have been

given to the locality in consequence of the conduit which here pierced the rock. It was not likely that when David and Solomon were fortifying Jerusalem, and employing Phœnician architects upon great public buildings there, they would have allowed the city to depend wholly upon rain cisterns for its water supply. [pp. 82-84]—“*Fresh Light from the Ancient Monuments*,” A. H. Sayce, M. A., pp. 80-84. London: The Religious Tract Society, 1890.

Sodom and Gomorrah, OVERTHROW OF.—An Accadian poem describing the rain of fire which destroyed these cities, and the escape of Lot, as described in Genesis. (Translated by Rev. A. H. Sayce from tablets in the British Museum.)

An overthrow from the midst of the deep there came. The fated punishment from the midst of heaven descended. A storm like a plummet the earth (overwhelmed). To the four winds the destroying flood like fire did burn. The inhabitants of the citie(s) it had caused to be tormented; their bodies it consumed. In city and country it spread death, and the flames as they rose overthrew. Freeman and slave were equal, and the high places it filled. In heaven and earth like a thunderstorm it had rained; a prey it made. A place of refuge the gods hastened to, and in a throng collected. Its mighty (onset) they fled from, and like a garment it concealed (mankind). They (feared), and death (overtook them).

(Their) feet and hands (it embraced). . . . Their body it consumed . . . the city, its foundations it defiled. . . . in breath, his mouth he filled. As for this man, a loud voice was raised; the mighty lightning flash descended. During the day it flashed; grievously (it fell). . . .—“*The Library of Original Sources*,” edited by Oliver J. Thatcher, Vol. I, pp. 434, 435. Milwaukee, Wis.: University Research Extension Company, copyright 1907.

Soul, LIVING, MEANING OF THE TERM.—The expression “living soul,” as used in Genesis, is often taken to indicate an order of being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Genesis 1: 20, 21, 24, and elsewhere, in which passages the words translated “living soul” are applied also to the entire lower creation. They are used indifferently of man and beast to express animal life in general; and it is in this light that the apostle uses them, as the very course of his argument shows. Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality. It is by means of the soul that he and all descended from him, are linked to this changing and corruptible world, and so become the heirs of corruption. The only superiority ascribed to man in the history of creation, is found in the fact that “God breathed into him the breath of life,” and in this it is intimated that in the act of becoming a living soul, man at the same time was endowed with higher capacities, which brought him into relationship with God, and made him capable of communing with him, and so of rising to a spiritual existence. But the possibilities here involved for leading a true spiritual life, could only be carried out by his abiding in fellowship with God and partaking of the divine Spirit. And had this been maintained by obedience, there is every reason to believe that the higher life of the spirit would have glorified the lower and made it partaker of immortality without the intervention of death. But by reason of the fall, this possibility was cut off, and man becoming animal (*ψυχικός* [*psuchikos*]), or as our version renders it “natural,” in the very elements of his character, or in the

springs of his existence, became at the same time mortal. Herein lay the necessity for the new creation through the intervention of a Redeemer who shall be nothing less than a quickening spirit.—“*The First Epistle of Paul to the Corinthians*,” *Christian Friedrich Kling*, translated by *Daniel W. Poor*, D. D., p. 339, 4th edition. New York: Charles Scribner & Co., 1870.

Stephen, TIME OF DEATH OF.—Up to the time of the martyrdom of Stephen, the gospel met with considerable success among the Jews at Jerusalem, both among those resident there and those who visited it during that period. Our first inquiry then is, What was the date of Stephen's martyrdom? And here, as in all such cases where Scripture is not explicit on the subject, the early Christian writers vary widely from each other. The martyrdom of Stephen is placed by them at different periods, varying from less than a year after our Lord's crucifixion, to seven years after it. Both these extremes are evidently erroneous. The former has, perhaps, arisen from the martyrdom of Stephen having taken place at a period of the year about eight or nine months after that in which the crucifixion took place. But it is clear that the events recorded in the Acts as having preceded the martyrdom of Stephen, could not have taken place within this space of time. The proceedings of the apostles, as narrated in the 2d, 3d, and 4th chapters, must have taken up some little time. Subsequent to these, we read of the disciples' selling their lands and bringing the money to the apostles, not only those dwelling at Jerusalem, but those who belonged to other countries; which certainly would require some time. Then we hear of a series of miracles being performed, and of the addition from time to time of great multitudes of believers in the Christian faith, until the high priest and his followers became alarmed for the result. Acts 5. Then we find that a time came when the disciples were so far organized into a distinct body, that there was a system of daily ministration established for the widows among them (ch. 6: 1, 2); and seven men, one of whom is Stephen, are appointed to attend to this matter. After this appointment, we are told of a great increase taking place in the number of the disciples (6: 7), which we must suppose to have required a little time. Then we read of Stephen doing great wonders and miracles among the people (6: 8), and carrying on his disputations against opponents with such success as to stir up a bitter spirit against himself, and to induce them to accuse him before the council; all which must have occupied some time.

Now, if we endeavor to calculate the probable time occupied by all these events, we are making, I think, a moderate estimate of its length when we say that it must have been at least three years and a half, and probably rather more.

And that the martyrdom of Stephen took place three years after the crucifixion, is stated by Syncellus in his Chronicle, and others of the ancients.

A probable confirmation of this date for the martyrdom of Stephen may be gained from the period about which St. Paul's conversion on his journey to Damascus must have taken place. From his own statements in his epistles, compared with the notices respecting him in the Acts, it seems probable that his conversion took place about A. D. 36, and certainly not before A. D. 35. And if we inspect the account given in the Acts of what took place between the martyrdom of Stephen and the conversion of St. Paul, we can hardly suppose it to have been more than two years.

Bishop Pearson thinks that Stephen was martyred A. D. 34, and

Paul converted on his journey to Damascus at the close of A. D. 35. And this I believe to be the true date.

And as it respects the date of St. Paul's journey to Damascus it is not improbable that it might take place upon the removal of Pontius Pilate as governor of Judea, which event happened about the autumn of A. D. 35, the chief priests being then better able to give authority to Paul to go to Damascus on his errand of persecution.

I incline, therefore, to the supposition that the seven years of mercy for establishing the covenant with many of the Jews terminated about the time of Stephen's martyrdom, which in all probability was in December, A. D. 33, or January, A. D. 34.—"*Fulfilled Prophecy*," Rev. W. Goode, D. D., F. S. A., pp. 234, 235, 2d edition. London: James Nisbet & Co., 1891.

Sunday, ROMAN LAWS CONCERNING.—Let the course of all lawsuits and all business cease on Sunday, which our fathers have rightly called the Lord's day, and let no one try to collect either a public or a private debt; and let there be no hearing of disputes by any judges either those required to serve by law or those voluntarily chosen by disputants. And he is to be held not only infamous but sacrilegious who has turned away from the service and observance of holy religion on that day.—*Codex Theodosianus*, XI, 7, 13. Time of Emperors Gratian, Valentinian, and Theodosius.

On the Lord's day, which is the first day of the week, on Christmas, and on the days of Epiphany, Easter, and Pentecost, inasmuch as then the (white) garments (of Christians) symbolizing the light of heavenly cleansing bear witness to the new light of holy baptism, at the time also of the suffering of the apostles, the example for all Christians, the pleasures of the theaters and games are to be kept from the people in all cities, and all the thoughts of Christians and believers are to be occupied with the worship of God. And if any are kept from that worship through the madness of Jewish impiety or the error and insanity of foolish paganism, let them know that there is one time for prayer and another for pleasure. And lest any one should think he is compelled by the honor due to our person, as if by the greater necessity of his imperial office, or that unless he attempted to hold the games in contempt of the religious prohibition, he might offend our serenity in showing less than the usual devotion toward us; let no one doubt that our clemency is revered in the highest degree by humankind when the worship of the whole world is paid to the might and goodness of God.—*Codex Theod.*, XV, 5. Time of Emperors Theodosius and Cæsar Valentinian.—"*The Library of Original Sources*," edited by Oliver J. Thatcher, Vol. IV, pp. 69, 70. Milwaukee, Wis.: University Research Extension Company, copyright 1907.

We desire that all the people under the rule of our clemency should live by that religion which divine Peter the apostle is said to have given to the Romans, and which it is evident that Pope Damasus and Peter, bishop of Alexandria, a man of apostolic sanctity, followed; that is that we should believe in the one deity of Father, Son, and Holy Spirit with equal majesty and in the Holy Trinity according to the apostolic teaching and the authority of the gospel.—*Cod. Theod.*, XVI, 1, 2. Time of Emperors Gratian, Valentinian, and Theodosius.

It is necessary that the privileges which are bestowed for the cultivation of religion should be given only to followers of the Catholic faith. We desire that heretics and schismatics be not only kept from these privileges, but be subjected to various fines.—*Cod. Theod.*, XVI, 5, 1. Time of Emperor Constantine.—*Id.*, p. 70.

Syllabus of Errors, EXTRACTS FROM.— [The encyclical *Quanta Cura*, published by Pope Pius IX, Dec. 8, 1864, was accompanied by a syllabus containing a summary in eighty propositions of various doctrines condemned by that Pontiff. These propositions were based upon *ex-cathedra* documents put out by the same Pope at various times during his pontificate.

In reading this document it should be remembered that every proposition is from the Roman Catholic standpoint an error. In his book, "Der Papst und die Modernen Ideen" (Vienna, 1865), the Jesuit Schrader changes these liberal statements condemned in the Syllabus into the orthodox form by putting those which the church would assert as opposed to those condemned. For example, according to Schrader, proposition 55 reads thus: "The church is neither to be separated from the state nor the state from the church." This is the Roman Catholic view on the relationship of church and state. The other propositions are similarly handled by Schrader. It is therefore legitimate to conclude in a general way that the Roman Catholic Church teaches the very opposite of the error condemned in every one of these propositions.

Different Roman Catholic writers of considerable standing take varying views upon the authority of this Syllabus of Errors. Two brief quotations will illustrate this. Charles Coupe, S. J., writing on "The Temporal Power," in the *American Catholic Quarterly Review*, October, 1901, asserts that "the Syllabus, if not formally, is at any rate practically infallible." In contrast with this is the statement of John Henry Newman, the celebrated English convert to Romanism, who in his "Letter to the Duke of Norfolk" (pages 79, 80) says: "The Syllabus is not an official act, because it is not signed, for instance '*Datum Romæ* [given at Rome], Pius P. P. IX,' or '*sub annulo Piscatoris* [under the ring of the fisherman],' or in some other way; it is not a personal, for he does not address his '*Venerabiles Fratres* [venerable brethren]' or '*Dilecto Filio* [beloved son],' or speak as '*Pius Episcopus* [Pius Bishop];' it is not immediate, for it comes to the bishop only through the cardinal minister of state. . . . The Syllabus makes no claim to be acknowledged as the word of the Pope."

The Syllabus is generally acknowledged to be a document of great authority, and is doubtless regarded as infallible by the ultramontane partisans. We translate the following articles from it.—EDITORS.]

15. Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason.

17. We may entertain at least a well-founded hope for the eternal salvation of all those who are in no manner in the true church of Christ.

18. Protestantism is nothing more than another form of the same true Christian religion, in which it is possible to be equally pleasing to God as in the Catholic Church.

21. The church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion.

23. The Roman pontiffs and ecumenical councils have exceeded the limits of their power, have usurped the rights of princes, and have even committed errors in defining matters of faith and morals.

24. The church has not the power of availing herself of force, or any direct or indirect temporal power.

27. The ministers of the church, and the Roman Pontiff, ought to be absolutely excluded from all charge and dominion over temporal affairs.

30. The immunity of the church and of ecclesiastical persons derives its origin from civil law.

31. Ecclesiastical courts for temporal causes, of the clergy, whether

civil or criminal, ought by all means to be abolished, even without the concurrence and against the protest of the holy see.

37. National churches can be established, after being withdrawn and plainly separated from the authority of the Roman Pontiff.

38. Roman pontiffs have, by their too arbitrary conduct, contributed to the division of the church into Eastern and Western.

39. The commonwealth is the origin and source of all rights, and possesses rights which are not circumscribed by any limits.

40. The teaching of the Catholic Church is opposed to the well-being and interests of society.

45. The entire direction of public schools, in which the youth of Christian states are educated, except (to a certain extent) in the case of episcopal seminaries, may and must appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the taking of degrees, or the choice and approval of the teachers.

47. The best theory of civil society requires that popular schools open to the children of all classes, and, generally, all public institutes intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government, and interference, and should be fully subject to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age.

55. The church ought to be separated from the state, and the state from the church.

77. In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the state, to the exclusion of all other modes of worship.

78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship.

79. Moreover, it is false that the civil liberty of every mode of worship, and the full power given to all of overtly and publicly manifesting their opinions and their ideas, of all kinds whatsoever, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism.

80. The Roman Pontiff can and ought to reconcile himself to, and agree with, progress, liberalism, and civilization as lately introduced.

NOTE.—The eighty propositions in the original Latin are found in the "*Theologia Moralís*" of Ligorio, Vol. II, pp. 454-461, 3d edition.—Eds.

Talmud.—Talmud (תלמוד): Name of two works which have been preserved to posterity as the product of the Palestinian and Babylonian schools during the amoraic period, which extended from the third to the fifth century c. e. [Common Era]. One of these compilations is entitled "Talmud Yerushalmi" (Jerusalem Talmud), and the other "Talmud Babli" (Babylonian Talmud). Used alone, the word "Talmud" generally denotes "Talmud Babli," but it frequently serves as a generic designation for an entire body of literature, since the Talmud marks the culmination of the writings of Jewish tradition, of which it is, from a historical point of view, the most important production.—*The Jewish Encyclopedia*, Vol. XII, art. "Talmud," p. 1.

Talmud, VALUE OF.—For both Christians and Jews the Talmud is of value for the following reasons: (1) On account of the language, Hebrew being used in many parts of the Talmud (especially in Haggadic pieces), Palestinian Aramaic in the Palestinian Talmud, Eastern

Aramaic in the Babylonian Talmud. The Talmud also contains words of Babylonian and Persian origin; (2) for folklore, history, geography, natural and medical science, jurisprudence, archeology, and the understanding of the Old Testament. For Christians especially the Talmud contains very much which may help the understanding of the New Testament. [p. 2905] . . .

The Palestinian Talmud.—Another name, *Talmūdh Yerūshalmī* ("Jerusalem Talmud"), is also old, but not accurate. The Palestinian Talmud gives the discussions of the Palestinian Amoraim, teaching from the third century A. D. until the beginning of the fifth, especially in the schools or academies of Tiberias, Cæsarea, and Sepphoris. . . .

The Babylonian Talmud.—The Babylonian Talmud is later and more voluminous than the Palestinian Talmud, and is a higher authority for the Jews.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. V, art. "Talmud," pp. 2905, 2906.

Talmud, THE ORAL LAW.—Talmud (i. e., doctrine, from the Hebrew word "to learn") is a large collection of writings, containing a full account of the civil and religious laws of the Jews. It was a fundamental principle of the Pharisees, common to them with all orthodox modern Jews, that by the side of the written law, regarded as a summary of the principles and general laws of the Hebrew people, there was an oral law, to complete and to explain the written law. It was an article of faith that in the Pentateuch there was no precept, and no regulation, ceremonial, doctrinal, or legal, of which God had not given to Moses all explanations necessary for their application, with the order to transmit them by word of mouth. The classical passage in the Mishna on this subject is the following: "Moses received the (oral) law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue." This oral law, with the numerous commentaries upon it, forms the Talmud. It consists of two parts, the Mishna and Gamara.

1. The Mishna, or "second law," which contains a compendium of the whole ritual law, was reduced to writing in its present form by Rabbi Jehuda the Holy, a Jew of great wealth and influence, who flourished in the second century of the Christian era. Viewed as a whole, the precepts in the Mishna treated men like children, formalizing and defining the minutest particulars of ritual observances. The expressions of "bondage," of "weak and beggarly elements," and of "burdens too heavy for men to bear," faithfully represent the impression produced by their multiplicity. The Mishna is very concisely written, and requires notes.

2. This circumstance led to the commentaries called Gemara (i. e., supplement, completion), which form the second part of the Talmud, and which are very commonly meant when the word "Talmud" is used by itself. There are two Gemaras: one of Jerusalem, in which there is said to be no passage which can be proved to be later than the first half of the fourth century; and the other of Babylon, completed about 500 A. D. The latter is the more important and by far the longer.—*"A Dictionary of the Bible," William Smith, LL. D., pp. 672, 673, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884.*

Tammuz, WORSHIP OF.—Adonis, or Tammuz, which was probably his true name, was a god especially worshiped at Byblus. He seems to have represented nature in its alternate decline and revival, whence the myth spoke of his death and restoration to life; the river of Byblus was regarded as annually reddened with his blood; and once

a year, at the time of the summer solstice, the women of Phœnicia and Syria generally "wept for Tammuz." Extravagant sorrow was followed after an interval by wild rejoicings in honor of his restoration to life; and the excitement attendant on these alternations of joy and woe led on by almost necessary consequence, with a people of such a temperament as the Syrians, to unbridled license and excess. The rites of Aphaca, where Adonis had his chief temple, were openly immoral, and when they were finally put down, exhibited every species of abomination characteristic of the worst forms of heathenism.—*"The Religions of the Ancient World,"* George Rawlinson, M. A., p. 109. New York: Hurst & Co.

Targum.—Targum signifies, in general, any version or explanation; but this appellation is more particularly restricted to the versions or paraphrases of the Old Testament, executed in the East Aramæan or Chaldee dialect, as it is usually called. These Targums are termed paraphrases or expositions, because they are rather comments and explanations, than literal translations of the text: they are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself; so that when the law was "read in the synagogue every Sabbath day," in pure Biblical Hebrew, an explanation was subjoined to it in Chaldee, in order to render it intelligible to the people, who had but an imperfect knowledge of the Hebrew language. This practice, as already observed, originated with Ezra: as there are no traces of any written Targums prior to those of Onkelos and Jonathan, who are *supposed* to have lived about the time of our Saviour, it is highly probable that these paraphrases were at first merely oral; that, subsequently, the ordinary glosses on the more difficult passages were committed to writing; and that, as the Jews were bound by an ordinance of their elders to possess a copy of the law, these glosses were either afterward collected together and deficiencies in them supplied, or new and connected paraphrases were formed.

There are at present extant ten paraphrases on different parts of the Old Testament, three of which comprise the Pentateuch, or five books of Moses: 1. The Targum of Onkelos; 2. That falsely ascribed to Jonathan, and usually cited as the Targum of the Pseudo-Jonathan; and, 3. The Jerusalem Targum; 4. The Targum of Jonathan ben Uzziel, (i. e., the son of Uzziel) on the Prophets; 5. The Targum of Rabbi Joseph the blind, or one-eyed, on the Hagiographa; 6. An anonymous Targum on the five Megilloth, or books of Ruth, Esther, Ecclesiastes, Song of Solomon, and the Lamentations of Jeremiah; 7, 8, 9. Three Targums on the book of Esther; and, 10. A Targum or paraphrase on the two books of Chronicles. These Targums, taken together, form a continued paraphrase on the Old Testament, with the exception of the books of Daniel, Ezra, and Nehemiah (anciently reputed to be part of Ezra); which being for the most part written in Chaldee, it has been conjectured that no paraphrases were written on them, as being unnecessary, though Dr. Prideaux is of the opinion that Targums were composed on these books also, which have perished in the lapse of ages.—*"An Introduction to the Critical Study and Knowledge of the Holy Scriptures,"* Thomas Hartwell Horne, B. D., Vol. II, Part I, pp. 198, 199. London: T. Cadell, 1839.

Targum.—After the exile, Aramaic became the language of trade and commerce in Palestine, and a considerable number of the Jews after a time were more familiar with it than with the sacred tongue. Hence the practice arose of accompanying the reading of the Scrip-

tures in the synagogues by an interpretation in the popular Aramaic. Nehemiah 8: 8 is often incorrectly adduced in proof of this practice. For the Jewish theologians of the Middle Ages were anxious to cite Scripture authority for all their arrangements and institutions, even for those which came into existence subsequent to the Persian period, just as Christian divines have similarly attempted to establish dogmas and practices of later development from passages of the New Testament, which, rightly understood, have no such meaning. Luke 4: 17 ff. is often adduced to prove that the practice of interpreting the Scriptures in Aramaic was at least not universal in the time of our Lord. That practice may, however, then have been in use in parts of the country, and it was firmly established as a general custom before the great insurrection in the days of Hadrian. The Aramaic paraphrase sometimes adhered closely to the original text, but at other times was embellished with additions of various kinds. The reader of the Law and the Prophets in reading was forbidden to add anything to the sacred text, or to repeat any text from memory. He was directed when reading strictly to keep his eyes on the words. The *meturgeman*, or translator, was, on the other hand, forbidden to make any use whatever of manuscript, but was wholly to depend on memory. [pp. 40, 41] . . .

All "interpretations"—and the word "Targum" (תרגום) properly signifies such—have a tendency, whether more or less literal, in the process of time to become uniform. The interpreters among the Jews became in time a sort of guild. While, therefore, Böhl has gone too far in maintaining that there was in existence in our Lord's time an Aramaic translation or paraphrase of the Scriptures, which was cited by New Testament writers, it is not improbable that large portions of the Scripture in Aramaic were early committed to writing. [p. 42] . . .

The theology set forth in the Targums proves, as Strack observes, their great antiquity. None, however, of the Targums now known are of higher antiquity than the third or fourth century after Christ. But they are based to a large extent upon similar works of a much higher antiquity.

The extant Targums are:

1. The Targum of Onkelos (אונקלוס), which is the most literal, and comprehends the entire Pentateuch. It is uncertain who this Onkelos was, or at what time he lived. The Onkelos spoken of in the Talmud as contemporary with Gamaliel, and whose translations are there mentioned, can be identified with Aquila (אַקוּלָה), the Greek translator. Geiger is probably correct in maintaining that the Targum which adhered most literally to the Hebrew text was called that of Onkelos, not because it was edited by him, but as indicating that it was executed with something like the same literality for which Aquila's Greek version was remarkable. The name describes the nature of the work, and not the author. The Targum of Onkelos does not appear to have been the work of a single author or editor, but the production of a school. In its present shape it probably originated in Babylon, and it has often been questioned whether that Targum is as early as the older portions of the two Targums next to be mentioned.

2. The Targum of Jerusalem, I, embraces the Pentateuch, and is commonly known as the Targum of Pseudo-Jonathan, owing to the fact that it was incorrectly ascribed to Jonathan ben Uzziel, the pupil of Hillel. . . . In its present form it is probably not older than the seventh century.

3. The Targum of Jerusalem, II, also termed the Fragmentary Targum, embraces only portions of the Pentateuch. It is older than the

former, and probably a production of the Palestinian school. It contains more of an Haggadic, i. e., homiletic nature. This Targum is often cited in the Jerusalem Talmud and in the Midrash Rabba.

4. The Targum of Jonathan embraces the Prophets. This paraphrase is generally ascribed to Jonathan ben Uzziel, who, according to the Babylonian Talmud (*Megillah*, 3a), composed a Targum on the Prophets. Passages, however, of this Targum are ascribed in the Talmud to a later scholar, R. Joseph bar Chiyyah (died 333), who may have revised and re-edited the Targum of Jonathan ben Uzziel. . . . It is likely that this Targum also was the product of a school of interpreters, and not the work of any single author.

5. The Targums on the Hagiographa were composed by different authors, and are more modern. The authors of those paraphrases probably worked also on the lines of former translators. No Targum is extant on the books of Ezra, Nehemiah, and Daniel, while there are two Targums on the book of Esther. According to Nöldeke, the Targum on the Proverbs is a Jewish working-up of the Syriac (Peshitto) translation. The same might also be affirmed of the Targum on the Psalms, which, from its allusions in the rendering of Psalm 108: 11 to Rome and Constantinople as the two capitals of the world, has been considered to have been composed prior to A. D. 476; while, on the other hand, the references to the Hungarians in Psalm 83: 7 point to the ninth century. Such phenomena seem to show that the translation of the Psalms was the work of very different periods.

6. Besides the above, a few fragments are extant of other Targums on the Prophets, which need here only be alluded to.—“*An Introduction to the Old Testament.*” Rev. Charles H. H. Wright, D. D., Ph. D., pp. 40-45. New York: Thomas Whittaker.

Targum, USE OF.—As an interpretation of the Hebrew text of the Bible, the Targum had its place both in the synagogal liturgy and in Biblical instruction; while the reading of the Bible text combined with the Targum in the presence of the congregation assembled for public worship, was an ancient institution which dated from the time of the second temple.—*The Jewish Encyclopedia*, Vol. XII, art. “Targum,” p. 57.

Temple, TIME OF BUILDING OF.—Note that the number is ordinal (not cardinal) = the 480th year of some longer and larger period, viz., the 490 years from the exodus to the dedication of the temple; the difference of ten years being made up of seven years in building (1 Kings 6: 38) and three years in furnishing. Dedicated not in seventh year, for completion took place in the eighth month of one year (v. 38), and the dedication in the seventh month of another (8: 2). The chronological period was 40 years in wilderness + 450 years under judges + 40 years of Saul + 40 years of David + 3 years of Solomon (v. 1) = 573 (from 1490-917). The mystical period of 480 years is obtained by deducting the period of 93 years, when Israel’s national position was in abeyance. Thus: 8 (Judges 3: 8) + 18 (Judges 3: 14) + 20 (Judges 4: 3) + 7 (Judges 6: 1) + 40 (Judges 13: 1) = 93. (N. B.—The eighteen years of Judges 10: 7, 9, was local and beyond Jordan. It did not affect the national position.) Hence 573 — 93 = 480 (from 873-93).—“*The Companion Bible,*” Part II, “Joshua to Job,” p. 456. London: Oxford University Press.

Temple of Solomon, SITE OF.—It is proved, I think, without doubt, that the “Dome of the Rock,” or the Mosque of Omar, covers the true site of Solomon’s temple. Able men have written exhaustive books to

endeavor to prove that the site was elsewhere; for instance, as to the site of the Church of the Holy Sepulcher. But most of these books were written before the excavation works of Sir Charles Warren, though it is true of the late Mr. Fergusson, that he held his views to the last. No evidence contrary to his opinion had any effect upon him; but surely the stubborn belief of an able man, formed, be it remembered, before the spade and pick revealed so much of old Jerusalem, cannot outweigh facts. So we must take it for proved that this "Dome of the Rock" and the "Haram" inclosure really cover the site of Solomon's temple. "The plateau is about 1,500 feet from north to south, 900 feet from east to west, sustained by a massive wall rising on the exterior from 50 to 80 feet above the present level of the ground. The general level of this plateau is about 2,420 feet; but toward the east at the Golden Gate, it is not filled up to this level by some twenty feet or so."

"Almost in the center of this plateau is an irregular four-sided paved platform, rising some sixteen feet above the general level of the plateau, and above the center of this platform the sacred rock crops out, over which is built the celebrated Dome of the Rock. There is no question but that within the present noble sanctuary the temple of Herod once stood, and that some part of the remaining wall is on the site of, or actually is, a portion of the old wall of the outer court."

It is proved that the Holy City is built upon a series of rocky spurs, and that in early days the site of Jerusalem was a series of rocky slopes; therefore, when we get to the rock, we see it just as it was before the city was built. The rock levels examined by means of shafts and tunnels show that the ridge of rock at the northeast angle is 162 feet below the sacred rock; at the northwest angle, 150 feet below this same rock; southwest angle, 163 feet. The temple was not placed in a hole; it was to be a conspicuous building—the building, in short, of Jerusalem. So it must have stood on this platform which was raised by means of walls, arches, the spaces being used as storerooms, secret passages, underground cisterns to hold water, to store both the spring water and the rain water—one cistern so large that it is called the "underground sea." This platform was raised and carried across to the highest point of rock, which, remember, was the threshing floor of Araunah, the Jebusite, by which "floor" the angel's foot had stayed.

The lower ridge of rock having been selected, black mould was cut away at an angle. In this black mould no stone chippings were found, but fragments of potsherds. The mould varied in depth from two feet to eight or ten feet. The rock in which the foundation stones stand is found to be very soft. This rock was cut through to the extent of two feet, to insure that the prepared stone had a secure position. All these details have been proved by the shafts dug by Sir Charles Warren—shafts which varied in depth from 85 to 120 feet. It is curious to notice that at the southeast angle a hole was found cut in the natural rock. This hole was only one foot across and one foot deep. In the hole a little earthenware jar was found standing upright. For what purpose it was so placed, who can tell? It may have contained the oil to consecrate the corner-stone, or it may only have been a quaint fancy of some Phœnician workman. Anyhow, it was discovered after an interval of 3,000 years. Now we note the Bible passage, "that no tool was heard" during the erection of the house of God. The absence of stone chippings proves that this statement is true. Any one who has watched the erection of a house will have noticed the constant clang of the iron tools, and the heaps of brick or stone débris lying close to the foundation. But where was the stone prepared?

Come with me to the Cotton Grotto, which is the modern name of

the old quarry. The entrance till lately was near the Damascus Gate, over a rubbish heap; and some feet below the level of the ground you found the opening to the quarry. This opening was accidentally discovered in 1852. The entrance was so small, owing to the rubbish, that it could only be entered by stooping and letting yourself drop downward to the floor. First came a rough floor of earth, and then stones. Quite in the heart of the quarry was found a rude basin or cistern, partly full of water. Huge stones lie scattered about — stones cut thousands of years ago. Masons' marks abound. From them you can tell the size and shape of the tools these old workers used. The marks are quite fresh, and remind you of those quarries at Assouan, in Egypt. You quite fancy it must be the dinner hour, and that the workmen will return ere long. Some stones still remain which are only partially cut away. From the mass of stone chippings it is quite plain that the stones were "dressed" here. The absence of stone chips near the foundation stones — the black earth being quite free of them — and their presence here, prove to the very hilt the truth of the Bible statement.

And then the red marks! These mysterious letters and marks in red paint sorely puzzled the explorers in the tunnels they drove along the foundation wall. These red marks are Phœnician lettering and numerals — instructions, in short, from the master builder to the workmen where to lay each stone; and we can fancy Hiram, the great master mason of the Phœnicians, standing on this black earth and seeing that his Sidonian workmen and the subject races of Canaan placed each stone in due order according to his plan.

Here, again, we have a most wonderful, unlooked-for confirmation of the Bible statement. The Bible says that Phœnician builders built the temple. We find, after digging shafts from 85 to 120 feet, that red marks of Phœnician meaning are on the foundation stone. Then that "no tool was heard," and no chips are found. And who that has seen — or, if not seen, realized from description — the size of the stones, the great foundation stone at the southeast angle, will not say that the words "costly stones" is but a true and apt description, and that the words "great stones" is no exaggeration? When we recollect that stones estimated to weigh 100 tons are in the foundation wall, that in length they can be found 38 feet 9 inches, as in the southeast angle, surely we must admit that the account is but sober truth.

The inquiry may have arisen, Why this great wall? this expenditure of stone, labor, skill? There is one factor we must not overlook. The temple was to be erected over the threshing floor of Araunah. This is imperative; that was a sacred spot, because the angel had stayed his foot there; *that* must be left. But Eastern threshing floors are always, and were always, at the highest points of the ridge, and so the problem is complicated. They cannot cut down the highest point, and so obtain a large area for the proposed temple. That is impossible; all that remains is to leave the sacred threshing floor intact, and by building this huge wall, arches, and other supports, so get an enlarged area, big enough for the temple and the temple courts. In this way they solved the problem. We can even see how they did it — those Phœnician builders.

And what do we see now on entering the "Dome of the Rock"? I do not propose to describe the richness and beauty of the interior — only the *one* object for which this mosque was erected; and that is a huge mass of rock untouched, or nearly so, by chisel. Here, undoubtedly, was the threshing floor of Araunah the Jebusite — a threshing floor probably long before, for the word "Jebusite" is said to mean "threshing-floor people." From Zion David could look down on this

ridge. And it has other memories too, for was not this "Moriah," that hill on which Abraham offered Isaac? So this unshaped mass of rock has very special sanctity.—*The Bible and Modern Discoveries*, Henry A. Harper, pp. 277-282, 4th edition. London: Alexander P. Watt, 1891.

Tiglath-Pileser, POR, PUL. — With Rimmon-nirari the power of the older dynasty of the Assyrian kings came to an end. His successors were scarcely able to defend themselves against the attacks of their neighbors on the north and south; diseases and insurrections broke out in the great cities of the kingdom, and finally, in B. C. 746, there was a rising in Calah; the king either died or was put to death, and before the year was over, in the month of April, B. C. 745, the crown was seized by a military adventurer, named Pul, who assumed the title of Tiglath-Pileser II. Tiglath-Pileser I had been the most famous monarch and most extensive conqueror of the older dynasty, and had reigned over Assyria five centuries previously; by assuming his name, therefore, the usurper wished to show that he intended to emulate his deeds [p. 101] . . .

Two years after his accession (B. C. 743), Tiglath-Pileser II turned his attention to the west. Arpad, now Tel-Erfad, near Aleppo, was the first object of attack. It held out for three years, and did not fall until B. C. 740. But, meanwhile, the kingdom of Hamath had been shattered by the Assyrian arms. Nineteen of its districts were placed under Assyrian governors, and the Assyrian forces made their way as far as the Mediterranean Sea. Azri-yahu, or Azariah (Uzziah), the Jewish king, had been the ally of Hamath, and from him also punishment was accordingly exacted. He was compelled to purchase peace by the offer of submission and the payment of tribute. The alliance between Judah and Hamath had been of long standing. David had been the friend of its king Tou, or Toi; and at the beginning of Sargon's reign the king of Hamath bears a distinctively Jewish name. This is Yahu-bihdi, or, as it is elsewhere written, Ilu-bihdi, where the word *ilu*, "god," takes the place of the name of the covenant God of Israel. It is even possible that Yahu-bihdi was a Jew who had been placed on the throne of Hamath by Azariah. At any rate, the alliance between Judah and Hamath explains a passage in 2 Kings 14: 28, which has long presented a difficulty. It is now clear that Jeroboam is here stated to have won over Hamath to Israel, though previously it had "been allied with Judah." But after Jeroboam's death, Jewish influence must once more have gained an ascendancy among the Hamathites.

Two years after the fall of Arpad, Tiglath-Pileser was again in the west. On this occasion he held a *levée* of subject princes, among whom Rezon of Damascus and Menahem of Samaria came to offer their gifts and do homage to their sovereign lord. The tribute which Tiglath-Pileser states that he then received from the Israelitish king was given, according to the book of Kings, to Pul. We may infer from this, therefore, that the Assyrian monarch was still known to the neighboring nations by his original name, and that it was not until later that they became accustomed to the new title he had assumed. The inference is further borne out by the statement of an ancient Greek astronomer, Ptolemy. When speaking of the eclipses which were observed at Babylon, Ptolemy gives a list of Babylonian kings, with the length of their reigns, from the so-called era of Nabonassar in B. C. 747, down to the time of Alexander the Great. In this list, Tiglath-Pileser, after his conquest of Babylon, is named Poros or Por, Por being the Persian form of Pul. — *Fresh Light from the Ancient Monuments*, A. H. Sayce, M. A., pp. 101-104. London: The Religious Tract Society, 1890.

Transubstantiation, DECREE OF.—And because that Christ our Redeemer declared that which he offered under the species of bread to be truly his own body, therefore has it ever been a firm belief in the church of God, and this holy synod doth now declare it anew, that by the consecration of the bread and of the wine a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is by the Holy Catholic Church suitably and properly called transubstantiation.—“*Dogmatic Canons and Decrees*,” p. 74. *New York: The Devin-Adair Company, 1912.*

Transubstantiation, CANONS CONCERNING.—Canon I. If any one denieth that, in the sacrament of the most holy eucharist, are contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ; but saith that he is only therein as in a sign, or in figure, or virtue; let him be anathema.

Canon II. If any one saith that, in the sacred and holy sacrament of the eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood—the species only of the bread and wine remaining—which conversion indeed the Catholic Church most aptly calls transubstantiation; let him be anathema.

Canon III. If any one denieth that, in the venerable sacrament of the eucharist, the whole Christ is contained under each species, and under every part of each species, when separated; let him be anathema.

Canon IV. If any one saith that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the eucharist, but (are there) only during the use, whilst it is being taken, and not either before or after; and that, in the hosts, or consecrated particles, which are reserved or which remain after communion, the true body of the Lord remaineth not; let him be anathema.—*Id.*, pp. 81, 82.

Transubstantiation, ROMAN CATHOLIC TEACHING CONCERNING.—

20. How does our Lord become present in the eucharist?

Our Lord becomes present in the eucharist by transubstantiation; i. e., by the changing of the whole substance of the bread into the body of Jesus Christ, and the whole substance of the wine into his blood.

21. Is it then true that after consecration there is neither bread nor wine on the altar?

Yes; after consecration nothing remains but the body and blood of Christ.

22. What remains of the bread and the wine after consecration?

After consecration nothing remains of them but the species or appearances. The substance of the bread and the substance of the wine have been changed into the substance of the body of Jesus Christ and the substance of his blood.

23. Are the substance of the bread and the substance of the wine annihilated when the host is consecrated?

No, but they are changed into the true body and the true blood of Jesus Christ. If they were annihilated, there would be no change. Now, the church expressly teaches that there is a change.

24. Is Jesus Christ, whole and entire, present in the eucharist?

Yes, Jesus Christ, whole and entire, is present under the appearance of bread, as he is also whole and entire under the appearance of wine.

26. Is Jesus Christ contained whole and entire under each particle of the species of bread and wine, when these species have been divided?

It is of faith that, if the sacred species be divided into several parts, no matter how great their number, Christ is present, whole and entire, in each particle of the host and in each drop of the precious blood.

28. Do the eucharistic species retain their natural properties?

The sacred species have the same properties as their substance had before transubstantiation. In other words, they are sensible, divisible, nutritive, corruptible, and, in a word, susceptible of all those changes of quality which bread and wine undergo.

29. When do the species cease to be sacramental?

They cease to be sacramental species when they have become so altered that, if their substances did exist, these substances would no longer be bread and wine.

30. What then occurs?

Christ withdraws from the sacrament, and the species return to the ordinary course of nature's laws.

33. What worship ought we to pay to Jesus in the tabernacle?

It is of faith, as defined by the Council of Trent, that Jesus in the tabernacle should be adored with a worship of latria ["that which is given to God alone"].

34. Should we adore nothing but Christ present under the species?

We should adore the entire sacrament, which contains both our Lord and the consecrated species.—*Manual of Christian Doctrine*, by a seminary professor (R. C.), pp. 419-422. Philadelphia: John Joseph McVey, 1914.

Transubstantiation, FATHER OF THE DOCTRINE OF.—The doctrine of the real presence in the Lord's Supper, as enunciated by Pope Innocent III, was dogmatically propounded and proclaimed for the first time in the history of Christianity in the year 831, as far as any existing records show, by Paschasius Radbertus, a monk of Corbey; and this, because he became the first pronounced apologist and exponent of an interpretation of the Lord's Supper which already existed in the minds of many Christian believers, makes him virtually the father of the doctrine of transubstantiation.—*Modernism and the Reformation*, John Benjamin Rust, Ph. D., D. D., p. 102. New York: Fleming H. Revell Company.

Transubstantiation, FIRST MENTION OF.—Up to the time of Walafridus Strabo (who wrote about A. D. 840), no change of substance was admitted in the eucharist. For he writes plainly: "Christ delivered his body and blood to the disciples *in the substance of bread and wine.*" The very first writer (it is believed) who used the barbarous term adopted at Trent was Stephanus Eduensis, who flourished A. D. 950, and paraphrased the words of our Lord—"Panem quem accepi in corpus meum transubstantiavi [The bread which I have taken I have changed into my body]."—*Romanism: A Doctrinal and Historical Examination of the Creed of Pope Pius IV.*, Rev. Robert Charles Jenkins, M. A., p. 146. London: The Religious Tract Society.

Transubstantiation, A LATE DOCTRINE.—The doctrine of the change of elements in the Lord's Supper, as it was determined in opposition to Berengarius, was by no means universally received in the twelfth century. . . . It received, under Innocent III, its first confirmation by a general council; nevertheless reason long pulled at this new chain; and thus even after this confirmation a manifold controversy rose up on this point. The higher view of this sacrament caused many alterations in

the celebration. In order to remove all danger of profanation, the communion of children was discontinued. In the administration of the cup more anxious solicitude was shown to provide against spilling, and in the twelfth century the custom began in different places of withholding it altogether from the laity. However, this withholding of the cup, although it was much extended, especially after the time of Thomas and Bonaventura, was not yet in this period of time a universal custom in the church. Further, it was the practice in the thirteenth century to adore the presence of Christ in the consecrated elements; and Urban IV even appointed in the year 1264, that a festival which had risen up in the diocese of Liége, dedicated solely to the honor of the consecrated host (the *festum corporis Domini* [the feast of the Lord's body]) should be observed by the whole church. After the death of this Pope the new festival was discontinued; but afterward in the year 1311, it was established forever in the church by Clement V.

Since, down to this time, the conception of a sacrament had been very fluctuating, a more positive definition of the word and the enumeration of seven sacraments, was introduced by Hugo de St. Victor, and ratified by Peter Lombard, and generally established; although at first a significant distinction was recognized among them, with regard to their institution as well as their importance. Thomas Aquinas brought the sacramental system of the church to its consummation. — “*A Compendium of Ecclesiastical History*,” Dr. John C. L. Gieseler, Vol. III, pp. 313-329. Edinburgh: T. & T. Clark, 1853.

Transubstantiation, IN MEDIEVAL TIMES. — The doctrine of transubstantiation in which it was believed that the miracle of the incarnation was continually repeated and through which the dignity of the priesthood by whom the miracle was performed reached its culmination, was so much the center of the medieval religious system that it was the least doubted of any point. Aquinas endeavored to prove its necessity; either Christ must be present by a change of place, or since this is not admissible, by transubstantiation. Only thus we can conceive of a real presence of Christ, and since the host is adored, without transubstantiation adoration would be paid to a created thing. We do not find the necessity of this doctrine so absolutely maintained by Duns Scotus. In his judgment the language of the Bible might be understood to mean something else than transubstantiation. For this meaning he gives no other reason than the decision of the church as illuminated by the Holy Spirit, by which we must abide. — “*Lectures on the History of Christian Dogmas*,” Dr. Augustus Neander, translated by J. E. Ryland, M. A., Vol. II, p. 591. London: George Bell and Sons, 1882.

Transubstantiation, DOGMA OF, ESTABLISHED IN 1215. — Before the Lateran Council [of 1215] transubstantiation was not a dogma of faith. — John Duns Scotus (R. C.), quoted by Bellarmine in his treatise, “*On the Sacrament of the Eucharist*,” book 3, chap. 23.

Transubstantiation, CATECHISM OF TRENT ON. — There are three things most deserving of admiration and veneration, which the Catholic faith unhesitatingly believes and confesses to be accomplished in this sacrament by the words of consecration. The first is, that the true body of Christ the Lord, the very same that was born of the Virgin, and sits at the right hand of the Father in heaven, is contained in this sacrament; the second, that, however alien to, and remote from, the senses it may seem, no substance of the elements remains therein; the third, which is an easy inference from the two preceding, although the words of consecration express it principally, that the accidents which are dis-

cerned by the eyes, or perceived by the other senses, exist in a wonderful and ineffable manner without a subject. All the accidents of bread and wine we indeed may see; they, however, inhere in no substance, but exist by themselves; whereas, the substance of the bread and wine is so changed into the very body and blood of the Lord, that the substance of bread and wine altogether ceases to exist.—“*Catechism of the Council of Trent*,” translated by J. Donovan, D. D. (R. C.), p. 200. Dublin: James Duffy, Sons & Co.

NOTE.—This is the only authoritative catechism issued by direction of a Roman council.—Eds.

Let pastors . . . first of all, teach them [“the faithful”] that the mind and understanding must, as much as possible, be withdrawn from the dominion of the senses; for, were the faithful to persuade themselves that in this sacrament is contained nothing but what they perceive by the senses, they must be led into the greatest impiety, when, discerning by the sight, the touch, the smell, the taste, nothing else but the appearance of bread and wine, they would come to the conclusion that in the sacrament there is only bread and wine. Care must, therefore, be taken that the minds of the faithful be withdrawn, as much as possible, from the judgment of the senses.—*Ibid.*

Transubstantiation, THE EVIDENT MEANING OF THE WORDS, “THIS IS MY BODY.”—There is no figure more usual in every language than that whereby we give to the sign the name of the thing signified. . . . As this is an ordinary figure in common speech, so it is peculiarly so in the language of Scripture. In the Hebrew, Chaldee, and Chaldeo-Syriac languages, there are either no words which express *to mean, signify, or represent*, or at least such words are of exceedingly rare occurrence. Thus, “The seven kine are [i. e., represent] seven years.” Gen. 41: 26. “This is [represents] the bread of affliction which our fathers ate in the land of Egypt.” “The ten horns are [signify] ten kings.” Dan. 7: 24. “That rock was [represented] Christ.” 1 Cor. 10: 4. We also find this idiom running through the Greek language. Thus, “The seven stars are [represent] the angels of the seven churches; and the seven candlesticks are [represent] the seven churches.” Rev. 1: 20. “I am the vine, ye are the branches.” John 15: 5. Our Lord did not say, “*Hoc est corpus meum*,” as he did not speak in the Latin tongue, though so much stress has been laid upon this quotation from the Vulgate version, as if the original had been in Latin. Now as our Lord spoken in the Chaldaic or Chaldaio-Syriac, he spoke according to the idiom of that language. And any man speaking in that language would say, “This is my body,” “This is my blood,” when he intended to convey the meaning that the bread and wine represented the body and blood of Christ.—“*Delineation of Roman Catholicism*,” Rev. Charles Elliott, D. D., Vol. I, book 2, chap. 4, pp. 241, 242. New York: George Lane, 1841.

Transubstantiation, ADORATION OF THE HOST.—Catholics firmly hold that in the sacrament of the altar Christ is truly present, and indeed in such a way that Almighty God, who was pleased at Cana, in Galilee, to convert water into wine, changes the inward substance of the consecrated bread and wine into the body and blood of Christ. We therefore adore the Saviour mysteriously present in the sacrament.—“*Symbolism*,” John Adam Moehler, D. D. (R. C.), pp. 235, 236, 5th edition. London: Thomas Baker, 1906.

Transubstantiation, NOT PROVED BY SCRIPTURE.—Secondly, he [Scottus] says that there is not any passage of Scripture so clear that, apart

from the declaration of the church, it plainly compels one to admit transubstantiation. And this is not at all improbable. For even though the scripture which we have cited above seems to us so clear that it can compel any man who is not refractory [to believe this doctrine], nevertheless it so happens that it can be reasonably doubted, since most learned and acute men, such as was Scotus before all, think the contrary.—Bell., “*De Sacramento Eucharistiæ*,” lib. iii. cap. xxiii [Bellarmine (R. C.), “*On the Sacrament of the Eucharist*,” book 3, chap. 23].

Ultramontanism.—Ultramontanism, a term used to denote integral and active Catholicism, because it recognizes as its spiritual head the Pope, who, for the greater part of Europe, is a dweller beyond the mountains (*ultra montes*), that is, beyond the Alps. . . . According to the definition given in Leichtenberger, “*Encycl. des Sciences Religieuses*” (ed. 1882): “The character of ultramontanism is manifested chiefly in the ardor with which it combats every movement of independence in the national churches, the condemnation which it visits upon works written to defend that independence, its denial of the rights of the state in matters of government, of ecclesiastical administration and ecclesiastical control, the tenacity with which it has prosecuted the declaration of the dogma of the Pope’s infallibility and with which it incessantly advocates the restoration of his temporal power as a necessary guaranty of his spiritual sovereignty.”—*The Catholic Encyclopedia*, Vol. XV, art. “*Ultramontanism*,” p. 125.

Ultramontanism, TRIUMPH OF.—The old names of “ultramontane,” and “Gallican,” not invented by Protestants, but watchwords of contending parties in the Roman Church, have almost dropped out of use, because the Gallican party has been crushed into insignificance and silence, while ultramontanism, swarming over the Alpine barriers which long shut it into Italy, has conquered the whole Latin obedience for a time.—“*Plain Reasons Against Joining the Church of Rome*,” Richard Frederick Littledale, LL. D., D. C. L., p. 198. London: Society for Promoting Christian Knowledge, 1905.

Ur of the Chaldees, LOCATION OF.—In identifying a city, as Ur, there are a number of conditions which should be satisfactorily met. First, the city should be in Chaldea, preferably not in Shumer, but in Babylonia. Secondly, it should be explained why its location was lost sight of in the late pre-Christian centuries. Thirdly, it ought to be shown why an Aramæan or Western Semite should have come from that city. And fourthly, its name should be ’*Ur* (אור).

For some time it has been known that there was a town in the vicinity of Sippar called Amurru, which is also written with the usual ideogram Mar-tu. This can properly be included in lower Mesopotamia or Chaldea.

This city, as far as the writer knows, while apparently a city of some prominence in the time of the first dynasty of Babylon, is not mentioned in the subsequent periods.

As is known, a large proportion of the tablets belonging to this period that have been thus far published, come from Sippara and its vicinity. In these tablets it has been found that many of the names of the contracting parties, witnesses in the contracts, officials, and devotees in the temple documents, are West Semitic. Ranke, in his “*Personal Names of the Hammurabi Dynasty*,” p. 33, shows that these people were called “*Children of the West Land*.” His lists of names, as well as those of Poebel, which came from this district, namely, Sippar, show that a large percentage of the residents bore West Semitic names.

Toffteen and others have even asserted that the Amorites of the West came from this district. Concerning the way these Western Semites came to live in this locality, we can only theorize. But knowing the later custom of deporting people, and knowing also the account of Chedorlaomer's campaign, how he carried away Lot and the people of Sodom and Gomorrah, we might suggest that they or their ancestors had been carried into exile by some previous Elamite or Babylonian conqueror.

A parallel to this case can be found in the "Business Documents of the Murashû Sons of Nippur." In them, towns called Ashkelon, Gaza, Heshbon, Bit-Tabalai are located in the vicinity of Nippur in the fifth century B. C. In other words, West Semitic names are introduced for the towns occupied by the Jews in captivity. In these tablets also a great many Jewish names have been found, the descendants of the people whom Nebuchadrezzar placed there in exile. The name of the city Barsip above Carchemish of Gudea's time doubtless is the origin of the Babylonian Borsippa.

And finally, having shown that the West Semitic name Mar-tu = Amurru = אִמְרָא, or 'Ūr, and that this is the name of the town in the vicinity of Sippar, we have the only city name Ur of the time of Abraham that is known.

Thus all the requirements that can reasonably be laid down in the identification of the city have been satisfied. The city is in Chaldea or Babylonia; it thrived at the time that the patriarch lived; its location was later lost sight of; it was inhabited by West Semitic people, and its name is the same as is written in the Old Testament.—*"Amurru, the Home of the Northern Semites," Albert T. Clay, Ph. D., pp. 172-174. Philadelphia: The Sunday School Times Company, 1909.*

Urim and Thummim, EXPLANATION OF.—The Urim and Thummim were probably two precious stones which were drawn out as a lot to give Jehovah's judgment. "The lot is cast into the lap (Heb., bosom); but the whole judgment thereof is of the Lord." Prov. 16: 33. Bosom here is put for the clothing or covering over it (cp. Ex. 4: 6, 7; Ruth 4: 16). *Chēk* (bosom = any hollow thing, as of a chariot, 1 Kings 22: 35). The Hebrew *Urim* and *Thummim* mean "lights" and "perfections." Probably these are the plurals of majesty, the singular "light" (being put by metonymy for what it brought to light, i. e., guilt), and "perfection" (put by metonymy for moral perfection, i. e., innocence). Thus, these two placed in the "bag," and one drawn out, would give the judicial decision (the name connected with the breastplate (cp. v. 15), which would be "of the Lord." Hence the breastplate itself was known as "the breastplate of judgment" (v. 15), because by that Jehovah's judgment was obtained whenever it was needed. Hence, when the land was divided "by lot" (Num. 26: 55, etc.), Eleazar, the high priest, must be present (Num. 34: 17, cp. 27: 21; Joshua 17: 4). When he would decide it, the lot "came up" (Joshua 18: 11); "came forth" (Joshua 19: 1); "came out" (Joshua 19: 17); i. e., "out" or "forth" from the bag of the ephod.

In Ezra 2: 61-63 and Nehemiah 7: 63-65 no judgment could be given unless the high priest was present with the breastplate, with its bag, with the lots of Urim and Thummim, which gave Jehovah's decision, "guilty" or "innocent," "yes" or "no."—*"The Companion Bible," Part I, "The Pentateuch," p. 112. London: Oxford University Press.*

Urim and Thummim, USE OF.—After the death of Moses, a different mode was appointed for consulting the oracle, by the high priest,

He put on "the breastplate of judgment," a principal part of the pontifical dress, on which were inscribed the words "Urim" and "Thummim," signifying "lights and perfections," emblematical of divine illumination; as the inscription on his miter, "Holiness to the Lord," was of sanctification. Ex. 28: 30-37; Lev. 8: 8. Thus prepared, he presented himself before the Lord to ask counsel on public matters, not in the inner sanctuary, which he presumed not to enter but on the great day of national atonement, but without the veil, with his face toward the ark of the covenant, inside; and behind him, at some distance, without the sanctuary, stood Joshua, the judge, or person who wanted the response, which seems to have been given with an audible voice from within the veil (Num. 27: 21), as in the case of Joshua (6: 6-15); of the Israelites during the civil war with Benjamin (Judges 20: 27, 28); on the appointment of Saul to be king, when he hid himself (1 Sam. 10: 22-24); of David (1 Sam. 22: 10; 23: 2-12; 30: 8; 2 Sam. 5: 23, 24); of Saul (1 Sam. 28: 6).

This mode of consultation subsisted under the tabernacle erected by Moses in the wilderness, and until the building of Solomon's temple, after which we find no instances of it. The oracles of the Lord were thenceforth delivered by the prophets; as by Ahijah to Jeroboam (1 Kings 11: 29); by Shemaiah to Rehoboam (1 Kings 12: 22); by Elijah to Ahab (1 Kings 17: 1; 21: 17-29); by Michaiah to Ahab and Jehoshaphat (1 Kings 22: 7); by Elisha to Jehoshaphat and Jehoram (2 Kings 3: 11-14); by Isaiah to Hezekiah (2 Kings 19: 6-34; 20: 1-11); by Huldah to Josiah (2 Kings 22: 13-20); by Jeremiah to Zedekiah (Jer. 32: 3-5), etc.

After the Babylonish captivity, and the last of the prophets, Haggai, Zechariah, and Malachi, the oracle ceased; but its revival was foretold by Ezra (2: 63); and accomplished by Jesus Christ, who was himself the oracle, both under the old and new covenants (Gen. 15: 1, etc.; John 1: 1, etc.).—*"A New Analysis of Chronology and Geography," Rev. William Hales, D. D., Vol. II, pp. 240, 241. London: C. J. G. & F. Rivington, 1830.*

Virgin Mary, FROM BABYLON.—The very name by which the Italians commonly designate the Virgin, is just the translation of one of the titles of the Babylonian goddess. As Baal or Belus was the name of the great male divinity of Babylon, so the female divinity was called Beltis. (Hesychius, Lexicon, p. 188.) This name has been found in Nineveh applied to the "mother of the gods" (Vaux's "Nineveh and Persepolis," p. 459); and in a speech attributed to Nebuchadnezzar, preserved in Eusebii "*Præparatio Evangelii*," lib. ix, cap. 41, both titles, "Belus and Beltis," are conjoined as the titles of the great Babylonian god and goddess. The Greek Belus, as representing the highest title of the Babylonian god, was undoubtedly Baal, "The Lord." Beltis, therefore, as the title of the female divinity, was equivalent to, "Baalti," which in English is "My Lady," in Latin, "*Mea Domina*," and in Italian, is corrupted into the well-known "Madonna."—*"The Two Babylons," Rev. Alexander Hislop, p. 20, note, 7th edition. London: S. W. Partridge & Co.*

Virgin Mary, ASSUMPTION OF.—The doctrine on which the festival of the Assumption is founded, is this: that the Virgin Mary saw no corruption, that in body and in soul she was carried up to heaven, and now is invested with all power in heaven and in earth. . . . This doctrine has now received the stamp of papal infallibility, having been embodied in the late blasphemous decree that proclaims the "Immaculate Conception." Now, it is impossible for the priests of Rome to find

one shred of countenance for such a doctrine in Scripture. But in the Babylonian system, the fable was ready made to their hand. There it was taught that Bacchus went down to hell, rescued his mother from the infernal powers, and carried her with him in triumph to heaven. This fable spread wherever the Babylonian system spread; and accordingly, at this day, the Chinese celebrate, as they have done from time immemorial, a festival in honor of a mother who by her son was rescued from the power of death and the grave.—“*The Two Babylons*,” *Rev. Alexander Hislop*, pp. 125, 126, 7th edition. London: S. W. Partridge & Co.

Virgin Mary, ASSUMPTION OF, NOT TAUGHT IN THE EARLY CHURCH.—Neither the New Testament nor the patristic writings tell us anything about the destiny of the Holy Virgin after the death of Christ. Two apocryphal works of the fourth or fifth century—one ascribed to St. John, the other to Melito, bishop of Sardis—are the earliest authorities for the tradition about her bodily assumption. It is contained also in the pseudo-Dionysius; he and Gregory of Tours brought it into the Western Church. But centuries passed before it found any recognition. Even the Martyrology of Usuard, used in the Roman Church in the ninth century, confined itself to the statement that nothing was known of the manner of the holy Virgin’s death and the subsequent condition of her body.—“*The Pope and the Council*,” *Janus* (Dr. J. J. Ign. von Döllinger) (R. C.), pp. 34, 35. London: Rivingtons, 1869.

Westminster Confession.—Section IV. “The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the Author thereof; and therefore it is to be received, because it is the word of God.”

Sec. V. “We may be moved and induced by the testimony of the church to a high and reverent esteem of the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man’s salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.”—*The Westminster Confession*, chap. 1, secs. 4, 5; quoted in “*A History of Creeds and Confessions of Faith*,” *William A. Curtis*, B. D., D. Litt., p. 269. New York: Charles Scribner’s Sons, 1912.

Westminster Confession, DOCTRINE OF.—The Westminster Confession, then, does for the whole system of Calvinistic doctrine what the Canons of Dort did for one doctrine: it marks the maturest and most deliberate formulation of the scheme of Biblical revelation as it appeared to the most cultured and the most devout Puritan minds. It was the last great creed utterance of Calvinism, and intellectually and theologically it is a worthy child of the Institutes, a stately and noble standard for Bible-loving men. While influenced necessarily by Continental learning and controversy, it is essentially British, as well by heredity as by environment; for not only is it based upon the Thirty-nine Articles, modified and supplemented in a definitely Calvinistic sense at Lambeth and at Dublin, but it literally incorporates Ussher’s

Irish Articles, accepting their order and titles, and using, often without a word of change, whole sentences and paragraphs. To the reader of both documents the debt is patent on the surface, and the obligation goes down to the very heart of the thought. Ussher could not have secured more of his own way had he deserted the king and taken his seat in the Jerusalem Chamber. Only Laudian Anglicans could seriously have dissented from the doctrine laid down. Born on the Thames, in the capital of the southern kingdom, the Confession, itself a painful reminder to the revelers of the Restoration of the sternness of the Long Parliament, soon was discarded by the national church for which it was primarily prepared; it found a home and instant welcome in Scotland, to pass out thence into all the world with the strenuous and hardy emigrants who planted their faith wherever they sought to make their way in life. It still remains, in spite of changing times and altered formulæ of adherence, the honored symbol of a great group of powerful churches throughout the British Empire and the great American Republic, embracing within their membership a large proportion of the foremost representatives of the world's highest material, social, educational, moral, and religious interests. The English-speaking Presbyterian Churches throughout the world without exception adhere either to it or to some comparatively slight modification of it; while its hold, direct or indirect, upon Congregationalists and Baptists and others is a further tribute to its power both of education and of revival. — *"A History of Creeds and Confessions of Faith," William A. Curtis, B. D., D. Litt., pp. 275, 276. New York: Charles Scribner's Sons, 1912.*

Wycliffe, "THE MORNING STAR OF THE REFORMATION." — In England the oppressions of the papal see were felt with double force since it became openly dependent upon the hostile power of France. Government and Parliament, impelled and supported by the general voice of the nation, resisted them with resolution and success. But in consequence of this, the eyes of many were opened to other ecclesiastical corruptions, and chiefly the agency of the mendicants, the Pope's most zealous officers, was visited with censure from all sides.

In John Wycliffe, a fellow of Merton College, Oxford, distinguished for keen-sightedness and learning, this general opinion was firmly based upon his love for his fatherland, and his zeal for true Christianity. He was the first to come forward as a bold champion in the quarrels of the university with the Begging Friars, A. D. 1360. He denounced without disguise the corruptions of these orders. When Edward III in 1366, with the help of his Parliament, delivered himself from the shameful tax paid to the Pope, Wycliffe boldly defended this step likewise. As he addressed himself in numerous works in his native language to the whole nation, he met with great sympathy among all classes, except the monks; this was further strengthened by the fact that Geoffrey Chaucer (1400), the father of English poetry, joined in the assault upon the mendicants. Wycliffe became professor of divinity at Oxford in 1372, and in 1375 rector of Lutterworth. And when the government endeavored more seriously than ever to withdraw the Church of England from under the Pope's arbitrary power, Wycliffe was one of the ambassadors who negotiated a convention for this purpose with the papal delegates at Bruges in 1374. Under these circumstances he had opportunities enough to recognize the corruption of the Papacy, as well as the shameful working of monasticism. When he declared his convictions with candor, he was accused by the Pope in 1376 of nineteen errors in doctrine. Gregory XI instituted an inquiry upon him. All danger on this account, however, was warded off from him

by the favor of the secular nobles, especially the Duke of Lancaster, who held the regency after Edward's death (1377).

From the great Papal Schism (1378) Wycliffe derived a fresh call, as well as greater freedom, to search out the crimes of the church and propose amendment. He summoned the secular powers to avail themselves of this favorable time for the reformation of the church, and sent out his disciples through the country (poor priests called Lollards by their adversaries), to oppose a genuine apostolical agency to the pretense of the Begging Friars, and to preach against the anti-Christian hierarchy and the abuses in the church. Hitherto he had attacked only the ecclesiastical constitution and discipline; now he advanced with bolder steps. In 1380 he began to translate the Bible into English, and as this undertaking was forthwith assailed as heretical, he maintained the people's right to Holy Writ. When he began in the year 1381 to impugn even the doctrine of transubstantiation, many who were his partisans up to this point were alarmed, but Wycliffe had already so many adherents among the learned, especially in Oxford, that he could not be quite put down. William Courtney distinguished his promotion to the archiepiscopal see of Canterbury by condemning a string of Wycliffite opinions as heretical, at a council in London (May and June, 1382). When the hierarchy contrived to make it generally believed that the peasants' rising in 1381 was occasioned by Wycliffe's doctrines, the king seemed for some time to be induced thereby to give effect to the ecclesiastical degrees. Wycliffe was obliged to leave Oxford, and withdraw to his cure at Lutterworth. However, here he could proceed without opposition in his zeal against church abuses. Not long before his death (1384) he wrote the *Triologus*, in which he drew up the knowledge he had attained with regard to the church and theology, as his theological bequest. — *"A Compendium of Ecclesiastical History,"* Dr. John C. L. Gieseler, Vol. IV, pp. 242-250. Edinburgh: T. & T. Clark, 1853.

Zoroaster, RELIGION OF. — Zoroaster, or Zarathrustra, according to the native spelling, was, by one account, a Median king who conquered Babylon about B. C. 2458. By another, which is more probable, and which rests, moreover, on better authority, he was a Bactrian, who, at a date not quite so remote, came forward in the broad plain of the middle Oxus to instil into the minds of his countrymen the doctrines and precepts of a new religion. Claiming divine inspiration, and professing to hold from time to time direct conversation with the Supreme Being, he delivered his revelations in a mythical form, and obtained their general acceptance as divine by the Bactrian people. His religion gradually spread from "happy Bactra," "Bactra of the lofty banner," first to the neighboring countries, and then to all the numerous tribes of the Iranians, until at last it became the established religion of the mighty empire of Persia, which, in the middle of the sixth century before our era, established itself on the ruins of the Assyrian and Babylonian kingdoms, and shortly afterward overran and subdued the ancient monarchy of the Pharaohs. In Persia it maintained its ground, despite the shocks of Grecian and Parthian conquest, until Mohammedan intolerance drove it out at the point of the sword, and forced it to seek a refuge further east, in the peninsula of Hindustan. Here it still continues, in Guzerat and in Bombay, the creed of that ingenious and intelligent people known to Anglo-Indians — and may we not say to Englishmen generally? — as Parsees. — *"The Religions of the Ancient World,"* George Rawlinson, M. A., pp. 64, 65. New York: Hurst & Co.

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