



Source Book for Bible Students

Containing Valuable Quotations Relating to the History, Doctrines, and Prophecies of the Scriptures

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INTRODUCTORY NOTE

IN preparing the subject matter for this book, the publishers have had in mind the long-felt need of ministers, writers, editors, and other Bible students for such a collection of valuable quotations.

While calling it a Source Book, we are conscious that much of what it contains is not technically source matter. However, the nature of its contents, the care exercised in verification, the full and accurate references given, and the way in which the matter will be used, all seem to justify, at least in a nontechnical sense, the title of the book.

The contents of this book may be said to belong in four classes: (1) Matter bearing directly upon the Scriptures as a divine revelation, including their source, authenticity, authority, sufficiency, etc.; (2) Scripture prophecy, the evidences of its fulfilment, including many historical statements showing such fulfilment; (3) Matter bearing on various Christian doctrines, whether true or false, especially such as have been most discussed; and (4) The history of the church and of apostasy, special reference being had to the great papal apostasy and to the final conflict between the forces of truth and the adherents of error.

No attempt has been made to construct an argument, or even to indicate the conclusions that the editors might have felt should be reached from the facts given and the opinions expressed by the authorities cited. Each user of the book is thus left free to be his own architect and mechanic, to plan and construct as he sees fit his own building from the materials he may be able to gather from this and other sources.

An alphabetical rather than a logical arrangement of the topics was adopted, not only in the interests of freedom of thought and of use, but also as essential to brevity. A strictly logical arrangement for the purpose of proving certain doctrines or of sustaining given views or interpretations, would have made necessary many notes or connecting paragraphs, which would have increased the size of the book, making it less convenient for easy carriage and ready reference.

Editorial notes (signed "Eds.") have been introduced only where they seemed absolutely essential to a better understanding of a subject necessarily very briefly treated. Indeed, the wide scope of the subjects covered, and the demand for a book of convenient size, have made it imperative to conserve space.

The alphabetical arrangement of the matter, the numerous cross references, and a reasonably full source index will enable the user to find readily not only the various subjects treated, but also any quotation given.

If the desired matter is not found under the letter or article where it is first sought, the cross index at the close of the article may indicate where it can be found. Or in case of failure to locate it in that way, if its source is known, resort may be had to another helpful feature of the book, namely, the list of "Authorities Cited." This makes it easy not only to find matter from a known source, but to determine with a good degree of accuracy the relative importance of the various extracts, and the standing of the men and works quoted.

The page numbers following the names of authors and of works listed under "Authorities Cited," will be found especially helpful in locating quickly any statement the source of which is remembered, but not the topic under which it might appear.

The editors have been compelled by lack of space to discriminate in the choice of matter, selecting quotations, according to their judgment, from the best authorities only, and adhering also to the rule early adopted,—that all excerpts be carefully verified and have definite references. Occasionally a quotation which it has not been possible to verify from its original source, has been included because of the interesting matter it contains. We have no reason, however, to doubt the authenticity of these extracts. All such quotations are marked by a star at the close.

That this book is perfect we do not claim, but that it represents an immense amount of painstaking research and careful work will be readily granted by every one who examines it. As an introductory edition we have printed only a limited number of copies, and have kept the type standing with a view to a larger and better edition in the near future, if, as we fondly hope, the constructive criticisms of our friends shall enable us, not only to eliminate errors which may have crept into the first edition, but also to add such valuable matter as for any reason was not before made available.

This publication was not undertaken with a view to producing a popular seller that would prove to be a large money earner, but rather to meet a real need of our people; and to the end that this purpose shall be accomplished, we ask the continued co-operation of all who, with us desire that the very best possible help touching the history, doctrines and prophecies of the Scriptures shall be speedily given, not only to teachers, ministers, and Bible workers, but also to other Bible students and to studious Bible-reading and Bible-loving people everywhere.

PUBLISHERS.

SOURCE BOOK FOR BIBLE STUDENTS

Advent, First, WORLD PREPARATION FOR.—The general acquaintance with the Greek language that then existed throughout the East, in consequence of the conquests of Alexander the Great; and the previous translation of the Hebrew Scriptures into that language by the direction of Ptolemy Philadelphus, were no doubt designed, in the providence of God, to prepare the way of the Lord, and to facilitate the spread of the gospel. That state of general peace which existed throughout the Roman Empire under the prosperous reign of Augustus Cæsar, was peculiarly fitted for the advent of the Prince of Peace.—“*Sketches of Church History*,” Rev. James Wharey, pp. 16, 17. Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1840.

Advent, First, WORLD'S LONGING FOR.—The best men in Rome were demanding reformation, and were longing for and predicting a new era. Cicero prophesied: “There shall no longer be one law at Rome, and another at Athens; nor shall it decree one thing today, and another tomorrow; but one and the same law, eternal and immutable, shall be prescribed for all nations and all times, and the God who shall prescribe, introduce, and promulgate this law shall be the one common Lord and Supreme Ruler of all.”—“*The Rise of the Mediæval Church*,” Alexander Clarence Flick, Ph. D., Litt. D., pp. 42, 43. New York: G. P. Putnam's Sons, 1909.

Advent, First, HOPELESSNESS OF TIMES.—The noblest spirits of the time felt that the state of things was utterly hopeless. Society could not reform itself; philosophy and religion had nothing to offer: they had been tried and found wanting. Seneca longed for some hand from without to lift up from the mire of despair; Cicero pictured the enthusiasm which would greet the embodiment of true virtue, should it ever appear on earth; Tacitus declared human life one great farce, and expressed his conviction that the Roman world lay under some terrible curse. All around, despair, conscious need, and unconscious longing. Can greater contrast be imagined than the proclamation of a coming kingdom of God amid such a world; or clearer evidence be afforded of the reality of this divine message, than that it came to seek and to save that which was thus lost?—“*The Life and Times of Jesus the Messiah*,” Rev. Alfred Edersheim, M. A., D. D., Ph. D., book 2, chap. 11 (Vol. I, pp. 259, 260), 8th edition. New York: Longmans, Green & Co., 1896.

Advent, First, GENERAL EXPECTANCY OF THE TIMES.—A general expectation existed, not only among the Jews, but throughout the East, founded upon the predictions of the Jewish prophets, that a very extraordinary personage should arise in Judea, about this time, who

should establish a kingdom over the whole world. Hence the alarm of Herod, when it was said that Christ was "born king of the Jews;" and the consequent murder of the children of Bethlehem.—"*Sketches of Church History.*" Rev. James Wharey, p. 16. Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1840.

Advent, First, ROMAN HISTORIANS ON EXPECTANCY OF.—The majority [of the Jews] were deeply impressed with a persuasion that it was contained in the ancient writings of the priests, that it would come to pass at that very time, that the East would renew its strength, and they that should go forth from Judea should be rulers of the world.—"*The Works of Tacitus,*" book 5, par. 13, Oxford Translation, revised. New York: Harper & Brothers, 1863.

A firm persuasion had long prevailed through all the East, that it was fated for the empire of the world, at that time, to devolve on some one who should go forth from Judea. This prediction referred to a Roman emperor, as the event showed; but the Jews, applying it to themselves, broke out into rebellion.—"*The Lives of the Twelve Cæsars,*" C. Suetonius Tranquillus, Translation by Alexander Thompson, M. D. Philadelphia: Gebbie & Co., 1883.

Advent, First, JEWISH HISTORIAN ON EXPECTANCY OF.—What did the most elevate them [the Jews] in undertaking this war, was an ambiguous oracle that was also found in their sacred writings, how, "about that time, one from their country should become governor of the habitable earth." The Jews took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived in their determination. Now this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea.—"*Wars of the Jews,*" Flavius Josephus, book 6, chap. 5, par. 4.

Advent, FIRST.—See Seventy Weeks.

Advent, Second, CHRIST'S PURPOSE TO RETURN.—To this end will Christ come again to receive his people unto himself, that where he is, there they may be also. The Bridegroom's departure was not upon divorce. He did not leave us with a purpose to return no more. He hath left pledges enough to assure us of the contrary. We have his word, his many promises, his sacraments, which show forth his death till he come; and his Spirit to direct, sanctify, and comfort, till he return. We have frequent tokens of love from him, to show us he forgets not his promise, nor us.—"*The Saint's Everlasting Rest,*" Richard Baxter. Philadelphia: H. Cowperthwait, 1828.

Advent, Second, OUR LORD EAGERLY AWAITS IT.—Our Lord Jesus is now sitting at the Father's right hand, looking forward with eager expectancy to the day of his return to earth; yet he waits patiently, that men may have the fullest opportunity at this present time. His eye, and the eye of his follower who is in close, intelligent communion with him and his plans, look forward together expectantly to the same day and event. And the expectant heart on earth prays, "Come, Lord Jesus."—"Quiet Talks About Our Lord's Return," S. D. Gordon, p. 174. New York: Fleming H. Revell Company.

Advent, Second, CROWNING EVENT OF REDEMPTION.—The second coming of Christ is the crowning event of redemption; and the belief of it constitutes the crowning article of an evangelical creed. For we hold that the excellence of faith is according to the proportion of the

Lord's redemptive work which that faith embraces. Some accept merely the earthly life of Christ, knowing him only after the flesh; and the religion of such is rarely more than a cold, external morality. Others receive his vicarious death and resurrection, but seem not to have strength as yet to follow him into the heavens; such may be able to rejoice in their justification without knowing much of walking in the glorified life of Christ. Blessed are they who, believing all that has gone before,—life, death, and resurrection,—can joyfully add this confession also: "We have a great High Priest who is passed through the heavens;" and thrice blessed they who can join to this confession still another: "From whence also we look for the Saviour, the Lord Jesus Christ." For it is the essential part of our Redeemer's priesthood that, having entered in to make intercession for his people, he shall again come forth to bless them.—"*Ecce Venit*," A. J. Gordon, D. D., pp. 2, 3. New York: Fleming H. Revell, 1889.

Advent, Second, A JOYFUL HOPE.—Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see his glorious appearing and retinue? If you were not to die, but to be caught up thus to meet the Lord, and to be changed immediately into an immortal, incorruptible, glorious state, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you that death, as death, appeareth to me as an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me; so that if I were but sure that I would live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear before the period of my age, it would be the joyfulest tidings to me in the world. O that I might see his kingdom come! It is the character of his saints to love his appearing (2 Tim. 4: 8), and to look for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2: 13). "The Spirit and the bride say, Come;" "even so, come, Lord Jesus" (Rev. 22: 17, 20), come quickly, is the voice of faith, and hope, and love.—"*Practical Works*," Richard Baxter, (23 vols.), Vol. XVII, "A Treatise of Death," pp. 555, 556. Edition 1830.

Advent, Second, AN INCENTIVE TO GODLY LIVING.—Is holy living urged? This is the inspiring motive thereto: "That, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 12, 13. Is endurance under persecution and loss of goods enjoined? This is the language of the exhortation: "Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 35-37. Is patience under trial encouraged in the Christian? The admonition is: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 8. Is sanctification set before us for our diligent seeking? The duties leading up to it culminate in this: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23. Is diligence in caring for the flock of God enjoined upon pastors? This is the reward: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly. . . . And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 2-4. Is fidelity to the gospel trust charged upon the ministry? This is the end thereof: "That thou keep this commandment without spot, unrebukable,

until the appearing of our Lord Jesus Christ." 1 Tim. 6: 14. And again: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: Preach the word." 2 Tim. 4: 1, 2. Space would fail us, indeed, to cite passages of this purport; they so abound that we may say that the key to which the chief exhortations to service and consecration are pitched in the New Testament is: "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3: 13.—"*Ecce Venit,*" A. J. Gordon, D. D., pp. 8, 9. New York: Fleming H. Revell, 1889.

Advent, Second, EFFECT OF RECEIVING THE HOPE.—To my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism, but in all of Paul's epistles I believe baptism is spoken of only thirteen times, while he speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now, I can see a reason for this; the devil does not want us to see this truth, for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive his followers to himself, this world loses its hold on him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at his coming, will take him into his blessed kingdom.—"*The Second Coming of Christ,*" D. L. Moody, pp. 6, 7. Chicago: F. H. Revell, 1877.*

Advent, Second, THE HOPE OF THE CHURCH.—The hope of the early Christians is not the hope of the average Christian now. It has become our habit to think of the change which comes at death, or our entrance into heaven, as the crowning point in the believer's life, and the proper object of our hope. Yet the apostles never speak of death as something which the Christian should look forward to or prepare for. [p. 114] . . .

The hope of the church, then, is the personal return of her Lord. As Dr. David Brown stated it in his book on the second advent, sixty years ago, "the Redeemer's second appearing is the very pole-star of the church." . . .

It is evident that the early Christians not only looked back to a Saviour who had died for them, but forward to a Saviour who was to come. There were two poles in their conversion. Their faith was anchored in the past in the facts of the death and resurrection of the Lord, and also in the future in the assured hope of his return. It is manifest, therefore, that the second coming of the Saviour occupied a most important place in the gospel which the apostles preached, and which these Christians received. [pp. 118, 119]—*Rev. John McNicol, B. A., B. D., in "The Fundamentals," Vol. VI, chap. 8, pp. 114, 118, 119. Chicago: Testimony Publishing Company.*

Advent, Second, A NEGLECTED DOCTRINE.—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," is the parting promise of Jesus to his disciples, communicated through the two men in white apparel, as a cloud received him out of their sight. When after more than fifty years in glory he breaks the silence and speaks once more in the Revelation which he gave to his servant John, the post-ascension Gospel

which he sends opens with, "Behold, he cometh with clouds," and closes with, "Surely I come quickly." Considering the solemn emphasis thus laid upon this doctrine, and considering the great prominence given to it throughout the teaching of our Lord and of his apostles, how was it that for the first five years of my pastoral life it had absolutely no place in my preaching? Undoubtedly the reason lay in the lack of early instruction. Of all the sermons heard from childhood on, I do not remember listening to a single one upon this subject.—*"How Christ Came to Church," A. J. Gordon, D. D., pp. 20, 21. Philadelphia: American Baptist Publication Society, 1895.*

Advent, Second, DOCTRINE EMPHASIZED BY RELIGIOUS LEADERS OF THE PAST.—The great leaders who have left their impress on the history of the church did not discard this doctrine, but made it a real hope in their own lives. Martin Luther, in the midst of the throes of the Reformation, wrote, "I ardently hope that, amidst these internal dissensions on the earth, Jesus Christ will hasten the day of his coming." The acute and learned Calvin saw that this was the church's true hope. "We must hunger after Christ," he said, "till the dawning of that great day when our Lord will fully manifest the glory of his kingdom. The whole family of the faithful will keep in view that day." The intrepid soul of John Knox was nerved by this hope. In a letter to his friends in England he wrote: "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall he not return? We know that he shall return, and that with expedition." John Wesley believed this same truth, as is shown by his comment on the closing verses of Revelation: "The spirit of adoption in the bride in the heart of every true believer says, with earnest desire and expectation, 'Come and accomplish all the words of this prophecy.'" It formed the burden of Milton's sublime supplication: "Come forth out of thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of thy imperial majesty; take up that unlimited scepter which thy Almighty Father hath bequeathed thee. For now the voice of thy bride calls thee, and all creatures sigh to be renewed." It was the ardent longing of the seraphic Rutherford: "O that Christ would remove the covering, draw aside the curtains of time, and come down! O that the shadows and the night were gone!" It was the prayer of Richard Baxter in the "Saint's Everlasting Rest:" "Hasten, O my Saviour, the time of thy return. Send forth thine angels and let that dreadful, joyful trumpet sound. Thy desolate Bride saith, Come. The whole creation saith, Come. Even so, come, Lord Jesus." And if we would follow in the steps of these men, we will return to the simple, unmistakable New Testament type of experience, and, with faces uplifted towards the veil, within which the Lord of glory waits, and with hearts all aglow with a personal love for him, we will carry on through all our life and service the same apostolic prayer.—*Rev. John McNicol, B. A., B. D., in "The Fundamentals," Vol. VI, chap. 8, pp. 126, 127. Chicago: Testimony Publishing Company.*

Advent, Second, DOCTRINE OF ALL SCRIPTURE.—You cannot unthread this doctrine out of the Sacred Book, and have a living Word left. As well unthread the nerves out of the body, and have a living organism left. And you cannot unthread it out of the faith of the church without driving the knife to the heart of thousands of its godliest confessors. Say what men may, one thing stands well attested through the ages, that wherever this belief in the Lord's literal return has gotten possession of men's hearts, it has invariably exalted the authority of the Word of God, emphasized all the doctrines of grace, lifted

high the cross of Christ, exalted the person and work of the Spirit, intensified prayer, enlarged beneficence, separated believers from the world, and set them zealously at work for the salvation of men.—*Thomas Goodwin, D. D.**

Advent, Second, DOCTRINE OF, TAUGHT IN THE CREEDS.—The Apostles' Creed (shorter and older form): "He ascended into heaven; and sitteth on the right hand of the Father; from thence he shall come to judge the quick and the dead."—"A History of the Creeds of Christendom," *Philip Schaff, p. 21.*

The Nicene Creed: "From thence he shall come to judge the quick and the dead."—*Id., p. 29.*

Athanasian Creed: "He sitteth on the right hand of the Father God [God the Father] Almighty. From whence he shall come to judge the quick and the dead."—"The Creeds of the Greek and Latin Churches," *Henry B. Smith, D. D., and Philip Schaff, D. D., p. 69. London: Hodder and Stoughton, 1877.*

Advent, Second, ITS CHARACTER.—More marvelous than the scenes at Pentecost, more startling than the fall of Jerusalem, more blessed than the indwelling of the Spirit or the departure to be with the Lord, will be the literal, visible, bodily return of Christ. No event may seem less probable to unaided human reason; no event is more certain in the light of the inspired Scripture. "This same Jesus, which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven." "Behold, he cometh with clouds; and *every eye shall see him.*" Acts 1: 11; Rev. 1: 7.

This coming of Christ is to be glorious, not only in its attendant circumstances, but also in its effects upon the church and the world. Our Lord predicted that he would return "in his own glory, and the glory of his Father, and of the holy angels." Luke 9: 26. He will then be revealed in his divine majesty. Once during his earthly ministry, on the mount of transfiguration, there was given to his followers a glimpse of the royal splendor he had for a time laid aside, and in which he will again appear.—*Prof. Charles R. Erdman, D. D., in "The Fundamentals," Vol. XI, p. 89. Chicago: Testimony Publishing Company.*

Advent, Second, PREMILLENNIAL.—If any one should say, What great difference does it make whether the coming of Christ be before or after the millennium, I answer, Many vast and most important differences! If his second coming is to be before the millennium, it brings the great hope of the church nearer by a thousand years. It places it at the close of *this very age in which we live*, and which has run already eighteen hundred years of its course, instead of at the close of a future age which has not yet commenced! It brings the awful judgment of the living wicked nearer by a thousand years, as well as the resurrection of those who sleep in Jesus.

It defines the proper object of evangelistic and missionary labor; *not* to convert the whole world, as is too often taken for granted, but to bear witness to the truth, and to gather out of all nations a people for his name. It places before the church the glorious personal appearing of Christ as the grand and proper object of her hope, her desire, and her expectation.—"*A Key to Open the Main Lock of Prophecy.*" *H. Grattan Guinness, pp. 11, 12.*

Advent, Second, FUNDAMENTAL, LITERAL, VISIBLE, GLORIOUS.—The return of Christ is a fundamental doctrine of the Christian faith. It

is embodied in hymns of hope; it forms the climax of the creeds; it is the sublime motive for evangelistic and missionary activity; and daily it is voiced in the inspired prayer: "Even so, come, Lord Jesus."

It is peculiarly a Scriptural doctrine. It is not, on the one hand, a dream of ignorant fanatics, nor, on the other, a creation of speculative theologians; but it is a truth divinely revealed, and recorded in the Bible with marked clearness, emphasis, and prominence. [p. 87] . . .

The resurrection of the dead will take place when he returns: "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits; then they that are Christ's at his coming." . . . The time of the return of the Lord will be, furthermore, the time of the reward of his servants. . . . The real coronation day of the Christian is not at death, but at "the appearing of Christ: " . . . "when the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." 1 Peter 5:1-4. [pp. 91-93]—*Prof. Charles R. Erdman, D. D., of Princeton Theological Seminary, in "The Fundamentals," Vol. XI, pp. 87, 91-93. Chicago: Testimony Publishing Company.*

Advent, Second, A LITERAL COMING IN GLORY.—Jesus himself certainly lays claim to an actual reign. He will come as the Son of man in the clouds, and will establish the kingdom which shall absolve all earthly kingdoms (Mark 13: 26; 14: 62). . . .

The resurrection of Jesus was not that coming again; for he appeared personally only to the disciples. . . .

A complete termination of earthly history is expected. The Son of man unrecognized on earth shall appear again unmistakably in a glory that shall bring terror to his enemies and perfect redemption to his faithful. Matt. 24: 27, 30. The offenses shall be removed from his kingdom, and the chosen shall be gathered and reunited into an eternal community of glory.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. X, art. "Second Advent," pp. 322, 323. New York: Funk and Wagnalls Company.*

Advent, Second, NOT AT DEATH.—"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." Some people say that means death; but the Word of God does not say it means death. Death is our enemy, but our Lord hath the keys of death; he has conquered death, hell, and the grave. . . . Christ is the Prince of Life; there is no death where he is; death flees at his coming; dead bodies sprang to life when he touched them or spoke to them. His coming is not death. He is the resurrection and the life. When he sets up his kingdom, there is to be no death, but life forevermore.—*"The Second Coming of Christ," D. L. Moody, pp. 10, 11. Chicago: F. H. Revell, 1877.**

Advent, Second, CALVIN ON REWARDS AT.—Scripture uniformly enjoins us to look with expectation to the advent of Christ, and delays the crown of glory till that period.—*"Calvin's Institutes," Vol. II, book 3, chap. 25.*

Advent, Second, REFORMERS ON APPROACH OF.—Commencing immediately from the time of Luther and Zwingle's first heaven-made discovery of the Antichrist of prophecy being none other than the Roman popes, there was also impressed on them, with all the force and vividness of a heavenly communication, the conviction of the fated time being near at hand, though not indeed yet come, of Antichrist's final foredoomed destruction, and therewith also of Christ's kingdom coming, and God's great prophetic mystery ending.—*"Hore Apoca-*

lyptica," Rev. E. B. Elliott, A. M., Vol. II, pp. 140, 141, part 3, chap. 5, 2d edition. London: Seeley, Burnside, and Seeley, 1846.

Latimer: "St. Paul saith, 'The Lord will not come till the swerving from faith cometh' (2 Thess. 2: 3), which thing is already done and past: Antichrist is already known throughout all the world. Wherefore the day is not far off."—"Third Sermon on the Lord's Prayer;" cited in "The Reign of Christ on Earth," D. T. Taylor, p. 144. Boston: Scriptural Tract Repository, 1882.

Ridley: "The world, without doubt—this I do believe and therefore I say it—draws towards an end."—"Lamentation for the Change of Religion;" cited in "The Reign of Christ on Earth," p. 145.

John Knox: "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall he not return? We know that he shall return, and that with expedition."—Letter to the Faithful in London, 1554; cited in "The Reign of Christ on Earth," p. 151.

Luther: "I hope the last day will not be long delayed. The darkness grows thicker around us, and godly servants of the Most High become rarer and more rare. Impiety and licentiousness are rampant throughout the world. . . . But a voice will soon be heard thundering forth: Behold, the bridegroom cometh. God will not be able to bear this wicked world much longer, but will come, with the dreadful day, and chastise the scorners of his word."—"The Table Talk or Familiar Discourse of Martin Luther," pp. 7, 8, translated by William Hazlitt. London: David Bogue, 1848.

"Ah! loving God, defer not thy coming. . . . The Lord be praised, who has taught us to sigh and yearn after that day. . . . I hope that day is not far off. . . . The world cannot stand long, perhaps a hundred years at the outside."—*Id.*, pp. 324, 325.

Advent, Second, COTTON MATHER ON MESSAGE OF.—The Ruler of the world, returning to us, will send forerunners, who shall show his approach and the speediness of his coming. And before the very great, and very greatly to be dreaded, day of the Lord come, he will send Elias, or men endued with his spirit and power, who with a loud voice shall show themselves sons of thunder concerning the Lord's hastening to us. It behooveth any servant of God, who would be named a vigilant, and not a drowsy servant, to perform this office of Elias. . . .

But it is not to be wondered at, if there be very few who would believe such a preacher. . . . For when the Lord shall come, he will find the world almost void of true and lively faith (especially of faith in his coming); and when he shall descend with his heavenly banners and angels, what else will he find, almost, but the whole church like a dead carcass, as it were, miserably putrefied with the spirit and manners and endearments of this world?—*Dr. Cotton Mather's Famous Latin Preface to His "Manuductio ad Ministerium" (Student and Preacher), Deduced into Ordo Verborum, pp. 5-7; with a literal translation on the opposite page, by Mr. Hugh Walford. London: R. Hindmarsh, 1789.*

Advent, Second, RAPIDLY APPROACHING.—The blessedness of Christ's coming consists, not only in its relieving the believer living on earth, from all the sins and sorrows, the weaknesses and temptations, of his present state, but also in the complete gathering together and reunion of the whole family of God, in the glories of their risen

bodies, to dwell together with their Saviour in the heavenly Jerusalem. . . . At the coming of Christ, the bodies of all the saints are raised, and the whole church of Christ is gathered together. And this glory is rapidly approaching. Believer! lift up your head, and rejoice with a hope full of immortality.—*Bickersteth; cited in "Commentary upon the Holy Bible," Henry and Scott, notes on Dan. 7:15-28. London: The Religious Tract Society.*

Advent, Second, NOT PRECEDED BY A TEMPORAL MILLENNIUM.—In Matthew 24 he describes his second personal advent and the great events which shall precede it. He reveals the course of this dispensation and its close. He foretells wars, famines, pestilences, earthquakes, persecutions, false prophets, iniquities, apostasies, the preaching of the gospel "as a witness" to all nations, false signs and wonders, desolations, woes, and lastly, the great tribulation, and he closes with the words, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

That these verses describe his personal advent in glory, is certain, and equally certain is it that this comprehensive prophecy contains no allusion whatever to a previous millennium of blessedness and peace.—"*A Key to Open the Main Lock of Prophecy,*" *H. Grattan Guinness, pp. 7, 8.*

The doctrine of a post-millennial advent is so novel and modern that no Christian church has ever woven it into her creed.—"*The Reign of Christ on Earth,*" *Daniel T. Taylor, p. 423. Boston: Scriptural Tract Repository, 1882.*

Advent, Second, NATURE AWAITS.—

Sure there is need of social intercourse,
 Benevolence, and peace, and mutual aid,
 Between the nations in a world that seems
 To toll the death-bell of its own decease,
 And by the voice of all its elements
 To preach the general doom. When were the winds
 Let slip with such a warrant to destroy?
 When did the waves so haughtily o'erleap
 Their ancient barriers, deluging the dry?
 Fires from beneath, and meteors from above,
 Portentous, unexampled, unexplained,
 Have kindled beacons in the skies; and the old
 And crazy earth has had her shaking fits
 More frequent, and foregone her usual rest.
 Is it a time to wrangle, when the props
 And pillars of our planet seem to fail,
 And nature with a dim and sickly eye
 To wait the close of all?

—"*The Poetical Works of William Cowper,*"
 "*The Task*" (1785), book 2, lines 44-66.

Advent, Second, THE RESPONSE OF THE CHURCH.—If any say, Where is the promise of his coming, when so many ages are past since this was written? let them know he is not slack to his people, but long-suffering to his enemies. His coming will be sooner than they are

aware, sooner than they are prepared, sooner than they desire; but to his people it will be seasonable. The vision is for an appointed time, and will not tarry; he will come quickly. The church joyfully receives Christ's promise, declaring her firm belief in it, Amen, so it is, so it shall be. And expresses her earnest desire, Even so, come, Lord Jesus.—*Commentary upon the Holy Bible," Henry and Scott, notes on Rev. 22:20, 21. London: The Religious Tract Society.*

Advent, Second, ALEXANDER CAMPBELL ON NEARNESS OF.—Now the cry is heard in our land, "Come out of her, my people, that you partake not of her sins, and that you may not receive of her plagues." The Lord Jesus will soon rebuild Jerusalem, and raise up the tabernacle of David which have so long been in ruins. Let the church prepare herself for the return of her Lord, and see that she make herself ready for his appearance.—*"The Christian System," Alexander Campbell, p. 302. Pittsburgh: Forrester and Campbell, 1839.**

Advent, Second, SIGNS OF ITS NEAR APPROACH.—Never did the church witness such a constellation of signs of the near coming of Christ as now. "The branches of the fig tree are full of sap, and the summer is at hand." Assuredly I am not ignorant that a portion of the church has become gradually weary of the long tarrying, and has fallen into doubt. You also shake your head, and are of the opinion that we have long talked of "the last time." Well, use this language, and increase the number of the existing signs by this new one. Add that of the foolish virgins, who, shortly before the midnight hour, maintained "the Lord would not come for a long time."—*F. W. Krummacher, cited by A. J. Gordon, D. D., in "Ecce Venit," p. 200. New York: Fleming H. Revell, 1889.*

Advent, Second, PROPHECIES OF, FULFILLING NOW.—2. We believe in the Deity of our Lord Jesus Christ; that he is very God; and in his substitutionary death, as an atonement for sin; in his bodily resurrection and ascension; and the certainty of his second appearance "without sin unto salvation."

3. We believe that our Lord's prophetic word is at this moment finding remarkable fulfilment; and that it does indicate the nearness of the close of this age, and of the coming of our Lord Jesus Christ.

4. We believe that the completed church will be translated to be forever with the Lord.—*Three of the Eight Resolutions adopted by the Bible Conference on the Return of Our Lord, held in Philadelphia, May 28, 29, 30, 1918; printed in the Christian Herald (New York), June 12, 1918, p. 720.*

Advent, Second, A TRUTH FOR THIS AGE.—Never did a Christian age so greatly need to have its attitude readjusted to the primitive standard as our own,—commerce, so debased with greed of gold; science, preaching its doctrine of "dust thou art;" and Christian dogmatics, often darkening hope with its eschatology of death! The face of present-day religion is to such degree prone downward that, if some Joseph appears, with his visions of the sun, moon, and stars, men exclaim: "Behold, this dreamer cometh." But they that say such things plainly declare that they *do not* "seek a country."

There is a tradition that Michael Angelo, by his prolonged and unremitting toil upon the frescoed domes which he wrought, acquired such a habitual upturn of the countenance that, as he walked the streets, strangers would observe his bearing, and set him down as some visionary or eccentric. It were well if we who profess to be Chris-

tians of the apostolic school had our conversation so truly in heaven, and our faces so steadfastly set thitherward, that sometimes the "man with the muck-rake" should be led to wonder at us, and to look up with questioning surprise from his delving for earthly gold and glory.

Massillon declares that, "in the days of primitive Christianity, it would have been deemed a kind of apostasy not to sigh for the return of the Lord." Then, certainly, it ought not now to be counted an eccentricity to "love his appearing," and to take up with new intensity of longing the prayer which he has taught us: "Even so, come, Lord Jesus." Amid all the disheartenment induced by the abounding iniquity of our times; amid the loss of faith and the waxing cold of love within the church; and amid the outbreaking of lawlessness without, causing men's hearts to fail them for fear, and for looking after those things that are coming on the earth,—this is our Lord's inspiring exhortation: "Look up and lift up your heads, for your redemption draweth nigh."—"Ecce Venit," A. J. Gordon, D. D., pp. 10-12. *New York: Fleming H. Revell, 1889.*

Advent, Second, MOODY ON WATCHING FOR.—We have the same authority for the second coming of Christ that we have for his birth, his death, and his resurrection. . . .

When his coming will be, we don't know. The true attitude of every child of God is just to be waiting and watching. We can get an idea of what the glory of those mansions will be which he is preparing for us from the length of time he is taking to get them ready. Maybe he is massing his forces for the final victory. "The time of our redemption draweth nigh."—"Moody at Home," pp. 176-178.

Advent, Second, MOVEMENT OF 1844; STIRRING EVENTS OF PRECEDING DECADES.—Never, perhaps, in the history of man, were the times more ominous, or pregnant with greater events than the present. . . . As if the signal had gone throughout the world quick as lightning, nations, instead of advancing slowly to regeneration, start at once into life. And from the banks of the Don to the Tagus, from the shores of the Bosphorus to Lapland, and, wide Europe being too narrow a field for the spirit of change that now ranges simultaneously throughout the world, from the new states of South America to the hitherto unchangeable China, skirting Africa and traversing Asia, to the extremity of the globe on the frozen north, there are signs of change in every country under heaven.—"The Signs of the Times," Rev. Alexander Keith, Vol. I, pp. 1, 2, 3d edition. *Edinburgh: William Whyte & Co., 1833.*

Advent, Second, MOVEMENT OF 1844; PROPHETIC STUDY IN ENGLAND IN DECADES PRECEDING.—The study of prophecy was of a more vague and general character during the early years of the nineteenth century. Such books as Faber's "Dissertations on the Prophecies," published in 1806, were mainly taken up with principles apart from any supposed application of them to contemporaneous events, or to such as were coming immediately. But about the year 1812 this study of prophecy took a more definite shape. In that year a book, which was afterwards translated by Mr. Irving, was published by a Spanish Jesuit named Lacunza, under the assumed title of Juan Josafat Ben Ezra, on "The Second Coming of the Messiah in Glory and Majesty." In this work he argues that the church had never condemned the true doctrine, as he deemed it, of the millennium, but only the errors by which it had been perverted. In the next year appeared Cuninghame's "Dissertation on the Seals and Trumpets," in which the period of 1260 years mentioned in the Apocalypse was fixed as extending from the edict of Jus-

tinian, in 533 A. D., to the French Revolution, being the period during which the celebrated code of Justinian was in force. For the French Revolution became the means of the introduction of the code of Napoleon, by which the previous code was abrogated. Till that epoch the code of Justinian remained the basis of ecclesiastical law. In the ensuing year, Mr. Hatley Frère published his "Combined View of the Christian Prophecies." This was a book which acquired a great reputation amongst those who afterwards made up the School of Prophecy, which was now in infancy.—*The History and Doctrines of Irvingism,* Edward Miller, M. A., Vol. I, pp. 10, 11. London: C. Kegan Paul & Co., 1878.

Advent, Second, MOVEMENT OF 1844; AGITATION OF QUESTION IN EUROPE.—The end comes, proven in a thorough and convincing manner from the Word of God and the latest events; invalidating totally all prejudice against waiting for the coming of our Lord, or reckoning of the time; showing plainly how prelate Bengel erred seven years in reference to the great decisive year; for not 1836, but the year 1843, is the terminus, at which the great struggle between light and darkness will be finished, and the long expected reign of peace of our Lord Jesus will commence on earth.—*"The End Near," title page of pamphlet by Leonard Heinrich Keiber. Stuttgart, 1835.*

Advent, Second, MOVEMENT OF 1844; CHURCH OF ENGLAND CLERGYMAN ON THE YEAR 1844.—There appears to be no presumption in the attempt to direct the anxious mind to the chronological periods which God has given, and to inquire how far they support these anticipations.

I have done so, as have likewise almost all that have gone before me in these studies; and the results of my inquiries, as they run throughout the whole of this work, and as they appear in the chronological chart in my former work, must, by this time, be familiar to the reader. It will be perceived they all point to a very early period, the year 1844; and although it is fashionable to object to the fixing of dates, yet so long as it is said, "Things that are revealed belong to us and to our children forever," I see not on what sufficient ground.—*"An Historical Exposition of the Prophecies of the Revelation of St. John," Matthew Habershon, pp. 285, 286. London: James Nisbet & Co., 1841.*

Advent, Second, MOVEMENT OF 1844; ORIGIN OF, IN AMERICA.—What is known as the "Advent Movement" originated with William Miller, who was born at Pittsfield, Mass., Feb. 15, 1782, and died in Low Hampton, N. Y., Dec. 20, 1849. He bore a good reputation as a farmer and citizen, serving under a captain's commission in the War of 1812, and was a diligent student and a great reader, although he had but a common school education. For some years he was an avowed deist, but, as he said, "found no spiritual rest," until in 1816 he was converted and united with the Baptists. . . .

At that time very little was heard from pulpit or press respecting the second coming of Christ, the general impression being that it must be preceded by the conversion of the world and the millennium, a long period of universal holiness and peace. As Mr. Miller studied the prophetic portions of the Bible, however, he became convinced that the doctrine of the world's conversion was unscriptural. . . . His conclusion was that the coming of Christ in person, power, and glory must be premillennial. . . .

Moreover, as a result of his study of prophetic chronology, he believed not only that the advent was at hand, but that its date might

be fixed with some definiteness. Taking the more or less generally accepted view that the "days" of prophecy symbolize years, he was led to the conclusion that the 2300 days referred to in Daniel 8: 13, 14, the beginning of which he dated from the commandment to restore Jerusalem, given in 457 B. C. (Dan. 9: 25), and the 1335 days of the same prophet (12: 12), which he took to constitute the latter part of the 2300 days, would end coincidentally in or about the year 1843. The cleansing of the sanctuary, which was to take place at the close of the 2300 days (Dan. 8: 14), he understood to mean the cleansing of the earth at the second coming of Christ, which, as a result of his computations, he confidently expected would occur some time between March 21, 1843, and March 21, 1844, the period corresponding to the Jewish year.—*Special Reports: Religious Bodies, 1906," part 2, p. 11; Bureau of the Census. Washington: Government Printing Office, 1910.*

Advent, Second, MOVEMENT OF 1844; REACHED ALL PARTS.—One or two on every quarter of the globe have proclaimed the news, and agree in the time—Wolff, of Asia; Irwin, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps, and be found ready?—"Evidence from Scripture and History of the Second Coming of Christ About the Year 1843," William Miller, Lecture 16, p. 238. Boston: Joshua V. Himes, 1842.

Advent, Second, MOVEMENT OF 1844; PUBLICATIONS SENT WORLD-WIDE.—As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. . . . The commanders of our vessels and the sailors tell us that they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them.—"Exposition of Matthew 24," E. R. Pinney, pp. 8, 9; cited in "The Great Second Advent Movement," J. N. Loughborough, p. 105.

Advent, Second, MOVEMENT OF 1844, IN ORIENT.—In 1831 Joseph Wolff, D. D., was sent as a missionary from Great Britain to labor among the Jews of Palestine. He, according to his journals, down to the year 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkey, Bokhara, Afghanistan, Cashmere, Hindostan, Tibet, in Holland, Scotland, Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and in New York City to all denominations. He declares that he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yesedes, Syrians, Sabeans, to pashas, sheiks, shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc.—"Voice of the Church," p. 343; cited in "The Great Second Advent Movement," J. N. Loughborough, p. 101.

Advent, Second, MOVEMENT OF 1844; A WORLD-WIDE PROCLAMATION.—An English writer, Mourant Brock, thus remarks: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. I was lately told by one of our German missionaries that in Wirtemberg there is a Christian colony of several hundreds, one of the chief features of which is the looking for the second advent. And a Christian minister from near the

shores of the Caspian Sea has told me that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication, entitled 'The Millennium,' the writer says that he understands in America about 300 ministers of the Word are thus preaching 'this gospel of the kingdom;' whilst in this country, he adds, about 700 of the Church of England are raising the same cry."—*Advent Tracts, Vol. II, p. 135; cited in "Bible Tracts," Vol. II, "The Three Angels," J. N. Andrews, pp. 23, 24. Rochester: Advent Review Office, 1855.*

Advent, Second, MOVEMENT OF 1844; NUMBERS OF ALL DENOMINATIONS IN AMERICA.—We have no means of ascertaining the number of ministers, and others, who have embraced the advent faith. We only know that there are several hundred congregations, and a still larger number of ministers, who have publicly professed the faith, besides many who still remain in the churches of the land. Those who have espoused this cause have honestly believed in the coming of the Lord "about A. D. 1843." And, as honest men, they have kept to their work of sounding the alarm. All peculiarities of creed or policy have been lost sight of, in the absorbing inquiry concerning the coming of the heavenly Bridegroom. Those who have engaged in this enterprise are from all the various sects in the land. Protestant Episcopal, Methodist Episcopal, Methodist Protestant, Primitive Methodist, Wesleyan Methodist, Close Communion Baptist and Open Communion Baptist, Calvinistic and Arminian Baptists, Presbyterians, Old and New School Congregationalists, Old and New School Lutheran, Dutch Reformed, etc.—*The Advent Shield and Review, May, 1844, Vol. I, p. 90. Boston: Joshua V. Himes.*

Advent, Second, MOVEMENT OF 1844; CHILDREN PROCLAIMED MESSAGE.—In this connection we will notice how the Lord wrought to introduce the proclamation in those countries where the law forbade the preaching of anything contrary to the "established church." Sweden was one of those countries. There the Lord used little children to introduce the work. The first of this manifestation was in the summer of 1843, in Eksjo, southern Sweden. A little girl, only five years of age, who had never learned to read or sing, one day, in a most solemn manner, sang correctly a long Lutheran hymn, and then with great power proclaimed "the hour of his judgment is come," and exhorted the family to get ready to meet the Lord; for he was soon coming. The unconverted in the family called upon God for mercy, and found pardon. This movement spread from town to town, other children proclaiming the message. The same movement among children was manifest to some extent in Norway and Germany.

In 1896, while holding meetings in seventeen different parts of Sweden, I passed through several places where the children had preached in 1843, and had opportunity to converse with those who had heard the preaching, and with men who had preached when they were children. I said to one of them, "You preached the advent message when you were a boy?" He replied, "*Preached!* Yes, I had to preach. I had no devising in the matter. A power came upon me, and I uttered what I was compelled by that power to utter."—"*The Great Second Advent Movement,*" J. N. Loughborough, p. 140.

Advent, Second, MOVEMENT OF 1844; EXPERIENCE IN SWEDEN.—In the year 1843, a religious movement occurred among the people in Karlskoga Parish, in Örebro Län. The leaders in this movement were

children and young men, who were called "rapare." These preached with divine power, and proclaimed before the people, with great decision, that the hour of God's judgment had come.

In the fall of the same year, I. O. Boqvist, then fifteen years of age, with another young man, Erik Walbom, eighteen years of age, became so influenced by this unseen power that we could in no wise resist it. As soon as we were seized by this heavenly power, we commenced to speak to the people, and to proclaim with loud voice that the judgment hour had come, referring them to Joel 2: 28-32 and Rev. 14: 6, 7.

The people congregated in large numbers to listen to us, and our meetings continued both day and night, and a great religious awakening was the result. Young and old were touched by the Spirit of God, and cried to the Lord for mercy, confessing their sins before God and man.

But when the priest in the church was apprised of all this, many efforts were put forth to silence us. . . . We were arrested, and on the following day were placed in custody in Örebro prison. Here we were associated with thieves in cell 14, as though we had committed some great crime. . . .

Through the sympathy and pleadings of the warden, we were released and permitted to return to our homes. The cruel treatment we had received threw us into a long siege of fever. After a few weeks we were able to resume our preaching, which brought on a fresh outburst of persecution against us. But this time a prominent parishioner presented our case to King Oscar I, and secured freedom for us.—*O. Boqvist, in the Advent Review and Sabbath Herald, Battle Creek, Mich., Oct. 7, 1890; Vol. 67, No. 39, p. 612.*

Advent, Second, MOVEMENT OF 1844; THE CRY AS THE SEVENTH MONTH CAME.—Reader, have you heard this astounding "cry," this last "midnight cry," which has so suddenly awakened the virgins, who were slumbering and sleeping during the tarrying of the vision? Have you heard it while it has been borne on the wings of the wind to every advent band in the land, and aroused them simultaneously from their slumbers, electrifying them with its startling appeal? If you have not, then it is high time to awake out of sleep, and listen to its solemn notes. The cry has gone forth, that the Lord, "whose goings forth are from everlasting," is to come in judgment this present month!—*The Midnight Cry (New York), Friday, Oct. 11, 1844; Vol. VII, No. 15, p. 113.*

NOTE.—When the spring of 1844 did not bring the coming of the Lord, the disappointment was keen. Believers found comfort, however, in the idea of the "tarrying time" in the parable of the ten virgins waiting for the bridegroom. Some taught that the true ending of the prophetic period marking the cleansing of the sanctuary must be on the "tenth day of the seventh month," as in the typical cleansing of the sanctuary. This day fell upon October 22 that year. About July this idea seized upon hearts with a compelling force, revived the believers, and what was called "the midnight cry" began.—Eds.

Advent, Second, MOVEMENT OF 1844; "THE MIDNIGHT CRY."—At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world—a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplica-

tions to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed.—*The Midnight Cry (New York), Thursday, Oct. 31, 1844 (Vol. VII, No. 18, p. 140).*

Advent, Second, MOVEMENT OF 1844; WORKING FOR THE CHILDREN.—Now is the time to lay our children upon the altar. In some cases, mothers have taken their little ones into their closets, and prayed with them, and seen their prayers answered in their conversion. In one house four children, being left at home last Monday evening, held a prayer meeting, and the next morning there was a marked change in their deportment, and they were all rejoicing in the Lord. One of the children, when she came downstairs, said, "Father, we held a prayer meeting last night, and we all got religion." May the Lord help the parents to cherish the tender plants, and seek the watering of the Spirit.—*The Midnight Cry, Friday, Oct. 11, 1844 (Vol. VII, No. 15, p. 117).*

Advent, Second, MOVEMENT OF 1844; PUTTING AWAY SIN.—We feel sensible of our many imperfections. Whilst we have contended for what we believe to be truth, we can see that pride of opinion and self have arisen. When new truths have been presented, we have been slow to receive them; we have been asleep during the tarrying of the vision, and we have not labored with that ardor we should have done, had we so fully realized the nearness of the judgment. We have been slow of heart to believe all that Moses and the prophets have spoken, and all our labors and toils appear to us as nothing; and that at best we have been but unprofitable servants. We can therefore only offer the prayer of the publican,—God be merciful to us sinners.

We feel that we are now making our last appeal, that we are addressing you through these columns for the last time. In this crisis we must stand alone. If any are hanging upon our skirts, we shake them off. Your blood be upon your own heads. We ask forgiveness of God and all men, for everything which may have been inconsistent with his honor and glory; and we desire to lay ourselves upon his altar. Here we lay our friends and worldly interests, and trust alone in the merits of Christ's atoning blood, through the efficacious and sanctifying influence of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy-seat. May the blessing of God rest upon all of us; and that we may all meet in God's everlasting kingdom, is the prayer of your unworthy servant,
J. V. HIMES.

The above was written in Boston, with the expectation that this would be the last paper. I heartily join in the prayer and confession expressed by Bro. H.—*N. Southard, editor of the Midnight Cry, Saturday, Oct. 12, 1844 (Vol. VII, No. 16, p. 128).*

Advent, Second, MOVEMENT OF 1844; WHEN THE TIME PASSED.—My own conviction still is, the Lord is at the door. For the event of his coming I, through grace, shall quietly and patiently wait. But I must add, that I have now no confidence in any definite point of time in the future. I shall, through grace, endeavor to "watch and keep my garments," believing that the Lord will now "come as a thief."—*George Storrs, in the Midnight Cry, Oct. 31, 1844 (Vol. VII, No. 18, p. 138).*

We have been mistaken in a belief to which we thought ourselves conducted by the Word and Spirit and Providence of God. But the Word stands sure, however we may err: and the promise is true: "If any man will do his will, he shall know of the doctrine, whether it be of God." The Lord will lead his obedient children. We have an unwavering trust that he will cause our disappointment and trial to work to-

gether for our good. We shall humbly watch the providences of God, and we know he will vindicate his truth and faithfulness. Let him be honored, though we may be humbled.—*Id.*, *Editorial*, p. 140.

As many of our brethren and sisters have disposed of their substance, and given alms, agreeable to Luke 12: 33, in the confident expectation of the speedy coming of the Lord, I wish to have immediate provision made for the comfort and wants of all such persons, and families, by the advent brethren.—*J. V. Himes, in the Midnight Cry, Oct. 31, 1844.*

Advent, Second, MOVEMENT OF 1844; ON WM. MILLER'S PROPHEPIC DATE.—Professor Bush, in writing to Mr. Miller, said: "In taking a day as the prophetic time for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, and a host of others, who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire about this age of the world; and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines." "Your results in this field of inquiry do not strike me as so far out of the way as to affect any of the great interests of truth or duty."—"A Brief History of William Miller," 4th edition, p. 200. *Boston: Advent Christian Publication Society, 1915.*

NOTE.—William Miller's correspondent was Prof. George Bush, the Presbyterian commentator, professor of Hebrew at the University of New York.

Advent, Second, MOVEMENT OF 1844; PROPHEPIC DATE CORRECT, SOME SEE MISTAKE AS TO EVENT.—Since the tenth day of the seventh month has passed, and we are disappointed in not seeing our Lord, it seems necessary to define our position again. This we most cheerfully do. But first please indulge us a few moments, in expressing our great disappointment in not seeing our Lord at the time expected. We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offense, in this matter, towards God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory.

We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our great High Priest did not on that very day, accomplish all that the type would justify us to expect. We now believe he did.—*The Voice of Truth, Nov. 7, 1844, Joseph Marsh, editor; cited in the Advent Review, Auburn, N. Y., August, 1850.*

NOTE.—Some thus began to see that, while the position that the 2300 years ended in 1844 was absolutely sound, they had misapprehended the event that was then to take place. Others began to get hold of the fact that the sanctuary to be cleansed was not this earth, as they had supposed, but the antitypical sanctuary, or temple, in heaven above. In his "Great Second Advent Movement," page 193, J. N. Loughborough says:

"Hiram Edson, of Port Gibson, N. Y., told me that the day after the passing of the time in 1844, as he was praying behind the shocks of corn in a field, the Spirit of God came upon him in such a powerful manner that he was almost smitten to the earth, and with it came an impression, 'The sanctuary to be cleansed is in heaven.' He communicated this thought to O. R. L. Crosier, and they together carefully investigated the subject. In the early part of 1846 an elaborate exposition of the sanctuary question from a Bible standpoint, written by Mr. Crosier, was printed in the *Day Star*, a paper then published in Canan-

daigua, N. Y. In that lengthy essay it was made to appear that the work of cleansing the sanctuary was the concluding work of Christ as our high priest, beginning in 1844 and closing just before he actually comes again in the clouds of heaven as King of kings and Lord of lords."—EDS.

Advent, Second, MOVEMENT OF 1844; O. R. L. CROSIER ON THE SANCTUARY IN HEAVEN.—The sanctuary to be cleansed at the end of 2300 days is also the sanctuary of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the sanctuary of the new covenant is not on earth, but in heaven. . . .

But as we have been so long and industriously taught to look to the earth for the sanctuary, it may be proper to inquire, by what Scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of sanctuary is "a holy or sacred place." Is the earth, is Palestine, such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision. "And the place of his sanctuary was cast down." Dan. 8: 11. This casting down was in the days and by the means of the Roman power; therefore, the sanctuary of this text was not the earth, nor Palestine.—*From an article on "The Sanctuary," by O. R. L. Crosier, in the Day Star Extra, 1846; reprinted in the Advent Review, Auburn, N. Y., September, 1850; Vol. I, No. 3.*

Advent, Second, MESSAGE OF REVELATION 14; RISE OF SEVENTH-DAY ADVENTISTS.—After the passing of this period [1844], many believers in the doctrine gave up the hope of Christ's early advent, and others set new times. Some, however, reviewing the facts of history and prophecy, were confirmed in the belief that no mistake had been made in the fixing of the date of the fulfilment of the 2300 days, and were convinced also that the advent movement, rising spontaneously in many lands, was of God. As they further investigated the subject, it seemed to some that, while there had been no mistake in regard to the time, there had been error in interpreting the character of the event; that the sanctuary to be cleansed was not this earth, but the sanctuary in heaven, where Christ ministered as high priest; and that this work of cleansing, according to the Levitical type, was the final work of atonement, the beginning of the preliminary judgment in heaven which is to precede the coming of Christ, as described in the judgment scene of Daniel 7: 9, 10, which shows an "investigative judgment" in progress in heaven, while events are still taking place on earth.

Further study of the subject of the "sanctuary" convinced them that the standard of this investigative judgment was to be the law of God as expressed in the ten commandments which formed the code that was placed in the ark of the covenant in the earthly sanctuary, a type of the heavenly sanctuary. The fourth precept of this law commanded the observance of the seventh day of the week as the Sabbath, and they found nothing in Scripture commanding or authorizing the change of the Sabbath from the seventh to the first day.

The passage in Revelation 14: 6-14, particularly that portion beginning with the phrase "the hour of his judgment is come," they interpreted as a representation of the final work of the gospel; and understood that, with the coming of this "judgment" (in 1844, as they believed), a movement was imperative to carry to every nation and tongue a warning against following tradition, and a call to men to follow the commandments of God and the faith of Jesus. They further believed that when this final message had been carried to all the world, Christ would come to reap the harvest of the earth.

As the result of these convictions, a few persons in New England, formerly First-day Adventists, began in 1845 and 1846 to observe the

seventh day of the week, and to preach the doctrines which now constitute the distinctive tenets of the Seventh-day Adventists. . . . In 1849 they began the publication of a paper at Middletown, Conn. Later they established their headquarters at Rochester, N. Y., but in 1855 transferred them to Battle Creek, Mich., and in 1903 to Washington, D. C. At a conference held in Battle Creek in October, 1860, the name "Seventh-day Adventist Denomination" was for the first time formally adopted as the official designation of the denomination, and three years later a general conference was organized at that place, under that name.—*Special Reports: Religious Bodies, 1906,* part 2, pp. 21, 22; *Bureau of the Census. Washington: Government Printing Office, 1910.*

The Sabbath was first introduced to the attention of the Adventist people at Washington, N. H. A faithful Seventh-day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became interested in the doctrine of the glorious advent of the Saviour at hand. Being instructed in this subject by the Adventist people, she in turn instructed them in the commandments of God, and as early as 1844 nearly the entire church in that place, consisting of about forty persons, became observers of the Sabbath of the Lord. The oldest body of Sabbath keepers among Seventh-day Adventists is therefore at Washington, N. H. . . .

From this place several Adventist ministers received the Sabbath truth during the year 1844. One of these was Elder T. M. Preble, who has the honor of first bringing this great truth before the Adventists through the medium of the press.—*History of the Sabbath and the First Day of the Week,* J. N. Andrews, pp. 505, 506, 3d edition, 1887.

Advent, Second, MESSAGE OF REVELATION 14; SABBATH AGITATION IN 1844.—Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day.—*Editorial in the Midnight Cry, New York, Sept. 5, 1844.*

We last week found ourselves brought to this conclusion: There is no particular portion of time which Christians are required *by law* to set apart as holy time. If this conclusion is incorrect, then we think the seventh day is the only day for the observance of which there is any law.—*Id., Sept. 12, 1844 (Vol. VII, No. 10, p. 76).*

NOTE.—In his "Great Second Advent Movement," J. N. Loughborough says of the agitation of the Sabbath question in the times following:

"The attention of the Adventists as a body was called to the Sabbath question by an essay on the subject from T. M. Preble, dated Feb. 13, 1845, and published in the *Hope of Israel*, Portland, Maine, Feb. 28, 1845. After showing the claims of the Bible Sabbath, and the fact that it was changed to Sunday by the great apostasy, he remarks: 'Thus we see Dan. 7:25 fulfilled, the little horn changing "times and laws." Therefore it appears to me that all who keep the first day for the Sabbath are the pope's Sunday-keepers and God's Sabbath-breakers.'

"Soon after this there appeared in print an article from J. B. Cook, in which he showed that there is no Scriptural evidence for keeping Sunday as the Sabbath, and he used this terse expression: 'Thus easily is all the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's Sabbatic flag.'

"Although Sabbath keeping by these two men was of short duration, they had set a ball rolling that could not easily be stopped. The catch phrases, 'pope's Sunday keepers,' 'God's commandment breakers,' and 'sailing under the pope's Sabbatic flag,' were on the lips of hundreds who were eager to know the truth of this matter. Elder Joseph Bates, of Fairhaven, Mass., had his attention thus arrested, and he accepted the Sabbath in 1845.

"His experience was on this wise: Hearing of the company in Washington, N. H., that were keeping the Sabbath, he concluded to visit that church, and see

what it meant. He accordingly did so, and on studying the subject with them he saw they were correct, and at once accepted the light on the Sabbath question. On returning to New Bedford, Mass., he met, on the bridge between New Bedford and Fair Haven, a prominent brother, who accosted him thus, 'Captain Bates, what is the news?' Elder Bates replied, 'The news is that the seventh day is the Sabbath of the Lord our God.' 'Well,' said the man, 'I will go home and read my Bible, and see about that.' So he did, and when next they met, this brother had accepted the Sabbath truth and was obeying it.—*Pages 250, 251.*

In the *Review and Herald*, Vol. XXIII, March 29, 1864, the following statement by T. M. Preble is quoted: "I have once been an observer of the seventh-day Sabbath. This was from about the middle of the year 1844 to the middle of 1847."

Advent, Second, MESSAGE OF REVELATION 14; J. B. COOK'S SABBATH ESSAY.—Every enactment relative to the religious observance of the first day originated with the Pope, or Potentates of Rome, and those who in this matter sympathize with them; but every enactment that ever originated in heaven, relative to the keeping of the Sabbath, confines us to the seventh day. The seventh day is "the Sabbath of the Lord our God."

My space will not allow me to adduce the historic testimony; but the above I solemnly believe is the exact truth. From the twelfth to the fifteenth centuries we trace the efforts of the man of sin to set aside "the Lord's day," and introduce the first day—the day on which the European nations had been accustomed to idolize the sun. Let Scripture testify; and let us throw off the last rag of "the mother of harlots." . . .

Paul met his disciples on the first part of the first day,—answering to our Saturday night,—preaching all night "till break of day," and then "departed," or set off on his journey. If he had met them on our Sunday night, it would have been the Jewish second day. Then he did not keep the first day as a Sabbath. Those who dream that he did, only give evidence that they are so far "drunk with the wine" of papal Rome. My feelings were inexpressible when I saw this. The truth I must confess.

This is the true testimony. Thus easily is all the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's Sabbath flag.—*Article on "The Sabbath," by J. B. Cook, in "Advent Testimony" (1845); reprinted in the Advent Review, Auburn, N. Y., August, 1850.*

Advent, Second, MESSAGE OF REVELATION 14; SIR ISAAC NEWTON ON LAST REFORM MOVEMENT.—For as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted; so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness.—"*Observations upon the Prophecies of Daniel and the Apocalypse of St. John,*" Sir Isaac Newton, part II, chap. 1, p. 252. London: J. Darby and T. Browne, 1733.

Advent, Second, MESSAGE OF REVELATION 14; JOHN WESLEY ON.—These three denote great messengers of God with their assistants; three men who bring messages from God to men. . . . Happy are they who make the right use of these divine messages.—"*Explanatory Notes upon the New Testament,*" John Wesley, on Rev. 14:6-9. Philadelphia: John Dickens, 1791.

Advent, Second, MESSAGE OF REVELATION 14; EARLY VIEW OF THE THREE MESSAGES.—"Fear God, and give glory to him, for the hour

of his judgment is come." This interesting prophecy seems now to be receiving its accomplishment, and will probably continue to be fulfilled with increasing clearness during the remainder of the period into which we have entered. . . .

The flight of the second angel to declare the fall of Babylon seems to be still future, and by consequence also the preaching of the third angel. . . .

The going forth of the second and third angels being thus future, it does not become us to form conjectures as to the manner in which this vision shall be accomplished, whether by the preaching of living ministers, or by the louder and more awful voice of the divine judgments, accomplishing the fall of Babylon, and proclaiming aloud the awful punishment awaiting the worshipers of the beast. . . .

The foregoing view of the flight of the three angels was written in the year 1812; and I still adhere to it [edition of 1817].—"A Dissertation on the Seals and Trumpets of the Apocalypse," William Cuninghame, Esq., pp. 256-258, 4th edition. London: Thomas Cadell, 1843.

Advent, Second, MESSAGE OF REVELATION 14; FORMER RUSSIAN GOVERNMENT ON SEVENTH-DAY ADVENTISTS.—The Seventh-day Adventists in Russia show a splendid, live, and active work. The movement continues to take in new districts in the European and Asiatic Russias. They reveal a determinate zeal in their missionary efforts to win souls. The whole organization is primarily a missionary one. . . . Every church member must help forward the third angel's message. . . .

The Seventh-day Adventists' doctrine is very rational. Adventists do not believe in traditions, nor the sacraments of the church, nor the church hierarchy. . . . According to the doctrine of the Seventh-day Adventists, the Old and New Testaments are the only fountain of knowledge. It is the doctrine for the rule of life.—*Official Publication by the Russian Government, 1911, on the Teaching and Work of Seventh-day Adventists; translation by J. T. Boettcher, missionary in Russia; quoted in the Advent Review and Sabbath Herald, Nov. 13, 1911, p. 1, and the General Conference Bulletin, 1913, p. 87.*

NOTE.—This book issued by the Russian government and containing 101 pages, was based on most thorough inquiry and observation by special agents of the government, who attended conferences while in session and studied methods. As a result, new regulations were formed, aimed to prevent local and union conference organization, all as part of the plan of discouraging religious propaganda, save that of the state church. In consequence a new campaign of banishment and imprisonment of evangelistic workers began, which ended only when the state church itself was overthrown in the political revolution of 1916.—Eds.

Advent, Second, MESSAGE OF REVELATION 14; SEVENTH-DAY ADVENTIST TEACHING, AND THE WORK OF MRS. E. G. WHITE.—Of course, these teachings [of the founders of the denomination] were based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected, as promised to the "remnant church," who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness. Their work began in 1853, in Battle Creek, and it has grown until now they have thirty-seven publishing houses throughout the world, with literature in eighty different languages, and an annual output of \$2,000,000. They have now seventy colleges and academies, and about forty sanitariums; and in all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor.

Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endued with the charism of prophecy? or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate, she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess, the most admirable of the American succession.—*The Independent, New York, Aug. 23, 1915, in notice of the death of Mrs. White.*

Advent, Second, STATEMENT OF BELIEF IN, BY BIBLE CONFERENCE, 1918.—1. We believe that the Bible is the inerrant, one and final Word of God; and, therefore, is our only authority.

2. We believe in the Deity of our Lord Jesus Christ; that he is very God; and in his substitutionary death, as an atonement for sin; in his bodily resurrection and ascension, and the certainty of his second appearance "without sin unto salvation."

3. We believe that our Lord's prophetic word is at this moment finding remarkable fulfilment; and that it does indicate the nearness of the close of this age, and of the coming of our Lord Jesus Christ.

4. We believe that the completed church will be translated to be forever with the Lord.

6. We believe that all human schemes of reconstruction must be subsidiary to the coming of our Lord Jesus Christ, because all nations will be subject to his rule.

8. We believe that the truths embodied in this statement are of the utmost importance in determining Christian character and action in reference to the pressing problems of the hour.—*From the "Statement of Belief" adopted by the Bible Conference on the Return of Our Lord, held in Philadelphia, May 23-30, 1918; cited in "Light on Prophecy," authorized report of the Philadelphia Conference, pp. 12, 13.*

Advent, SECOND.—*See* Dark Day; Falling Stars; Robes, Ascension; Seven Churches, 493; Signs of the Times.

Adventists, FIRST-DAY, *see* Advent, 22, 23; **SEVENTH-DAY,** *see* Advent, 22-26.

Ahasuerus.—*See* Medo-Persia, 309.

Alani.—*See* Rome, Its Barbarian Invaders, 440.

Alaric.—*See* Rome, Its Barbarian Invaders, 437, 444; Seven Trumpets, 499, 501, 502.

Alboin.—*See* Papacy, 348; Rome, 452, 454.

Alcasar, JESUIT, AUTHOR OF PRETERIST METHOD OF INTERPRETATION.—*See* Antichrist, 30.

Alcohol.—*See* Health and Temperance.

Alemanni.—*See* Rome, Its Barbarian Invaders, 438, 440.

Alexander the Great.—*See* Advent, 5; Daniel, 133; Greece, 184-189; Medo-Persia, 311; Rome, 433.

Alexander, OF RUSSIA.—See Eastern Question, 148.

Anabaptists.—See Religious Liberty, 413.

Anglo-Saxons.—See Rome, Its Barbarian Invaders, 441.

Anthony, St.—See Monasticism, 314.

Antichrist, VICAR OF CHRIST.—The apostle John, . . . speaking of the apostasy, the coming of which he predicts, styles it the "Antichrist." And we have also said that the Papacy, speaking through its representative and head, calls itself the "Vicar of Christ." The first, "antichrist," is a Greek word; the second, "vicar," is an English word; but the two are in reality one, for both words have the same meaning. Antichrist translated into English is vice-Christ, or vicar of Christ; and vicar of Christ, rendered into Greek, is Antichrist—*Antichristos*. If we can establish this—and the ordinary use of the word by those to whom the Greek was a vernacular, is decisive on the point—we shall have no difficulty in showing that this is the meaning of the word "Antichrist," even a vice-Christ. And if so, then every time the Pope claims to be the vicar of Christ, he pleads at the bar of the world that he is the Antichrist.—"*The Papacy Is the Antichrist*," Rev. J. A. Wylie, p. 2. *Edinburgh: George M'Gibbon*.

Antichrist, MEANING OF.—The term is a composite one, being made up of two words, "anti" and "Christ." The name is one of new formation, being compounded, it would seem, for this very enemy, and by its etymology expressing more exactly and perfectly his character than any older word could. The precise question now before us is this, What is the precise sense of "anti" in this connection? . . .

To determine this, let us look at the force given to this prefix by writers in both classic literature and Holy Scripture. First, the old classic writers. By these the preposition *αντι* is often employed to designate a *substitute*. That is, in fact, a very common use of it in the classic writers. For instance, *αντι-βασιλεύς*, he who is the *locum tenens* of a king, or as we now should say, *viceroi*, *αντι* having in this case the force of the English term "vice." He who filled the place of consul was *ανθπατος*, *proconsul*. He who took the place of an absent guest at a feast was styled *αντιδειπνος*. The preposition is used in this sense of the great Substitute himself. Christ is said to have given himself as an *αντιλυτρον*, a ransom in the stead of all.

Classic usage does not require us to give only one sense to this word, and restrict it to one who seeks openly, and by force, to seat himself in the place of another, and by violent usurpation bring that other's authority to an end. We are at liberty to apply it to one who steals into the office of another under the mask of friendship; and while professing to uphold his interests, labors to destroy them. . . .

It is clear that Antichrist, as depicted by our Lord and by his apostle John, is to wear a mask, and to profess one thing and act another. He is to enter the church as Judas entered the garden—professedly to kiss his Master, but in reality to betray him. He is to come with words of peace in his mouth, but war in his heart. He is to be a counterfeit Christ—Christ's likeness stamped on base metal. He is to be an imitation of Christ,—a close, clever, and astute imitation, which will deceive the world for ages, those only excepted who, taught by the Holy Spirit, shall be able to see through the disguise and detect the enemy under the mask of the friend.—*Id.*, pp. 12, 13, 17, 18.

"The vicegerent of Jesus Christ," which, by a singular concurrence, meant the same as the obnoxious term *Ἀντιχριστός*, "Antichrist," originally signifying a "pro-Christ," or "deputy Christ," . . . or "a false Christ," who assumed his authority and acted in his stead.—"*A New Analysis of Chronology*," Rev. William Hales, D. D., Vol. II, p. 505.

The meaning of St. John's description of the Antichrist is ably set forth by Bishop Westcott in the Speaker's Commentary on St. John's Epistles. He there says, in words that contain the key of the question: "It seems most consonant to the context to hold that 'Antichrist' here describes one who, assuming the guise of Christ, opposes Christ." That this is the true meaning of St. John's description of the Antichrist has been pointed out by Elliott, Lücke, Professor Rothe, and other able commentators, and, indeed, should be obvious to any one who studies the context of the passages. Wrong teaching about the person and work of Christ has ever been Satan's great weapon against him. A comparison of all the passages where the word "Antichrist" occurs (1 John 2: 18, 22; 4: 3; and 2 John 7) shows that the antichristian spirit, which in St. John's day animated the false but professedly Christian teachers of whom he speaks, took the form of corrupting the truth of the gospel with regard to the person and office of Christ. . . .

It is clear therefore that the term "deny" in these passages is not used in the infidel sense of denying the existence of God and Christ, but is applied to those who, while professing Christianity, corrupt the doctrine "as the truth is in Jesus," and so prove false to Christ. Such teachers of apostasy are said by St. John to "deny" the Lord, and, by implication, to deny the Father also. . . .

In the above quoted passage, therefore (chap. 4: 3), St. John, as Bishop Westcott shows, speaks of these false Christian teachers and corrupters of the truth of Christ as constituting the personification of "the spirit of the Antichrist" which was working in mystery in his day. Just so the successive heads of the papal apostasy constitute the personification of the spirit of the Antichrist in its open development and manifestation in that gigantic system of corruption of the truth of Christ which is represented by the Pope of Rome.—"*Daniel and the Revelation*," Rev. Joseph Tanner, B. A., pp. 223-225. London: Hodder and Stoughton, 1898.

Antichrist, NEWMAN ON.—All the offices, names, honors, powers which it [the church] claims depend upon the determination of the simple question, "Has Christ, or has he not, left a representative behind him?" Now, if he has, all is easy and intelligible. This is what churchmen maintain; they welcome the news; and they recognize in the church's acts but the fulfilment of the high trust committed to her. But let us suppose for a moment the other side of the alternative to be true; supposing Christ has left no representative behind him. Well then, here is an association which professes to take his place without warrant. It comes forward instead of Christ and for him; it speaks for him, it develops his words, it suspends his appointments, it grants dispensations in matters of positive duty; it professes to minister grace; it absolves from sin; and all this of its own authority. Is it not forthwith according to the very force of the word "Antichrist"? He who speaks for Christ must either be his true ambassador or Antichrist; and nothing but Antichrist can he be, if appointed ambassador there is none. Let his acts be the same in both cases, according as he has authority or not, so is he most holy or most guilty. It is not the acts that make the difference, it is the authority for those acts. The very same acts are Christ's or Antichrist's according to the doer; they are

Antichrist's if Christ does them not. There is no medium between a vice-Christ and Antichrist.—*John Henry Newman, in an article, "The Protestant Idea of Antichrist," in the British Critic and Quarterly Theological Review, October, 1840, pp. 430-432.*

NOTE.—This article was printed about a year before Newman joined the Church of Rome.—EDS.

Antichrist, BISHOP OF ROME.—Since the Bishop of Rome has erected a monarchy in Christendom, claiming for himself dominion over all churches and pastors, exalting himself to be called God, wishing to be adored, boasting to have all power in heaven and upon earth, to dispose of all ecclesiastical matters, to decide upon articles of faith, to authorize and interpret at his pleasure the Scriptures, to make a traffic of souls, to disregard vows and oaths, to appoint new divine services; and in respect to the civil government, to trample underfoot the lawful authority of magistrates, by taking away, giving, and exchanging kingdoms, we believe and maintain that it is the very Antichrist and the son of perdition, predicted in the Word of God under the emblem of a harlot clothed in scarlet, seated upon the seven hills of the great city, which has dominion over the kings of the earth; and we expect that the Lord will consume it with the spirit of his mouth, and finally destroy it with the brightness of his coming, as he has promised and already begun to do.—*Article 31 of the Confession of Faith adopted in 1603 in the Synod held at Gap, under Henry IV, of France.*

Antichrist, VIEWS CONCERNING, IN THE SIXTEENTH CENTURY.—At the time the Fathers of Trent assembled, there was a bitter and obstinate war declared against the authority, the institutions, the sacraments, the dogmas, the moral teaching, the discipline of the church, in the name of Scripture. The innovators found in our sacred books [the Scriptures] that the Pope was Antichrist, and the Church of Rome the harlot of Babylon, and her traditions "old wives' fables," and the priesthood the common property of all Christians, and faith alone sufficient for salvation, etc.—"*Catholic Doctrine as Defined by the Council of Trent,*" [1545-1563], *Rev. A. Nampon, S. J. (R. C.), pp. 103, 104. Philadelphia: Peter F. Cunningham, 1869.*

Antichrist, WYCLIFFE ON.—He [Wycliffe] spoke and wrote against the worldly spirit of the Papacy, and its hurtful influence. He was wont to call the Pope Antichrist, "the proud, worldly priest of Rome."—"*History of the Christian Religion and Church,*" *Dr. Augustus Neander, sec. 2, div. 1, par. 2.*

Antichrist, THE LITTLE HORN.—After studying the picture of Antichrist in St. Paul's Epistle to the Thessalonians, one easily recognizes the "man of sin" in Dan. 7: 8, 11, 20, 21, where the prophet describes the "little horn."—*The Catholic Encyclopedia, Vol. I, art. "Antichrist," p. 560.*

Antichrist, ROME'S EFFORT TO AVOID THE APPLICATION OF.—So great a hold did the conviction that the Papacy was the Antichrist gain upon the minds of men, that Rome at last saw she must bestir herself, and try, by putting forth other systems of interpretation, to counteract the identification of the Papacy with the Antichrist.

Accordingly, towards the close of the century of the Reformation, two of the most learned doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that of

diverting men's minds from perceiving the fulfilment of the prophecies of the Antichrist in the papal system. The Jesuit Alcasar devoted himself to bring into prominence the preterist method of interpretation, . . . and thus endeavored to show that the prophecies of Antichrist were fulfilled before the popes ever ruled at Rome, and therefore could not apply to the Papacy. On the other hand, the Jesuit Ribera tried to set aside the application of these prophecies to the papal power by bringing out the futurist system, which asserts that these prophecies refer properly, not to the career of the Papacy, but to that of some future supernatural individual, who is yet to appear, and to continue in power for three and a half years. Thus, as Alford says, the Jesuit Ribera, about A. D. 1580, may be regarded as the founder of the futurist system in modern times.

It is a matter for deep regret that those who hold and advocate the futurist system at the present day, Protestants as they are for the most part, are thus really playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist. It has been well said that "futurism tends to obliterate the brand put by the Holy Spirit upon popery." More especially is this to be deplored at a time when the papal Antichrist seems to be making an expiring effort to regain his former hold on men's minds.—"*Daniel and the Revelation*," Rev. Joseph Tanner, B. A., pp. 16, 17. London: Hodder and Stoughton, 1898.

Antichrist, MILITZ ON.—Important in this regard is particularly his tract, *De Antichristo*, which has been preserved by Matthias of Janow in his larger work. . . . Under the "abomination of desolation" (Matthew 24) he [Militz] finds signified corruption in all the parts of the church. The apostasy of the Jewish nation from divine truth appears to him an antetype of the fall of the secularized church from evangelical truth. Antichrist, he supposes, is not still to come, but has come already.—"*History of the Christian Religion and Church*," Neander, sec. 2, div. 2, par. 4.

Antichrist, THE PAPACY.—The word "antichrist" signifies one who puts himself in the place of Christ, and in opposition to him; and because the authority of Christ is resisted in this world in many different ways, it is said in the Word of God that "there are many antichrists;" and the Christian church has been taught by Holy Scripture that, before the course of this world is brought to a close, some apostate power would arise, which, from its proud and impious deeds, would bear that awful name, "The Antichrist."

It is not fitting for private persons to speak confidently of what *will be*: and I confine myself to what *has been*, and to what *is*.

In one of my letters it is shown that the Pope of Rome, at his first inauguration, sits "in the temple of God," and upon the altar of God; and is there worshiped as God.

It is also shown that at his coronation he requires himself to be styled "Ruler of the World." Thus, on those solemn occasions, he sets himself *in the place* of Christ; and this is one attribute of Antichrist. . . .

Again: it is very observable that almost all the ancient Latin poets, speaking, as it were, with one voice, and ranging over a period of five hundred years, have described Rome as the seven-hilled city, and thus seem to have identified it with the city on the seven mountains, the queen of the earth in the age of the Apocalypse, in which city, if Christian prophecy be true, the antichristian power will appear.

Judging therefore from the past and from the present, I do not shrink from affirming that the Roman Papacy has rendered it impos-

sible to doubt that in divers ways it has placed and does place itself in the room of Christ, and in opposition to him; and must therefore, as far as these acts of usurpation are concerned, in Scripture language, be called Antichristian.—“*Sequel to Letters to M. Gondon, on the Destructive Character of the Church of Rome,*” Chr. Wordsworth, D. D., pp. 251-254. London: Francis & John Rivington, 1848.

Antichrist, TEACHING OF THE WALDENSES CONCERNING.—Two hundred and fifty years before Wycliffe stood forth as the champion of Protestant truth; three hundred years before Huss and Jerome confronted the Council of Constance; four hundred years before Luther published his ninety-five theses in Wittemberg, the Waldenses wrote their treatise on Antichrist, a copy of which is contained in Leger’s folio volume, dated A. D. 1120. That treatise, whose doctrine is the same as their catechism dated A. D. 1100, and was the doctrine they faithfully maintained century after century, thus begins, “*Antichrist es falseta de damnation eterna cuberta de specie de la Verita, . . . appella Antichrist, O Babylonia, O quarta Bestia, O Meretrix, O home de pecca, filli de perdition* [Antichrist is falsehood, eternally condemned, covered with an appearance of truth, . . . called Antichrist, the Babylon, the fourth beast, the harlot, the man of sin, the son of perdition].”—“*History Unveiling Prophecy,*” H. Grattan Guinness, D. D., pp. 90, 91. New York: Fleming H. Revell Company.

Antichrist, LORD COBHAM ON.—The year following that of the martyrdom of Huss and Jerome [1416], witnessed the burning of Lord Cobham, at Smithfield. When brought before King Henry V and admonished to submit himself to the Pope as an obedient child, this was his answer: “As touching the Pope, and his spirituality, I owe them neither suit nor service, forasmuch as I know him by the Scriptures to be the great Antichrist, the son of perdition, the adversary of God, and an abomination standing in the holy place.”—*Id.*, pp. 102, 103.

Antichrist, THE POPES CONSTITUTE A COMPOSITE PICTURE OF.—An experiment was recently tried in America of taking a photograph of a number of faces in succession, belonging to the same class of persons, say, of musicians, for example. The faces were taken in the same position, one likeness being superimposed, as it were, upon the other; and thus a composite photograph or general portrait was produced, compounded out of the principal features of them all. Just so, if we look down the long list of popes, and read of their personal lives, their public actions, their official words, their persistent persecutions, their arrogant pretensions, their sanction of false miracles, their instigation of wholesale massacres, their approval of the horrors of the Inquisition, together with that topstone of blasphemous pride, the claim to infallibility, we plainly recognize in the general portraiture thus obtained the very features of the representative person foretold by the prophets. His mouth has spoken “very great things;” he has been the invader of God’s prerogatives; he has appeared in the character of the lawless one, claiming to be above all law; he has been the persecutor of those who are faithful to “the testimony of Jesus;” and his manifestation has been accompanied by “lying wonders.” Thus, by fulfilling these prophecies, and by putting himself, and the Virgin, and the saints, and the priesthood in the place of Christ, and so acting against Christ, he has shown himself to be, what the name implies, *The Antichrist*.—“*Daniel and the Revelation,*” Rev. Joseph Tanner, B. A., p. 265. London: Hodder and Stoughton, 1898.

Antichrist, HISTORICAL INTERPRETATION OF.—Historical interpreters hold that the great fourfold prophecy of the “little horn” of the fourth beast in Daniel 7, the “man of sin” spoken of by St. Paul in 2 Thessalonians 2, the “Antichrist” referred to by St. John in his epistles, and the “beast” of the Revelation under its seventh head revived, relates to a power terrible for mischief to the church of Christ, which was to begin to be manifested on the scene of the world at the remarkable crisis of the break-up of the old Roman Empire under the invasions of the Goths, and which was to continue in existence until annihilated by the coming of Christ,—in other words, that the true fulfilment of the Antichrist is to be found in the papal power, as represented by its dynastic head, the Pope for the time being—a power which began to rise into prominence at the very crisis predicted for the appearance of the Antichrist, and has exhibited all its foretold characteristics.—*Id.*, pp. 12, 13.

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 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. Buffalo: Christian Literature Company, 1885.

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 the 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.—“*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 falling or decay of the Roman Empire, Antichrist shall appear.—Quoted in “*Dissertations on the Prophecies*,” Bishop Thomas Newton, D. D., p. 463. London: William Tegg & Co.

Chrysostom (A. D. -407)

When the Roman Empire is taken out of the way, then shall he [the Antichrist.—Eds.] 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: The Christian Literature Company, 1889.

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.—“*To Ageruchia*,” *Letter 123, as barbarians were invading the empire*; “*Nicene and Post-Nicene Fathers*,” Vol. VI, p. 236.

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.—*Letter to Emperor Maurice, 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.

Antichrist, FAILURE OF SOME TO RECOGNIZE.—The great Joseph Mede long ago remarked that “the Jews expected Christ to come when he did come, and yet knew him not when he was come, because they fancied the manner and quality of his coming like some temporal monarch with armed power to subdue the earth before him. So the Christians, God’s second Israel, looked [expected that] the coming of Antichrist should be at that time when he came indeed, and yet they knew him not when he was come; because they had fancied his coming as of some barbarous tyrant who should with armed power not only persecute and destroy the church of Christ, but almost the world; that is, they looked for such an Antichrist as the Jews looked for a Christ.” (Mede’s Works, p. 647.) —“*Daniel and His Prophecies*,” Charles H. H. Wright, D. D., “*Introduction*,” p. xvi. London: Williams and Norgate, 1906.

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 an 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.’”—*Tyndale’s Works*,” Vol. II, p. 183, Parker ed.

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.

Antichrist.—See Advent, Second, 11, 12; Apostasy; Little Horn, 285; Papacy, 340, 349; Papal Supremacy, 359; Pope; Popery; Reformation, 411; Rome, 440; Sabbath, 473; Seven Churches, 493; Ten Kingdoms, 555; Two Witnesses, 570, 572.

Antiochus.—See Greece, 193, 194.

Apostasy, THE GREAT, QUICK DEVELOPMENT OF.—One hundred years after the death of the apostle John, spiritual darkness was fast settling down upon the Christian community; and the Fathers, who flourished toward the commencement of the third century, frequently employ language for which they would have been sternly rebuked, had they lived in the days of the apostles and evangelists.—"The Ancient Church," William D. Killen, D. D., period 2, sec. 2, chap. 5 (p. 418). London: James Nisbet & Co., 1883.

Apostasy, THE GREAT, PRIMITIVE ASPECT CHANGED.— In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The Bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. Officers for whom the primitive disciples could have found no place, and titles which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic.—*Id.*, *Preface to original edition*, pp. xv, xvi.

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 additional 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.—*“Ecclesiastical History,” Johann Lorenz von Mosheim, book 1, cent. 2, part 2, chap. 4, sec. 1 (Vol. I, p. 171). 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 phi-

losophers became their teachers and leaders.—“*The Gospel of Life in the Syriac New Testament*,” Prof. J. H. Pettingell, p. 9.

Apostasy, THE GREAT, IN THE FOURTH CENTURY.—In the course of the fourth century two movements or developments spread over the face of Christendom, with a rapidity characteristic of the church; the one ascetic, the other ritual or ceremonial. We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own.—“*Development of Christian Doctrine*,” John Henry Cardinal Newman, p. 373. London: Longmans, Green & Co., 1906.

Apostasy, THE GREAT, ADOPTING PAGAN RITES.—Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, and feeling also that these usages had originally come from primitive revelations and from the instinct of nature, though they had been corrupted; and that they must invent what they needed, if they did not use what they found; and that they were moreover possessed of the very archetypes, of which paganism attempted the shadows; the rulers of the church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class.—*Id.*, pp. 371, 372.

Apostasy, THE GREAT, RITUAL OF ROMAN PAGANISM.—They [Roman pagans, 4th century] are delighted, in fact, with gold and jewels and ivory. The beauty and brilliancy of these things dazzle their eyes, and they think that there is no religion where these do not shine. And thus, under pretense of worshipping the gods, avarice and desire are worshiped. . . . The more ornamented are the temples and the more beautiful the images, so much the greater majesty are they believed to have; so entirely is their religion confined to that which the desire of men admires.

These are the religious institutions handed down to them by their ancestors, which they persist in maintaining and defending with the greatest obstinacy. Nor do they consider of what character they are; but they feel assured of their excellence and truth on this account, because the ancients have handed them down; and so great is the authority of antiquity that it is said to be a crime to inquire into it. And thus it is everywhere believed as ascertained truth.—“*Divine Institutes*,” Lactantius, book 2, chap. 7; “*Ante-Nicene Fathers*,” Vol. VII, p. 50.

Apostasy.—See Antichrist; Babylon, 65; Papacy; 331.

Apostles' Creed.—See Advent, Second, 10.

Apostolic Christianity, CONTRASTED WITH MEDIEVAL.—Apostolic Christianity spread as the religion of the poor; medieval Christianity as the religion of the rich. The apostolic church was democratic in its origin and institutions. Far otherwise was the church of the eighth and ninth centuries, in which the monarchical ideas of the empire had superseded the republican order of its first founders.

Such a change of views could not fail to make itself felt in the circumstances of both church and state, nor could it fail to influence the conduct and practice of churchmen. The higher ecclesiastics were

now considered as alone constituting the church, as alone able to express its voice. A marvelous importance was attached to the conversion of kings and princes, an example of which had already occurred at the conversion of Constantine. The great mass of Christians—the Christian populace, as it were—disappear from view; the spiritual aristocracy of monks and bishops alone becomes prominent. The feelings and wishes of the people are never considered, or are ignored; the interests and wishes of kings and princes are religiously observed. The church has become an institution for the great and the rich; the history of Christianity, a history of the relation of bishops to princes, and princes to bishops, of the Papacy to the empire, and the empire to the Papacy.—*The See of Rome in the Middle Ages*, Rev. Oswald J. Reichel, B. C. L., M. A., pp. 142, 143. London: Longmans, Green & Co., 1870.

Arian, APPLICATION OF THE TERM.—Arian: In theology, one who adheres to the doctrines of Arius and his school. Arius was a presbyter of the church of Alexandria in the fourth century. He held that the Son was begotten of the Father, and therefore not coeternal nor consubstantial with the Father, but created by and subordinate to the Father, though possessing a similar nature. The name Arian is given in theology not only to all those who adopt this particular view of the nature of Christ, but also to all those who, holding to the divine nature of Christ, yet maintain his dependence upon and subordination to the Father in the Godhead. As a class the Arians accept the Scriptures as a divinely inspired and authoritative book, and declare their doctrines to be sustained by its teachings.—*The Century Dictionary and Cyclopaedia*, Vol. I, art. "Arian," p. 308. New York: The Century Company.

Arianism.—See Papal Supremacy, 359; Rome, 452, 455, 457.

Arians.—See Rome, 445, 446, 453, 455, 456.

Armageddon, THE GEOGRAPHICAL MEANING OF THE WORD.—Armageddon, the great battlefield where occurred the chief conflicts between the Israelites and their enemies. The name was applied to the table-land of Esdraelon in Galilee and Samaria, in the center of which stood the town of Megiddo, on the site of the modern Lejjun.—*Encyclopedia Americana*, art. "Armageddon."

Megiddo was the military key of Syria; it commanded at once the highway northward to Phœnicia and Coele-Syria and the road across Galilee to Damascus and the valley of the Euphrates. . . . The vale of the Kishon and the region of Megiddo were inevitable battlefields. Through all history they retained that qualification; there many of the great contests of Southwestern Asia have been decided. . . . It was regarded as a predestined place of blood and strife; the poet of the Apocalypse has clothed it with awe as the ground of the final conflict between the powers of light and darkness.—*Egypt in Asia*, George Cormack, p. 83. London: Adam and Charles Black, 1908.

Armageddon, FOREBODINGS OF.—I was educated in the school of a king who was, before all things, just; and I have tried, like him, always to preach love and charity. I have always mistrusted warlike preparations, of which nations seem never to tire. Some day this accumulated material of soldiers and guns will burst into flames in a frightful war that will throw humanity into mourning on earth and grieve our universal Father in heaven.—*Queen Alexandra, of Britain*.

Today all Europe is divided into two armed camps, waiting breathlessly for the morrow with its Armageddon.—*E. Alexander Powell, F. R. G. S., in Everybody's Magazine (New York), November, 1909, p. 692.*

Never was national and racial feeling stronger upon earth than it is now. Never was preparation for war so tremendous and so sustained. Never was striking power so swift and so terribly formidable. . . . Almost can the ear of imagination hear the gathering of the legions for the fiery trial of peoples, a sound vast as the trumpet of the Lord of hosts.—*Harold F. Wyatt, in Nineteenth Century and After (London); quoted in the Literary Digest (New York), May 6, 1911, p. 606.*

Armageddon, THOUGHT OF AS THE WAR BROKE.—In the clash of the two great European organizations,—the Triple Alliance and the Triple Entente,—we have all those wild features of universal chaos which the writer of the Apocalypse saw with prophetic eye as ushering in the great day of the Lord.—*In an article, "Armageddon—and After," by Oulis, in the Fortnightly Review (London), October, 1914, p. 549.*

It may be that these events will quickly usher in the return of Christ to gather his saints together from the four quarters of the earth. . . . Many see in the events preceding and accompanying this terrible cataclysm of war the signs of our Lord's near return. If so, blessed will that servant be whom his Lord when he cometh shall find giving "their food in due season" to those fellow servants who have been put in his charge.—*Message of the Church Missionary Society (Church of England) to its Missionaries, in the Church Missionary Review, November, 1914.*

Armageddon, THE SPIRIT THAT STIRS THE WORLD.—The whole of Asia is in the throes of rebirth. At last we may see these three—the yellow race, the Indian race, and the Arab-Persian Mohammedan race. And all that is making for the Armageddon.—*Dr. N. H. Marshall, in Contemporary Review (London), September, 1909, p. 315.*

A new spirit is abroad in the East. It arose on the shores of the Pacific when Japan proved that the great powers of Europe are not invulnerable. North and south and west it has spread, rousing China out of centuries of slumber, stirring India into ominous questioning, reviving memories of past glory in Persia, breeding discontent in Egypt, and luring Turkey onto the rocks.—*Nineteenth Century and After, May, 1913.*

It is really as if in the atmosphere of the world there were some mischievous influence at work, which troubles and excites every part of it.—*Sir Edward Grey, Foreign Secretary, in House of Commons, Nov. 27, 1911.*

In these last ten years, a strange breath has passed over the Asiatic world.—*North American Review, September, 1914.*

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 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 October 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 this 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.

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.

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.

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*," W. A. Spicer, pp. 57-60.

ARTAXERXES, SEVENTH YEAR OF, SEASON WHEN IT BEGAN.—While, according to the principle of the canon, the reign of Artaxerxes is reckoned as beginning with the first day of the year 284 of the Nabonassarean era, we only know from it that the *actual* commencement of the reign was sometime in the course of that year.

Now the time of the year when he began to reign seems determinable from Ezra and Nehemiah. It appears from Neh. 1: 1 and 2: 1, that in the twentieth year of the reign of Artaxerxes, and consequently in the other years of his reign, the first Hebrew month, Nisan (March-April), came *after* the ninth, Chisleu (November-December). Consequently the date of his accession must have been sometime between Nisan and Chisleu. And from Ezra 7: 7-10 it follows that in the seventh, and therefore in the other years of his reign, the fifth month, Ab (July-August), came *after* the first, or Nisan. Therefore the accession of Artaxerxes was somewhere between the latter end of July and the former part of November, i. e., somewhere about the summer¹ of 464 B. C.—"*Fulfilled Prophecy*," Rev. W. Goode, D. D., F. S. A., pp. 212, 213, 2d edition. London: James Nisbet & Co., 1891.

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."

¹ NOTE.—Mr. Goode's own statement shows that he means the summer of Syria; it is more accurate with us to say autumn than summer, as the margin of time lies between the latter part of August and the latter part of November. — EDS.

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." . . .

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: 7-9.² 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

¹As 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.

²The 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.

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.

Artaxerxes.— See Ptolemy's Canon; Seventy Weeks, 518, 519.

Ascension Robes.— See Robes, Ascension, 424.

Athanasian Creed.— See Advent, Second, 10.

Atonement.— See Azazel.

Attila.— See Rome, 443, 444, 452; Seven Trumpets, 499, 504, 505; Temporal Power of the Pope, 550.

Augustus.— See Rome, 433, 434.

Azazel, A SUPERNATURAL BEING.— The name of a supernatural being mentioned in connection with the ritual of the day of atonement (Leviticus 16). After Satan, for whom he was in some degree a preparation, Azazel enjoys the distinction of being the most mysterious extrahuman character in sacred literature.—*The Jewish Encyclopedia*, Vol. II, art. "Azazel," p. 365. New York: Funk and Wagnalls Company, 1903.

Azazel, REPRESENTING THE SOURCE OF EVIL.— Far from involving the recognition of Azazel as a deity, the sending of the goat was, as stated by Nahmanides, a symbolic expression of the idea that the people's sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity.—*Id.*, p. 366.

Azazel, A NAME FOR THE DEVIL.— 8. *Scapegoat.* See different opinion in Bochart. Spencer, after the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the devil, and so Rosenmuller, whom see. The Syriac has Azzail, the "angel (strong one) who revolted."—"The Comprehensive Commentary of the Holy Bible," edited by William Jenks, D. D., note on Lev. 16:8, p. 410. Brattleboro, Vt.: Fessenden & Co., 1835.

Azazel, SATAN.— The command to present two goats to Jehovah for a sin offering (Lev. 16: 5), and to cast lots on them, one for Jehovah, the other for Azazel (verse 8), requires us to take Azazel as a spiritual

personality, in contrast to Jehovah, who must be thought of as dwelling in the wilderness, the habitation of demons and impure beings (Matt. 12: 43; Luke 11: 24), inasmuch as the goat devoted to Azazel is sent into the wilderness (Lev. 16: 11, 21). Thus he must belong to the kingdom of evil spirits, and that not as a subordinate demon, for he is here put in contrast to Jehovah, but can only be the ruler of the kingdom of the demons or their head, that evil spirit who is afterward called Satan.—“*Biblical Archaeology*,” *Johann F. K. Keil*, Vol. II, p. 43.

Azazel, ANOTHER NAME FOR SATAN.—The use of the preposition implies it [that Azazel is a proper name]. The same preposition is used on both lots, La-Yehovah, La-Azazel, and if the one indicates a person, it seems natural the other should. Especially, considering the act of casting lots. If one is Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.

What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase and the targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by ἀποπομπαῖος [*apopompaios*], a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices.

Another confirmation is found in the Book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit.

In addition to these, we have the evidence of the Jewish work Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: “On the day of atonement, a gift to Sammael.” Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

Another step in the evidence is when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: “He who is called in the Septuagint ὁ ἀποπομπαῖος, and in the Hebrew Azazel, is no other than the devil.”

Lastly, a circumstance is mentioned of the emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit. An objection he never could have thought of, had not Azazel been generally regarded as a proper name.

In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms, with great confidence, that Azazel cannot be anything else but another name for Satan.—*Observations on Lev. 16:3*, in “*Redeemer and Redeemed: an Investigation of the Atonement and of Eternal Judgment*,” Charles Beecher, pp. 67, 68. Boston: Lee and Shepard, 1864.

Azazel, A PERSONAL BEING.—The meaning of Azazel is much disputed; it is, of course, a subject closely connected with the inquiry into the origin of the custom [of setting apart one goat for Azazel]. It is at least certain that, as Azazel receives one goat while Yahwe [Jehovah] receives the other, both must be personal beings.—*Encyclopedia Biblica, a Dictionary of the Bible*, edited by the Rev. T. K. Cheyne, M. A.,

D. D., and T. Sutherland Black, M. A., LL. D., art. "Azazel." New York: The Macmillan Company, 1899.

Babylon, HISTORICAL SKETCH OF.—Babylonia (Assyr. *Babilm*, Per. *Babirush*) was the name given to the plain of the Tigris and Euphrates, now forming the modern Arab province of Irak-Arabi. In the Old Testament it is Shinar, Babel, or 'the land of the Chaldees.' The boundaries of Babylonia varied at different periods of its history. The northern frontier was formed partly by the Euphrates and its tributaries, but chiefly by a line of forts and frontier stations established by mutual arrangement between the Assyrian and Babylonian kings, probably the Median Wall of the classical writers. [p. 38] . . .

It is now evident, from the monuments and inscriptions which have been obtained from the traditionally oldest cities of Chaldea, that the civilization of the ancient people of Babylonia has an antiquity rivaling that of ancient Egypt. [p. 40] . . .

On the disruption of the Assyrian Empire after the death of Assur-bani-pal, the throne of Babylon was seized by Nabu-abla-utzar, or Nabopolassar, the general of the Babylonian garrison, who had married a Median princess, and was himself no doubt of collateral descent from the royal line of Babylonian kings. He was succeeded in 604 B. C. by his son Nebuchadnezzar, one of the greatest sovereigns who ever ruled over the ancient empire. During a long reign of forty-three years he succeeded in recovering the long-lost provinces of the kingdom, and once more making Babylon queen of nations. He not only restored the empire and rebuilt Babylon, but almost every temple and edifice throughout the land underwent restoration at his hands. It is an astonishing fact that not a single mound throughout Babylonia has as yet been opened by the explorers which has not been found to contain bricks, cylinders, or tablets inscribed with his name. In 599 B. C. he captured Jerusalem, and sent Jehoiakim captive to Babylon, and eleven years later, owing to the still disturbed state of the kingdom (588 B. C.), he destroyed the city, and removed most of the inhabitants to Chaldea.

Nebuchadnezzar was succeeded in 561 B. C. by his son Evil-merodach, who was murdered by his brother-in-law, "chief seer" of one of the temples. His reign lasted until 556 B. C. The throne was in 556 B. C. usurped by a powerful and active prince, Nabu-naid or Nabonidus, the son of a "chief seer," whose reign is the most critical, next to that of Nebuchadnezzar, in later Babylonian history. The inscriptions of this king are found in almost all temples, and some of them contain important historical facts. In a cylinder found at Sippara the king records his restoration of the temple at Kharran, which was destroyed by the Scythians; and in his sixth year, 549 B. C., he records the overthrow of Astyages, king of the Medes, and the capture of Ecbatana by Cyrus. In the king's seventeenth year the whole land of Babylonia was in revolt against him for neglecting the duties of court and religion, leaving all to his son Belshazzar.

During the summer of this year Cyrus invaded Babylonia, advancing from the neighborhood of the modern Bagdad, and reaching Sippara on the 14th day of Tammuz (June), which the garrison yielded without fighting. Two days later, Tammuz 16, Babylon capitulated. Babylonia now became a Persian province, and under the rule of Cyrus (538-529 B. C.) and Cambyses (529-521), it appears to have been peaceful. On the accession to the throne of Darius, son of Hystaspes, the old rebellious spirit once more asserted itself, and for three years (521-519) the city held out against the Persians.

With the overthrow of the Persian monarchy, Babylonia came under the short-lived dominion of Alexander the Great, who died in that city

(323 B. C.)—*Standard Encyclopedia, Vol. III, pp. 38, 40, 43, 44. New York: Funk and Wagnalls Company.*

The epoch of the new Babylonian Empire covers a period of time from about 615 to 538 B. C., approximately three quarters of a century. . . .

Nabopolassar (Nabu-apal-usur, i. e., "Nabu protect the heir"), according to the Ptolemaic Canon, reigned from 625 B. C. (the date of his accession thus being 626) until 605 B. C., in which year he died, shortly before the victory won by his son Nebuchadrezzar over the Egyptians at Carchemish, having been in ill health before Nebuchadrezzar started for Syria. . . .

Nabopolassar, who died in 605, while his son was on the march for Syria, only just missed the satisfaction of seeing the new kingdom of Babylonia which he had founded enter upon the heritage of the Assyrian Empire, out of which the western province could least of all be spared. He did not see it: instead the news of his father's death reached the young Nebuchadrezzar (Nabu-kudur-usur, i. e., "Nabu protect the crown") shortly after the victory of the Egyptians, which decided the fate of Syria for the time being; and leaving his generals to follow up the victory, he had to return to Babylon in hot haste to assume the royal dignity that awaited him. There he received the crown at the hands of the great nobles without encountering any obstacles, and for the long period of his glorious reign, which lasted forty-two years (604-562) he guided the destinies of his country, extended and strengthened its borders, and thus made Babylonia a great power, and Babylon one of the most splendid and illustrious cities of ancient times. If we further take into consideration that it was he who likewise conquered Syria for Babylonia, we cannot but acknowledge his claim to be counted the first ruler who entered upon the full possession of Assyria and consolidated it.

Amid all the many and sometimes detailed inscriptions of Nebuchadrezzar which have been found in the ruins of Babylon and other cities, not one contains any account of his campaigns; but from a passage in the preamble of the great inscription of the kingdom, we see that in spite of his preference for building and other peaceful labors he was a mighty warrior.—"*The Historians' History of the World,*" edited by Henry Smith Williams, LL. D., Vol. I, pp. 448, 449. New York: The Outlook Company, 1905.

Babylon, CITY OF.—The accounts given by the classic writers are very confused. With the capital of the older kingdom they have, for the most part, nothing to do; they are all to be referred to the resuscitated and adorned residence of Nebuchadnezzar. Herodotus gives a description of the city, as if from his own observation. It stood on both sides of the river, in the form of a square, the length of whose sides is variously given; by Herodotus it is stated at 120 stadia, making the whole circumference 60 miles. It was surrounded by a wall 200 cubits high and 50 cubits thick, and furnished with 100 brazen gates—the last number is raised by Diodorus to 250. The city was built with extreme regularity, with broad straight streets crossing one another at right angles; and the two parts were connected by a roofed bridge built of hewn stones, fastened together with iron clamps. Of this bridge, not a trace has yet been discovered. The western part of the city is undoubtedly the older, belonging to the early and properly Babylonish dynasty. Here stood, in the middle of the city, as it is described, the famous temple of Belus or Baal, called by the Arabs, Birs Nimrud. The next important point on the western side is the mass of ruins called Mujellibe, which was probably the royal citadel of the old Baby-

lonian monarchy. On the eastern side of the river stood the buildings of the Neo-Babylonian period, among which the "Hanging Gardens" of Semiramis are to be singled out as one of the wonders of the world. Of these gardens Diodorus has left us a detailed description. The ruins may be recognized in the mound called El-Kasr. The city suffered greatly from the Persian conquest. Xerxes plundered the temple of Belus, which had been hitherto spared, and Herodotus found it empty. Although the Persian kings made Babylon their residence, nothing was done for the restoration of the city; and Alexander the Great, who, on his entrance, in 331 B. C., had promised the inhabitants to rebuild the ruined temple, was unable even to clear away the rubbish, although he employed 10,000 workmen for two months. After his death in the palace of Nebuchadnezzar, and the foundation of Seleucia on the Tigris by Seleucus Nicator, Babylon went rapidly to decay.—*Standard Encyclopedia, Vol. III, art. "Babylon," p. 37. New York: Funk and Wagnalls Company.*

Babylon, CITY OF, DESCRIPTION BY HERODOTUS.—178. When Cyrus had reduced all the other parts of the continent, he attacked the Assyrians. Now Assyria contains many large cities, but the most renowned and the strongest, and where the seat of government was established after the destruction of Nineveh, was Babylon, which is of the following description: The city stands in a spacious plain, and is quadrangular, and shows a front on every side of one hundred and twenty stades; these stades make up the sum of four hundred and eighty in the whole circumference. Such is the size of the city of Babylon. It was adorned in a manner surpassing any city we are acquainted with. In the first place, a moat deep, wide, and full of water, runs entirely around it; next, there is a wall fifty royal cubits in breadth, and in height two hundred; but the royal cubit is larger than the common one by three fingers' breadth.

179. . . . And on the top of the wall, at the edges, they built dwellings of one story, fronting each other, and they left a space between these dwellings sufficient for turning a chariot with four horses. In the circumference of the wall there were a hundred gates, all of brass, as also are the posts and lintels. . . .

180. In this manner Babylon was encompassed with a wall; and the city consists of two divisions, for a river, called the Euphrates, separates it in the middle. . . . The wall, therefore, on either bank, has an elbow carried down to the river; from thence, along the curvatures of each bank of the river, runs a wall of baked bricks. The city itself, which is full of houses three and four stories high, is cut up into straight streets, as well all the other as the transverse ones that lead to the river. At the end of each street a little gate is formed in the wall along the river-side, in number equal to the streets; and they are all made of brass, and lead down to the edge of the river.

181. This outer wall, then, is the chief defense, but another wall runs round within, not much inferior to the other in strength, though narrower. In the middle of each division of the city fortified buildings were erected; in one, the royal palace, with a spacious and strong inclosure, brazen-gated; and in the other, the precinct of Jupiter Belus, which in my time was still in existence, a square building of two stades on every side. In the midst of this precinct is built a solid tower of one stade both in length and breadth, and on this tower rose another, and another upon that, to the number of eight; and an ascent to these is outside, running spirally round all the towers. About the middle of the ascent there is a landing-place and seats to rest on, on which those who go up sit down and rest themselves; and in the uppermost tower stands a spacious temple. . . .

183. There is also another temple below, within the precinct at Babylon; in it is a large golden statue of Jupiter [Bel] seated, and near it is placed a large table of gold, the throne also and the step are of gold, which together weigh eight hundred talents, as the Chaldeans affirm. . . . There was also at that time within the precincts of this temple a statue of solid gold, twelve cubits high: I, indeed, did not see it; I only relate what is said by the Chaldeans. Darius, son of Hystaspes, formed a design to take away this statue, but dared not do so; but Xerxes, son of Darius, took it, and killed the priest who forbade him to remove it.—*Herodotus, book 1, pars. 178-183; Cary's translation, pp. 77-79. Everyman's Library edition.*

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, CITY OF, ITS PALACES AND TEMPLES.—The most remarkable buildings which the city contained were the two palaces, one on either side of the river, and the great temple of Belus. Herodotus describes the great temple as contained within a square inclosure, two stades (nearly a quarter of a mile) both in length and breadth. Its chief feature was the *ziggurat*, or tower, a huge solid mass of brickwork, built (like all Babylonian temple towers) in stages, square being emplaced on square, and a sort of rude pyramid being thus formed, at the top of which was the main shrine of the god. . . .

The great palace was a building of still larger dimensions than the great temple. According to Diodorus, it was situated within a triple inclosure, the innermost wall being twenty stades, the second forty stades, and the outermost sixty stades (nearly seven miles), in circumference. . . .

But the main glory of the palace was its pleasure-ground—the "Hanging Gardens," which the Greeks regarded as one of the seven wonders of the world. This extraordinary construction, which owed its erection to the whim of a woman, was a square, each side of which measured 400 Greek feet. It was supported upon several tiers of open arches, built one over the other, like the walls of a classic theater, and sustaining at each stage, or story, a solid platform, from which the

piers of the next tier of arches rose. The building towered into the air to the height of at least seventy-five feet, and was covered at the top with a great mass of earth, in which there grew not merely flowers and shrubs, but trees also of the largest size. Water was supplied from the Euphrates through pipes, and was raised (it is said) by a screw working on the principle of Archimedes.—*The Five Great Monarchies*," George Rawlinson, M. A., Vol. II, pp. 514-517; "*The Fourth Monarchy*," chap. 4. New York: Dodd, Mead & Co.

Babylon, THE CAPITAL OF ANCIENT LEARNING.—Here were the great libraries of the Semitic race. Here were the scholars who copied so painstakingly every little omen or legend that had come down to them out of the hoary past. Here were the men who calculated eclipses, watched the moon's changes, and looked nightly from observatories upon the stately march of constellations over the sky. Here were the priests who preserved the knowledge of the ancient Sumerian language, that its sad plaints and solemn prayers might be kept for use in temple worship.—"*History of Babylonia and Assyria*," Robert W. Rogers, Ph. D., Vol. II, pp. 575, 576, sixth edition. New York: The Abingdon Press, 1915.

Babylon, RELIGIOUS CAPITAL OF THE SEMITIC RACE.—The Assyrian rulers regarded it as both a privilege and a solemn duty to come to Babylon and invoke the protection of Marduk and Nabu. In E-Saggila the installation of the rulers over Babylonia took place, and a visit to Marduk's temple was incomplete without a pilgrimage across the river to E-Zida. The influence of these two temples upon the whole course of Babylonian history from the third millennium on, can hardly be over-estimated. From the schools grouped around E-Saggila and E-Zida went forth the decrees that shaped the doctrinal development of the religion of Babylonia and Assyria. . . . The thought of E-Saggila and E-Zida must have stored up emotions in the breast of a Babylonian and Assyrian, that can only be compared to a pious Mohammedan's enthusiasm for Mecca, or the longing of an ardent Hebrew for Jerusalem. . . . The priests of Marduk could view with equanimity the rise and growth of Assyria's power. The influence of E-Saggila and E-Zida was not affected by such a shifting of the political kaleidoscope. Babylon remained the religious center of the country. When one day, a Persian conqueror — Cyrus — entered the precincts of E-Saggila, his first step was to acknowledge Marduk and Nabu as the supreme powers in the world; and the successors of Alexander continue to glory in the title, "Adorner of E-Saggila and E-Zida."—"*The Religion of Babylonia and Assyria*," Morris Jastrow, Jr., pp. 649, 650. Boston: Ginn & Co., 1898.

Babylon, A WORLD CENTER.—Babylonian civilization and history was not confined to the region watered by the Tigris and Euphrates. A civilization so advanced as that of Babylonia could not exist without attracting to itself the assistance of neighboring lands and carrying thither its own achievements. Thus we see, even in remote antiquity, Babylon reaching out toward Palestine, Armenia, Elam, and even to Arabia. Her merchants went forth in the pursuits of commerce, her soldiers to war and victory. The products of her artists and artisans were laid in foreign markets. Her superfluous population found homes on alien soil.—"*The History of Babylonia and Assyria*," Hugo Winckler, Ph. D., translation by J. A. Craig, p. 5. New York: Charles Scribner's Sons, 1907.

Babylon, NEBUCHADNEZZAR'S MILITARY EXPLOITS.—This Babylonian king conquered Egypt, and Syria, and Phenicia, and Arabia, and ex-

ceeded in his exploits all that had reigned before him in Babylon.—*Berosus, the Chaldean; cited by Josephus, "Against Apion," book 1, par. 19.*

Babylon, GOLDEN AGE OF, UNDER NEBUCHADNEZZAR.—Nebuchadnezzar is the great monarch of the Babylonian Empire, which, lasting only 88 years—from B. C. 625 to B. C. 538—was for nearly half the time under his sway. Its military glory is due chiefly to him, while the constructive energy, which constitutes its especial characteristic, belongs to it still more markedly through his character and genius. It is scarcely too much to say that, but for Nebuchadnezzar, the Babylonians would have had no place in history. At any rate, their actual place is owing almost entirely to this prince, who to the military talents of an able general added a grandeur of artistic conception and a skill in construction which place him on a par with the greatest builders of antiquity.—“*The Five Great Monarchies,*” George Rawlinson, M. A., Vol. III, p. 50; “*The Fourth Monarchy,*” chap. 8. New York: Dodd, Mead & Co.

Babylon, NEBUCHADNEZZAR THE GREAT BUILDER OF.—So began one of the longest and most brilliant reigns (604-562 B. C.) of human history. Nebuchadnezzar has not left the world without written witnesses of his great deeds. In his inscriptions, however, he follows the common Babylonian custom of omitting all reference to wars, sieges, campaigns, and battles. Only in a very few instances is there a single reference to any of these. The great burden of all the inscriptions is building. In Babylon was centered his chief pride, and of temples and palaces, and not of battles and sieges, were his boasts.—“*History of Babylonia and Assyria,*” Robert W. Rogers, Ph. D., Vol. II, pp. 504, 505, sixth edition. New York: The Abingdon Press, 1915.

Babylon, ANCIENT, CHRONOLOGY OF NEBUCHADNEZZAR'S REIGN.—The first year of Judah's captivity was also the first year of Nebuchadnezzar's power, and the prophetic date of the Babylonian monarchy. The year of that monarch's accession, in the canon, is A. C. 604. And to this date the prophet refers in the vision of the image, which is said to be in the second year of Nebuchadnezzar's reign. But it appears, from other passages, that this monarch began to reign conjointly with his father two years earlier; and from this earlier accession his years, and those of the captivity, are reckoned in every other place. This appears from Daniel's own narrative. He and his fellows were nourished three full years to stand before the king. Yet the vision was interpreted in Nebuchadnezzar's second year. Hence the separation of those youths must have been more than one and less than two years before his accession, and their captivity still earlier. Now this took place in the third of Jehoiakim, the time which is elsewhere called the first of Nebuchadnezzar. Hence at Babylon, the seat of empire, the reign of the king was dated from the death of his father, A. C. 604; but in Judea, two years earlier, A. C. 606, from his actual supreme command over the Babylonian forces.—“*The Four Prophetic Empires,*” Rev. T. R. Birks, M. A., pp. 25, 26. London: Seeley, Burnside, and Seeley, 1845.

Babylon, CAPTURE OF, BY CYRUS, ACCORDING TO HERODOTUS.—He had recourse to the following stratagem. Having stationed the bulk of his army near the passage of the river where it enters Babylon, and again having stationed another division beyond the city, where the river makes its exit, he gave orders to his forces to enter the city as soon as

they should see the stream fordable. Having thus stationed his forces and given these directions, he himself marched away with the ineffective part of his army; and having come to the lake ["a considerable distance above Babylon"], Cyrus did the same with respect to the river and the lake as the queen of the Babylonians had done [Queen Nitocris had once diverted the river into a marshy lake in order to build a bridge over it in Babylon]; for having diverted the river, by means of a canal, into the lake, which was before a swamp, he made the ancient channel fordable by the sinking of the river. When this took place, the Persians who were appointed to that purpose close to the stream of the river, which had now subsided to about the middle of a man's thigh, entered Babylon by this passage. If, however, the Babylonians had been aware of it beforehand, or had known what Cyrus was about, they would not have suffered the Persians to enter the city, but would have utterly destroyed them; for, having shut all the little gates that lead down to the river, and mounting the walls that extend along the banks of the river, they would have caught them as in a net; whereas the Persians came upon them by surprise. It is related by the people who inhabited this city, that, by reason of its great extent, when they who were at the extremities were taken, those of the Babylonians who inhabited the center knew nothing of the capture (for it happened to be a festival); but they were dancing at the time, and enjoying themselves, till they received certain information of the truth. And thus Babylon was taken for the first time.—*Herodotus, book 1, par. 191; Cary's translation, pp. 82, 83. Everyman's Library edition.*

Babylon, CAPTURE OF, ACCORDING TO XENOPHON.—13. Thus his army was employed [digging great trenches alongside the walls], but the men within the walls laughed at his preparations, knowing they had supplies to last them more than twenty years. When Cyrus heard that, he divided his army into twelve, each division to keep guard for one month in the year. 14. At this the Babylonians laughed louder still, greatly pleased at the idea of being guarded by Phrygians and Lydians and Arabians and Cappadocians, all of whom, they thought, would be more friendly to themselves than to the Persians.

15. However by this time the trenches were dug. And Cyrus heard that it was a time of high festival in Babylon when the citizens drink and make merry the whole night long. As soon as the darkness fell, he set his men to work. 16. The mouths of the trenches were opened, and during the night the water poured in, so that the river-bed formed a highway into the heart of the town.

17. When the great stream had taken to its new channel, Cyrus ordered his Persian officers to bring up their thousands, horse and foot alike, each detachment drawn up two deep, the allies to follow in their old order. 18. They lined up immediately, and Cyrus made his own bodyguard descend into the dry channel first, to see if the bottom was firm enough for marching. 19. When they said it was, he called a council of all his generals and spoke as follows:

20. "My friends, the river has stepped aside for us; he offers us a passage by his own high-road into Babylon. We must take heart and enter fearlessly, remembering that those against whom we are to march this night are the very men we have conquered before, and that too when they had their allies to help them, when they were awake, alert, and sober, armed to the teeth, and in their battle order. 21. Tonight we go against them when some are asleep and some are drunk, and all are unprepared: and when they learn that we are within the walls, sheer astonishment will make them still more helpless than before. 22. If any of you are troubled by the thought of volleys from the roofs

when the army enters the city, I bid you lay these fears aside: if our enemies do climb their roofs, we have a god to help us, the god of Fire. Their porches are easily set aflame, for the doors are made of palm wood and varnished with bitumen, the very food of fire. 23. And we shall come with the pine-torch to kindle it, and with pitch and tow to feed it. They will be forced to flee from their homes or be burnt to death. 24. Come, take your swords in your hand: God helping me, I will lead you on. Do you," he said, turning to Gadatas and Gobryas, "show us the streets, you know them; and once we are inside, lead us straight to the palace."

25. "So we will," said Gobryas and his men, "and it would not surprise us to find the palace gates unbarred, for this night the whole city is given over to revelry. Still, we are sure to find a guard, for one is always stationed there."

"Then," said Cyrus, "there is no time for lingering; we must be off at once and take them unprepared."

26. Thereupon they entered: and of those they met some were struck down and slain, and others fled into their houses, and some raised the hue and cry, but Gobryas and his friends covered the cry with their shouts, as though they were revelers themselves. And thus, making their way by the quickest route, they soon found themselves before the king's palace. 27. Here the detachment under Gobryas and Gadatas found the gates closed, but the men appointed to attack the guards rushed on them as they lay drinking round a blazing fire, and closed with them then and there. 28. As the din grew louder and louder, those within became aware of the tumult, till, the king bidding them see what it meant, some of them opened the gates and ran out. 29. Gadatas and his men, seeing the gates swing wide, darted in, hard on the heels of the others who fled back again, and they chased them at the sword's point into the presence of the king.

30. They found him on his feet, with his drawn scimitar in his hand. By sheer weight of numbers they overpowered him: and not one of his retinue escaped, they were all cut down.—*Cyropædia: The Education of Cyrus*, Xenophon, book 7, pars. 13-30; translation by Dakyns. *Everyman's Library* edition, pp. 237-239.

NOTE.—Xenophon's "Cyropædia" is classed as historical fiction, the writer enlarging upon conversations and details to round out his story of Cyrus, yet he must have had access to a vast mass of material. Of this description of Babylon's fall, Rawlinson says, "The picture is graphic, and may well be true."—*The Fourth Monarchy*, chap. 8, p. 72, footnote.—Eds.

Babylon, CAPTURE OF, BY CYRUS, ACCORDING TO THE TABLETS.—213. Fortunately we are not dependent upon the statements of second- or third-hand historians for a description of the fall of Babylon. We have the records both of Nabonidus, the reigning and vanquished king, and of Cyrus, the conqueror. Though somewhat fragmentary in some places, they nevertheless furnish us with a reasonably good picture of that momentous event. Nabonidus's own record [rather, the record of the scribes, evidently priests, who kept the annals of his reign] will be cited first (Nab.-Cyr. Chron. Col. i. Rev. 12-24):

"In the month Tammuz [June], when Cyrus gave battle in the city of Opis, on the banks of the river Salsallat, to the troops of Accad, the inhabitants of Accad he subdued. Whenever the people gathered themselves together, he slew them. On the 14th day of the month, Sippar was taken without fighting. Nabonidus fled. On the 16th day, Gobryas, the governor of Guti, and the troops of Cyrus entered Babylon without battle. Nabonidus, because of his delay, was taken prisoner in Babylon. Until the end of the month, the shields of the country of Guti guarded

the gates of E-Sagila. No weapons were brought into E-Sagila or other sacred precincts, nor was any war standard carried there. On the 3d day of Marcheshvan (October), Cyrus entered Babylon. Obstructions (?) fell down before him. Peace for the city he established. Cyrus proclaimed peace to all Babylon. Gobryas, his governor, he appointed governor of Babylon. And from the month Kislev (November) to Adar (February), the gods of Accad, whom Nabonidus had carried to Babylon, returned to their own cities. In the night of the 11th day of Marcheshvan, Gobryas against . . . he slew the king's son. From the 27th of Adar (February) to the 3d of Nisan (March), there was lamentation in Accad; all the people hung their heads." This remarkable piece of the royal annals astonishes us by recording but one battle in the neighborhood of Babylon. That was fought near Accad, and resulted favorably for Cyrus's troops. Thence the way was open into the city of the empire. The reception of the army is equaled only by the liberty which was announced for the whole city.

214. Cyrus's own cylinder gives us a no less wonderful story. This sets out by assuring the reader that Cyrus was thoroughly imbued with the idea that he was the man of destiny (Cyl. 11-19, 22-24). "Through all lands he (Merodach) searched, he saw him, and he sought the righteous prince, after his own heart, whom he took by the hand. Cyrus, king of Anshan, he called by name; to sovereignty over the whole world he appointed him. The country of Kutu (Gutium), all the Umman-Manda, he made his subjects. As for the black-headed people, whom he (Merodach) caused his (Cyrus's) hands to conquer, with justice and uprightness he cared for them. Merodach, the great lord, guardian of his people, beheld with joy his gracious deeds and his upright heart; to his own city, Babylon, he issued orders to march, and he caused him to take the road to Babylon, marching by his side like a friend and companion. His wide-extended troops, whose number like the waters of a river cannot be known, fully equipped, marched by his side. Without skirmish or battle he (Merodach) made him enter Babylon. His city Babylon he spared (in its) distress. Nabonidus, the king, who did not reverence him, he delivered into his hand. All the people of Babylon, all Sumer and Accad, nobles and governors, prostrated themselves before him, kissed his feet, rejoiced at his sovereignty, their faces beamed with joy. The lord (Merodach), who by his power brings the dead to life, who by care and protection benefits all mankind — they gladly did him homage, they obeyed his command. . . . When I made my peaceful entrance into Babylon, with joy and rejoicing I took up my lordly residence in the king's palace. Merodach, the great lord, [granted] me favor among the Babylonians, and I gave daily attention to his worship. My vast army spread itself out peacefully in the city of Babylon."—*The Monuments and the Old Testament*, Ira M. Price, Ph. D., pp. 225-228, 5th edition. Philadelphia: American Baptist Publication Society, 1907.

Babylon, CAPTURE OF; DIFFERENCES IN THE RECORD.—It will be remembered that the old historian Herodotus tells us that Cyrus drained the river Euphrates nearly dry by means of a canal running into a lake, and that the Persians marched up through the river gates, which were carelessly left open by the Babylonians. No mention of this is made in the inscriptions; but there is no reason why Cyrus should not have had recourse to this means as well as to fighting.—*The Assyrian Eponym Canon*, George Smith; cited in *Light for the Last Days*, H. Grattan Guinness, p. 421. London: Hodder and Stoughton, 1893.

NOTE.—The tablets, it must be remembered, were written by the priestly scribes to magnify the part of Marduk in leading Cyrus into Babylon, and in the interests of Cyrus, to publish to the world how gladly he was welcomed

by the people. It would be perfectly in keeping with their style of history to omit reference to siege, and entrance by draining of the river, etc. On the other hand, both Herodotus and Xenophon wrote in times so near (comparatively) to the events, that they must have gathered information from many Babylonian and other records. The descriptions of Babylon given by these Greek writers, have been generally verified by the modern excavations (see *Babylon, City of, in Light of Excavations*, p. 48), showing that they wrote from knowledge gained by careful historical research and inquiry. Their accounts of the draining of the Euphrates by Cyrus are not discredited by the omission of such reference in the tablets. All this may be covered by the statements of both tablets that Cyrus entered without battle; and it would be in harmony with their plan, for the glorification of Cyrus as the chosen deliverer of Marduk's shrine and people, to omit references to any street fighting after Cyrus's army entered; though they preserve the essential story of the attack upon the citadel.—Eds.

Babylon, CAPTURE OF, THE CITADEL.—It is clear that a Babylonian citadel was not simply a fortress to be used by the garrison for the defense of the city as a whole: it was also a royal residence, into which the monarch and his court could shut themselves for safety should the outer wall of the city itself be penetrated. . . . In the case of the Southern citadel of Babylon on which excavations have now been continuously carried out for sixteen years, we shall see that it formed a veritable township in itself. It was a city within a city, a second Babylon in miniature.

The southern or chief citadel was built on the mound now known as the Kasr, and within it Nebuchadnezzar erected his principal palace partly over an earlier building of his father Nabopolassar. The palace and citadel occupy the old city square or center of Babylon, which is referred to in the inscriptions as the *irsit Babili*, "the Babil place." . . . We may conclude that the chief fortress of Babylon always stood upon this site, and the city may well have derived its name Bab-ili, "the gate of the gods," from the strategic position of its ancient fortress, commanding as it does the main approach to E-Sagila, the famous temple of the city god.—"*A History of Babylon*," L. W. King, p. 27.

Babylon, CAPTURE OF, SLAYING OF KING'S SON.—It was October before Cyrus entered the city. . . . On the night of the 11th of Marcheshwan, Gobryas descended (or went) upon or against something, and the king, or son of the king, died. The combination of these two statements, taken in connection with the record of Dan. 5: 30, suggests that the latter reading is the correct one. [p. 417] . . .

The probability is, therefore, that the "son of the King," Belshazzar, held out against the Persians in some part of the capital, and kept during that time a festival on the 11th of Marcheshwan, when Gobryas pounced upon the palace, and he, the rightful Chaldean king, was slain, as recorded in Daniel. In this case, Darius the Mede ought to be "Gobryas of Gutium."—"*The Old Testament in the Light of the Historical Records*," T. G. Pinches, pp. 417, 418.

Babylon, CAPTURE OF, STORMING THE PLACE OF BELSHAZZAR'S FEAST.—Cyrus's triumphal entry took place on 3d Marcheshwan (October 27). . . . Seven days after Cyrus's triumphal entry . . . Guburu stormed that part of Babylon which still held out against the Medo-Persian army. On that night (the 11th of Marcheshwan—November 4) Belshazzar, "the king's son," was slain. The record of Cyrus confirms the narrative of the last day of Babylon as it is depicted in Daniel 5. [p. 129] . . .

As to the feast itself, so vividly described in this chapter of Daniel, there is nothing, apart from the story of the handwriting on the wall, which ought to present any difficulty to a historical critic of the broadest school of thought.

The great palace of Babylon and the portion of the city which it commanded was (as Cyrus's tablets lead us to believe) the rallying-place for the Babylonian army in command of Belshazzar. [p. 130] . . .

To encourage his soldiers in their struggle with the Medo-Persian foe, Belshazzar considered it fit to make a magnificent banquet. He was in possession of the treasures that had been carried off from Jerusalem. At his feast, therefore, Belshazzar sought to remind his warriors of the old campaigns which their forefathers fought, when they had trodden down the people of Jehovah as the mire in the streets.—*"Daniel and His Prophecies," Charles H. H. Wright, D. D., pp. 129-131. London: Williams and Norgate, 1906.*

Babylon, CAPTURE OF, SCENE OF BELSHAZZAR'S FEAST.—The front of the great palace of Belshazzar was six times as great as the front of St. Peter's church at Rome, four times as great as the length of the Capitol at Washington. The whole structure was surrounded by three walls, so high that it would take thirteen tall men, standing erect one above the other, to reach the top. The outer wall of the palace inclosed more ground than Central Park in New York. . . .

The flames of idolatrous sacrifice rose high into heaven from the lofty tower of Belus. The hanging-gardens were hung with lanterns and torches, till they seemed like a mountain of fire at midnight. Torchlight processions flowed like rivers of flame through the broad streets. The light of lamps outshone the starlight, and the blue Chaldean heavens looked black above the blaze of the great illumination.

Meanwhile, Belshazzar has entered the hall of banquet—

"And a thousand dark nobles all bend at his board;
Fruits glisten, flowers blossom, meats steam, and a flood
Of the wine that man loveth runs redder than blood;
Wild dancers are there and a riot of mirth,
And the beauty that maddens the passions of earth;
And the crowd all shout, while the vast roofs ring,
All praise to Belshazzar, Belshazzar the king!"

"The music and the banquet and the wine; the garlands, the rose-odors, and the flowers; the sparkling eyes, the flashing ornaments, the jeweled arms, the raven hair, the braids, the bracelets, the thin robes floating like clouds; the fair forms, the delusion and the false enchantment of the dizzy scene," take away all reason and all reverence from the flushed and crowded revelers. There is now nothing too sacred for them to profane, and Belshazzar himself takes the lead in the riot and the blasphemy. Even the mighty and terrible Nebuchadnezzar, who desolated the sanctuary of Jehovah at Jerusalem, would not use his sacred trophies in the worship of his false gods. But this weak and wicked successor of the great conqueror, excited with wine and carried away with the delusion that no foe can ever capture his great city, is anxious to make some grand display of defiant and blasphemous desecration:

"'Bring forth,' cries the monarch, 'the vessels of gold
Which my father tore down from the temples of old;
Bring forth, and we'll drink while the trumpets are blown,
To the gods of bright silver, of gold, and of stone.
Bring forth.' And before him the vessels all shine,
And he bows unto Baal, and he drinks the dark wine,
While the trumpets bray and the cymbals ring,
'Praise, praise to Belshazzar, Belshazzar the king.'
Now what cometh? Look, look! without menace or call,
Who writes with the lightning's bright hand on the wall?"

What pierceth the king like the point of a dart?
 What drives the bold blood from his cheek to his heart?
 Let the captive of Judah the letters expound.
 They are read; and Belshazzar is dead on the ground.
 Hark! the Persian has come on the conqueror's wing,
 And the Mede's on the throne of Belshazzar the king."

The graphic lines of the modern poet do not exaggerate the rapidity with which the ministers of vengeance came upon Belshazzar and his thousand lords on the last night of his impious reign. At the very moment when their sacrilegious revelry was at its height, the bodiless hand came forth and wrote the words of doom upon the wall of the banqueting-room, the armies of Cyrus . . . were already in possession of the palace gates when Belshazzar and his princes were drinking wine from the vessels of Jehovah and praising the gods of gold and silver and stone, and that great feast of boasting and of blasphemy was the last ceremonial of the Chaldean kings.—"*Night Scenes in the Bible*," Rev. Daniel March, D. D., pp. 289-294. Philadelphia: Zeigler, McCurdy & Co., 1869.

Babylon, BELSHAZZAR AS CO-RULER.—Though there is no clear statement in his records to this effect, it seems almost certain that the great concerns of state were left to his son, Bel-shar-usur ("Bel, protect the king," the biblical Belshazzar), who was a sort of regent during probably a large part of the reign. That the position of Bel-shar-usur was unusual appears quite clearly from the manner of the allusions to him in Nabonidus's inscriptions. At the end of some of them his name is coupled in the prayers with that of Nabonidus, and blessings are especially invoked upon him.¹

No such usage as this appears in any other text, and there must be a specific reason for it, which it is simplest to find in his regency. This is supported, likewise, by the otherwise inexplicable conduct of Nabonidus during the most threatening situation in all the history of Babylon. When the army of Cyrus, as will be shown later, was approaching the city, he remained in retirement at Tema, and gave over the control and leadership completely to Bel-shar-usur. By this regency of Belshazzar is also explained the origin of the Jewish tradition preserved in the book of Daniel, which makes Belshazzar, and not Nabonidus, the last king of Babylon. Dan. 5: 1, 30, 31.—"*History of Babylonia and Assyria*," Robert W. Rogers, Ph. D., Vol. II, pp. 554, 555, 6th edition. New York: The Abingdon Press, 1915.

Babylon, BELSHAZZAR AS SECOND RULER.—Oaths were never sworn by the names of any men except kings. . . . [The writer then quotes a tablet of the 12th year of Nabonidus]:

"Ihi-Amurru, son of Nuranu, has sworn by Bel, Nebo, the lady of Erech, and Nana, the oath of Nabonidus, king of Babylon, and Belshazzar, the king's son, that, on the 7th day of the month Adar of the 12th year of Nabonidus, king of Babylon, I will go to Erech," etc.

The importance of this inscription is that it places Belshazzar practically on the same plane as Nabonidus, his father, five years before the latter's deposition, and the bearing of this will not be overlooked. Officially, Belshazzar had not been recognized as king, as this would

¹ So, for example: "From sin against thy great godhead guard me, and grant me, as a gift, life for many days, and in the heart of Belshazzar, my first-born son, the offspring of my heart, establish reverence for thy great godhead. May he not incline to sin, but enjoy the fulness of life" (small inscription of Ur, col. ii, lines 20-31).—Langdon, *Neubabylonische Königsinschriften, Nabonid, No. 5*, pp. 252, 253.

have necessitated his father's abdication, but it seems clear that he was in some way associated with him on the throne, otherwise his name would hardly have been introduced into the oath with which the inscription begins. We now see that not only for the Hebrews but also for the Babylonians, Belshazzar held a practically royal position. The conjecture as to Daniel's being made the third ruler in the kingdom because Nabonidus and Belshazzar were the first and second, is thus confirmed, and the mention of Belshazzar's third year in Dan. 8: 1 is explained.—*T. G. Pinches, in Expository Times, Vol. XXVI, April, 1915; cited in "Studies in the Book of Daniel," R. D. Wilson, footnote, p. 102.*

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 TABLETS.—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 Nebuchadrezzar 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 Fafher 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.—*Id., pp. 377-379.*

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."—*Ebs.*

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, 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*,” Charles H. H. Wright, 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 Dan. 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.—*Id.*, pp. 119, 120.

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 afterwards 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 of “king of kings” or “king of countries.” The book of Daniel states that after the death of Belshazzar, “Darius the Median received (לְדָרְיוֹס) 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."—*Id.*, p. 136.

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, ITS GLORY ENDED.—The glory of Babylon is ended. The long procession of princes, priests, and kings has passed by. No city so vast had stood on the world before it. No city with a history so long has even yet appeared. From the beginnings of human history it had stood. It was in other hands now, and it would soon be a shapeless mass of ruins, standing alone in a sad, untilled desert.—"*History of Babylonia and Assyria*," Robert W. Rogers, Ph. D., Vol. II, p. 576, 6th edition. New York: The Abingdon Press, 1915.

Babylon, DESOLATIONS OF, IN FIRST CENTURY.—No one would hesitate to apply to it what one of the comic writers said of Megalopolitæ, in Arcadia, "The great city is a great desert."—"The Geography of Strabo," book 16, chap. 1, sec. 5 (Vol. III, p. 145). London: Henry G. Bohn, 1857.

Babylon, DESOLATIONS OF, IN FIFTH CENTURY.—Cyril of Alexandria says that at the beginning of the fifth century Babylon was changed into a swamp in consequence of the bursting of the canal banks.—"*The Old Testament in the Light of the Ancient East*," Jeremias, Vol. I, p. 294.

Babylon, ITS RUINS, IN TWELFTH CENTURY.—The ruins of the palace of Nebuchadnezzar are still to be seen [twelfth century], but people are afraid to venture among them on account of the serpents and scorpions with which they are infested.—*Benjamin of Tudela*, quoted in "*History of Babylonia and Assyria*," Robert W. Rogers, Vol. I, p. 109.

Babylon, BECOME "HEAPS."—Shapeless heaps of rubbish cover for many an acre the face of the land. . . . On all sides, fragments of glass, marble, pottery, and inscribed brick are mingled with that peculiar nitrous and blanched soil, which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and a hideous waste. Owls [which are of a large gray kind, and often found in flocks of nearly a hundred] start from the scanty thickets, and the foul jackal skulks through the furrows.—"*Discoveries Among the Ruins of Nineveh and Babylon*," A. Henry Layard, chap. 21, p. 413 (Layard's first visit, 1845).

Babylon, ITS RUINS FULFIL THE PROPHECY.—When we turn from this picture of the past to contemplate the present condition of the localities, we are at first struck with astonishment at the small traces

which remain of so vast and wonderful a metropolis. "The broad walls of Babylon" are "utterly broken" down, and her "high gates burned with fire." Jer. 51: 58. "The golden city hath ceased." Isa. 14: 4. God has swept "it with the besom of destruction." Isa. 14: 23. "The glory of the kingdoms, the beauty of the Chaldees' excellency," is become "as when God overthrew Sodom and Gomorrah." Isa. 13: 19. . . . The whole country is covered with traces of exactly that kind which it was prophesied Babylon should leave. (Jer. 51: 37: "And Babylon shall become heaps." Compare 50: 26.) Vast "heaps" or mounds, shapeless and unsightly, are scattered at intervals over the entire region.—*"The Five Great Monarchies," George Rawlinson, M. A., Vol. II, pp. 520, 521; "The Fourth Monarchy," chap. 4. New York: Dodd, Mead & Co.*

Babylon, A RECENT LOOK OVER ITS RUINS.—When we gaze today [book written in 1912] over the wide area of ruins, we are involuntarily reminded of the words of the prophet Jeremiah (50: 39): "Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation."—*"The Excavations at Babylon," Robert Koldewey, p. 314. London, 1914.*

Babylon, COMPARED WITH ROME AS RELIGIOUS CAPITAL.—From now on [days of "first empire," about time of Hammurabi, when southern Babylonia was united with northern, Babylon the capital.—Eds.] the "kingdom of Babylon" is the province Kar-duniash, as it was later called, with Babilu, the holy city of the god Marduk (Merodach), the seat of authority in the Babylonian world of culture. In the history of the world Rome alone can be compared with Babylon, when we consider the important rôle which this city of Marduk played in Western Asia. As in the Middle Ages Rome exercised its power over men's minds and, through its teaching, dominated the world, so did Babylon from this time on in the ancient Orient. Just as the German kings strove to gain for themselves world sovereignty in papal Rome, as the heiress of world power, so shall we find later a similar claim by the kings of Assyria who look back to Babylon.—*"The History of Babylonia and Assyria," Hugo Winckler, Ph. D., translation by J. A. Craig, pp. 61, 62. New York: Charles Scribner's Sons, 1907.*

Babylon, ANCIENT AND MODERN.—We must not neglect the historical parallel between Babylon and Rome. Babylon had been and was the Queen of the East in the age of the Hebrew prophets; and Rome was the Mistress of the West when St. John wrote. Babylon was called the Golden City, the glory of kingdoms, the beauty of the Chaldees' excellency. She claimed eternity and universal supremacy. She said in her heart, "I will ascend into heaven, I will exalt my throne above the stars of God. I shall be a lady forever. I am, and none else beside me: I shall not sit as a widow, neither shall I know the loss of children." In these respects also, Babylon was imitated by Rome. She also called herself the Golden City, the Eternal City.

Again: the king of Babylon was the rod of God's anger, and the staff of his indignation against Jerusalem for its rebellion against him. Babylon was employed by God to punish the sins of Sion, and to lay her walls in the dust. So, in St. John's own age, the imperial legions of Rome had been sent by God to chastise the guilty city which had crucified his beloved Son.

Again: the sacred vessels of God's temple at Jerusalem were carried from Sion to Babylon, and were displayed in triumph on the table at

the royal banquet in that fatal night, when the fingers of a man's hand came forth from the wall and terrified the king.

So, the sacred vessels of the Jewish temple, which were restored by Cyrus, and the book of the law, and the golden candlestick, and the table of showbread were carried captive in triumphal procession to the Roman capitol: and even now their effigies may be seen at Rome, carved in sculpture on one of the sides of the triumphal Arch of Titus, the imperial conqueror of Jerusalem.—“*Union with Rome*,” *Chr. Wordsworth, D. D., pp. 6-8. London: Longmans, Green & Co., 1909.*

Babylon, IDENTIFIED AS ROME.—That Babylon was an accredited name for Rome, both among the Jews and Christians, in the early period of the Christian era, and was so used by the apostles Peter and John, rests upon numerous testimonies. And the use of this name for Rome may be easily accounted for. Rome was in many respects the successor of Babylon. It was the chief city of the empire that succeeded that of which Babylon had been the capital. It stood in the same relation to the Jews, after the destruction of the second temple, as Babylon had done. And the use of this name for Rome enabled the apostles and early Christians to speak more freely of the end that awaited it. To foretell the destruction of Rome under its ordinary name, would have been suicidal to them.

Some testimonies that the ancient Jews called Rome Babylon may be found in Schoettgen. The reason for its being so called probably was, as Schoettgen observes (*Hor. Hebr., Vol. I, p. 1050*), that Rome performed the same part towards the Jews under the second temple as Babylon did to them under the first.

So Augustine says that Babylon was as it were the first Rome, and Rome as it were the second Babylon.

Jerome testifies that some of the early Christian expositors maintained that the Old Testament prophecies referring to Babylon would have a further fulfilment in Rome, and presignified the fate that awaited it.

And when speaking of the Babylon of the Apocalypse, the Fathers from the earliest period with one voice unhesitatingly assert it to be Rome.

Thus in two places Tertullian says, “Babylon, in our John, is a figure of the city of Rome.”

So Victorinus, bishop of Petau, towards the close of the third century, interprets the ruin of Babylon as the ruin of Rome, and the woman sitting on the seven mountains (*Rev. 17: 9*), as meaning “the city of Rome,” and the kings in verse 10 are the Roman emperors; and he holds that the prophecies of Isaiah relating to Babylon, refer to the same Babylon as that spoken of in the Apocalypse, the name being so applied as meaning the city of confusion.

So also Jerome, commenting on *Isa. 47: 1, et seq.*, says that “the city of Rome,” “in the Apocalypse of John and the epistle of Peter, is specially called Babylon.”

And in the letter of Paula and Eustochium to Marcella, urging her to quit Rome and join them at Bethlehem, occurring in the works of Jerome, she is thus exhorted: “Read the Apocalypse of John, and see what is said of the woman clothed in purple, and blasphemy written on her forehead, the seven hills, the many waters, and the end of Babylon. ‘Go out of her, my people, saith the Lord, etc.’ [*Rev. 18: 4*]. Reverting also to Jeremiah, consider what is written, ‘Fly out of the midst of Babylon, etc.’ [*Jer. 51: 6*].”

The identity of Rome with the Babylon of St. John is here taken for granted.

Primasius, in his "Commentary on the Revelations," seems also to take the same view.

And Andrew of Cæsarea, in his "Commentary on the Revelations," though he does not himself hold the view, admits that "the ancient doctors of the church" understood Babylon in the Revelations to mean Rome.

St. Peter also apparently uses the name Babylon for Rome, when he says, at the end of his first epistle, "The church that is at Babylon, elected together with you, saluteth you." 1 Peter 5: 13. For—

1. This is the unopposed testimony of several of the Fathers.

Thus, Eusebius tells us that it was said that Peter wrote his first epistle from Rome, and that he signified this by calling the city figuratively Babylon, in the words, "The church that is at Babylon, elected together with you, saluteth you." His words leave it somewhat doubtful to whom he refers as bearing this testimony; but the names of Clement of Alexandria and Papias, bishop of Hierapolis, occur in the previous context in a way which has led some to suppose that his reference is to them.

St. Jerome also twice asserts that St. Peter meant Rome when he spoke of Babylon in his first epistle.

In like manner Cæcumenius says, without hesitation, that by Babylon St. Peter means Rome.

2. Several MSS. add at the end of the first epistle of St. Peter, that "it was written from Rome."

And one MS. is mentioned by Griesbach and Scholz which has "Rome" in the margin opposite "Babylon."

3. There is nothing to lead us to suppose that St. Peter was ever at Babylon in Assyria, still less at Babylon in Egypt.

Now, it is difficult to understand that there should be this general agreement among the early Fathers that the apostles thus used the name Babylon for Rome, unless there was good ground for the statement.—"*Fulfilled Prophecy*," Rev. W. Goode, D. D., F. S. A., 2d edition, pp. 189-192. London: James Nisbet & Co., 1891.

To sum up the evidence on this portion of the inquiry: We have in our hands a book, dictated by the Holy Spirit to St. John, the beloved disciple, the blessed evangelist, the last surviving apostle,—a book predicting events from the day in which it was written even to the end of time; a book designed for the perpetual warning of the church, and commended to her pious meditation in solemn and affectionate terms. In it we behold a description, traced by the divine finger, of a proud and prosperous power, claiming universal homage, and exercising mighty dominion: a power enthroned upon many waters, which are peoples, and multitudes, and nations, and tongues: a power arrogating eternity by calling herself a queen forever: a power whose prime agent, by his lamblike aspect, bears a semblance of Christian purity, and yet, from his sounding words and cruel deeds, is compared to a dragon: a power beguiling men from the pure faith, and trafficking in human souls, tempting them to commit spiritual adultery, alluring them to herself by gaudy colors and glittering jewels, and holding in her hand a golden cup of enchantments, by which she intoxicates the world, and makes it reel at her feet.

This power, so described in the Apocalypse, is identified in this divinely inspired book with—

(1) a great city; and that city is described as

(2) seated on seven hills. It is also characterized as

(3) that great city, which reigned over the kings of the earth in the time of St. John. And

(4) it is called Babylon.

Having contemplated these characteristics of this prophetic description, we pause, and consider what city in the world corresponds to it?

It cannot be the literal Babylon, for she was not built on seven hills, nor was she the queen of the earth in St. John's age. It is some great city which then existed, and would continue to exist to our age. Among the very few great cities which then were, and still survive, one was seated on seven hills. She was universally recognized in St. John's age as the Seven-hilled City. She is described as such by the general voice of her own most celebrated writers for five centuries; and she has ever since continued to be so characterized. She is represented as such on her own coinage, the coinage of the world. This same city, and no other, then reigned over the kings of the earth. She exercised universal sovereignty, and boasted herself eternal. This same city resembled Babylon in many striking respects,—in dominion, in wealth, in physical position, and in historical acts, especially with regard to the ancient church and people of God. This same city was commonly called Babylon by St. John's own countrymen, and by his disciples. And, finally, the voice of the Christian church, in the age of St. John himself, and for many centuries after it, has given an almost unanimous verdict on this subject,—that the Seven-hilled City, that great city, the queen of the earth, Babylon the Great of the Apocalypse, is the city of Rome.—“*Union with Rome*,” *Chr. Wordsworth, D. D., pp. 13, 14. London: Longmans, Green & Co., 1909.*

It has been known all along that popery was baptized paganism; but God is now making it manifest that the paganism which Rome has baptized is, in all its essential elements, the very paganism which prevailed in the ancient literal Babylon, when Jehovah opened before Cyrus the two-leaved gates of brass, and cut in sunder the bars of iron.—“*The Two Babylons*,” *Rev. Alexander Hislop, p. 2. London: S. W. Partridge & Co., 1907.*

The church which has its seat and headquarters on the seven hills of Rome might most appropriately be called “Babylon,” inasmuch as it is the chief seat of idolatry under the New Testament, as the ancient Babylon was the chief seat of idolatry under the Old.—*Ibid.*

Now, as the Babylon of the Apocalypse is characterized by the name of “Mystery,” so the grand distinguishing feature of the ancient Babylonian system was the Chaldean “mysteries,” that formed so essential a part of that system.—*Id., p. 4.*

Babylon, LUTHER IDENTIFIES IT WITH THE PAPACY.—I now know and am sure that the Papacy is the kingdom of Babylon and the power of Nimrod, the mighty hunter. Here, moreover, that all may go prosperously with my friends, I entreat the booksellers, and my great readers, to burn all that I have published on this subject, and hold to the following proposition: The Papacy is the mighty Babylon of the Bishop of Rome.—“*Luther's Primary Works*,” *Henry and John, D. D., and C. A. Buchheim, Ph. D., p. 295. London: Hodder and Stoughton, 1896.*

Babylon THE GREAT.—“Rome” . . . is a Greek word meaning “strength” or “power,” and as the Greeks obtained their letters from the same source as their religion, it is evidently a cognate term of the Chaldee *Roma*.

If then Rome means the great, or powerful, it is the distinctive epithet applied to both ancient Babylon and the mystical Babylon of the Apocalypse. "Is not this," said Nebuchadnezzar, "Great Babylon, or Babylon the Great, that I have builded?" So likewise the Babylon of the Apocalypse is called "Babylon the Great," i. e., "Babylon Roma," "that great city which ruleth over the kings of the earth." Hence Rome is not only Babylonish in origin and name, but "the city Rome" is "the great city." . . .

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.

She is called "Babylon the Great." What symbolical title could better describe papal Rome; for has she not been the worldly, idolatrous, proud, persecuting power in the history of the Christian church which the literal Babylon was in the history of apostate Israel? What could better symbolize the idolatrous and persecuting Church of Rome than that Babylon which in the days of Jewish apostasy filled Jerusalem with bloodshed, and drank to her idol gods out of the golden vessels of Jehovah's sanctuary?—*Key to the Apocalypse,* H. Grattan Guinness, D. D., p. 75. London: Hodder and Stoughton, 1899.

Babylon, TYPE AND ANTITYPE.—The gigantic system of moral corruption and idolatry described in this passage under the emblem of a woman with a "golden cup in her hand" (Rev. 17: 4), "making all nations drunk with the wine of her fornication" (Rev. 17: 2; 18: 3), is divinely called "Mystery, Babylon the Great" (Rev. 17: 5). That Paul's "mystery of iniquity," as described in 2 Thess. 2: 7, has its counterpart in the Church of Rome, no man of candid mind, who has carefully examined the subject, can easily doubt. Such was the impression made by that account on the mind of the great Sir Matthew Hale, no mean judge of evidence, that he used to say that if the apostolic description were inserted in the public *Hue and Cry*, any constable in the realm would be warranted in seizing, wherever he found him, the Bishop of Rome as the head of that "mystery of iniquity."

Now, as the system here described is equally characterized by the name of "mystery," it may be presumed that both passages refer to the same system. But the language applied to the New Testament Babylon, as the reader cannot fail to see, naturally leads us back to the Babylon of the ancient world. As the Apocalyptic woman has in her hand a cup, wherewith she intoxicates the nations, so was it with the Babylon of old. Of that Babylon, while in all its glory, the Lord thus spake, in denouncing its doom by the prophet Jeremiah: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Jer. 51: 7. Why this exact similarity of language in regard to the two systems? The natural inference surely is, that the one stands to the other in the relation of type and antitype.—*The Two Babylons,* Rev. Alexander Hislop, p. 4. London: S. W. Partridge & Co., 1907.

Babylon, THE APOSTATE CHURCH.—There is a marked and intentional contrast in the Apocalypse between the two cities Babylon and Jerusalem, which is overlooked by the papal interpretation. Babylon, in the Apocalypse, is a city and a harlot; Jerusalem, in the same book, is a city and a bride. The former is the corrupt associate of earthly kings; the latter, the chaste bride of the heavenly King. But the latter is a *church*; the former then is no mere heathen metropolis. The contrast is between church and church; the faithful church and the apostate church. . . .

Read this wonderful prophecy concerning "Babylon the Great" in the clear and all-revealing light of history. I ask those of you who have read the history of the last eighteen centuries, Did not Rome Christian become a harlot? Did not papal Rome ally itself with the kings of the earth? Did it not glorify itself to be as a queen, and call itself the mistress of the world? Did it not ride upon the body of the beast, or fourth empire, and govern its actions for centuries? Did not papal Rome array itself in purple and scarlet, and deck itself with gold and precious stones and pearls? Is not this its attire still?

We appeal to facts. Go to the churches and see. Look at the priests; look at the cardinals; look at the popes; look at the purple robes they wear; look at their scarlet robes; see the encrusted jewels; look at the luxurious palaces in which they live; look at the eleven thousand halls and chambers in the Vatican, and the unbounded wealth and glory gathered there; look at the gorgeous spectacles in St. Peter's at Rome, casting even the magnificence of royalty into the shade. Go and see these things, or read the testimony of those who have seen them. Shamelessly Rome wears the very raiment, the very hues and colors, portrayed on the pages of inspired prophecy. You may know the harlot by her attire, as certainly as by the name upon her brow.—"*Romanism and the Reformation*," H. Grattan Guinness, D. D., F. R. A. S., pp. 99-101. London: J. Nisbet & Co., 1891.

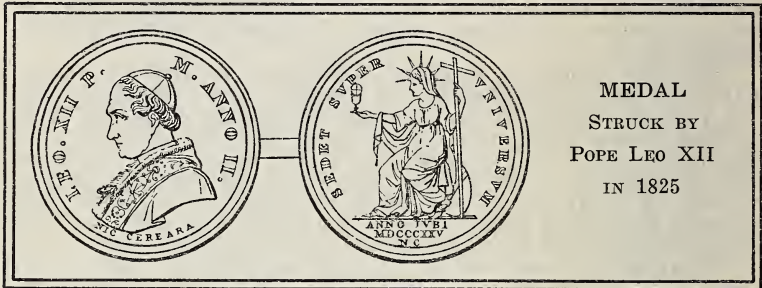
Babylon, ANTIQUITY OF INTERPRETATION OF.—The interpretation which identifies the church of Rome with the Apocalyptic Babylon, does not date from the Reformation; the truth is, that it was prior to the Reformation, and did much to produce the Reformation.

In the seventh and following centuries, the Church of Rome was united with the city of Rome, by the junction of the temporal and spiritual powers in the person of the Roman Pontiff; and when the Church of Rome began to put forth her new dogmas, and to enforce them as necessary to salvation, then it was publicly affirmed by many (although she burnt some who affirmed it), that she was fulfilling the Apocalyptic prophecies concerning Babylon. And though the destruction of heathen Rome by the Goths in the fifth century was a most striking event, yet not a single witness of any antiquity can be cited in favor of the exposition of Bossuet and his coreligionists, who see a fulfilment of the predictions of the Apocalypse, concerning the destruction of Babylon, in the fall of heathen Rome by the sword of Alaric.

Indeed, that exposition is a modern one; it is an after-thought; and has been devised by Bossuet and others to meet the other, which they call the Protestant interpretation. The identification of the Apocalyptic Babylon with ancient heathen Rome, as its adequate antitype, is an invention of modern papal Rome.—"*Union with Rome*," Chr. Wordsworth, D. D., pp. 19, 20. London: Longmans, Green & Co., 1909.

Babylon, CUP OF.—In 1825, on the occasion of the jubilee, Pope Leo XII struck a medal, bearing on the one side his own image, and on

the other, that of the Church of Rome symbolized as a "woman," holding in her left hand a cross and in her right a cup, with the legend around her, "*Sedet super universum*" (The whole world is her seat). —"*The Two Babylons*," Rev. Alexander Hislop, p. 6. London: S. W. Partridge & Co., 1907.



Babylon, A MYSTERY.—Heathen Rome doing the work of heathenism in persecuting the church was no mystery. But a Christian church, calling herself the Mother of Christendom, and yet drunken with the blood of saints—this is a mystery. A Christian church boasting herself to be the bride, and yet being the harlot; styling herself Sion, and being Babylon—this is a mystery. A mystery indeed it is, that, when she says to all, "Come unto me," the voice from heaven should cry, "Come out of her, my people." A mystery indeed it is, that she who boasts herself the city of saints, should become the habitation of devils: that she who claims to be infallible should be said to corrupt the earth: that a self-named "Mother of Churches," should be called by the Holy Spirit the "Mother of Abominations:" that she who boasts to be indefectible, should in one day be destroyed, and that apostles should rejoice at her fall: that she who holds, as she says, in her hands the keys of heaven, should be cast into the lake of fire by him who has the keys of hell. All this, in truth, is a great mystery.

Nearly eighteen centuries have passed away since the Holy Spirit prophesied, by the mouth of St. John, that this mystery would be revealed in that city which was then the queen of the earth, the city on seven hills,—the city of Rome.

The mystery was then dark, dark as midnight. Man's eye could not pierce the gloom. The fulfilment of the prophecy seemed improbable, almost impossible. Age after age rolled away. By degrees, the mists which hung over it became less thick. The clouds began to break. Some features of the dark mystery began to appear, dimly at first, then more clearly, like mountains at daybreak. Then the form of the mystery became more and more distinct. The seven hills, and the woman sitting upon them, became more and more visible. Her voice was heard. Strange sounds of blasphemy were muttered by her. Then they became louder and louder. And the golden chalice in her hand, her scarlet attire, her pearls and jewels were seen glittering in the sun. Kings and nations were displayed prostrate at her feet, and drinking her cup. Saints were slain by her sword, and she exulted over them. And now the prophecy became clear, clear as noonday; and we tremble at the sight, while we read the inscription, emblazoned in large letters, "Mystery, Babylon the Great," written by the hand

of St. John, guided by the Holy Spirit of God, on the forehead of the Church of Rome.—“*Union with Rome*,” *Chr. Wordsworth, D. D., pp. 61-63. London: Longmans, Green & Co., 1909.*

Babylon, TRANSFER OF RELIGION OF, TO PERGAMOS (REV. 2: 13).—The Chaldean Magi enjoyed a long period of prosperity at Babylon. A pontiff appointed by the sovereign ruled over a college of seventy-two hierophants. They were also established at Memphis and at Tibet, where the costume is preserved by the priests to this day; they also extended their influence and doctrines into Etruria. When the Medes and Persians overthrew the reigning power at Babylon, they put down the old mythology, and set up their own religion. The Chaldeans, to recover their lost influence, brought in one of their own number, Smerdis, the Magian, as king; but the imposture was detected, and he was slain. After this they revolted in the absence of the Persian king, and set up a Babylonian of their own choice; but Xerxes returned, the city was taken and sacked, and the people slaughtered (B. C. 487). The defeated Chaldeans fled to Asia Minor, and fixed their central college at Pergamos, and took the palladium of Babylon, the cubic stone, with them. Here, independent of state control, they carried on the rites of their religion, and plotted against the peace of the Persian Empire, caballing with the Greeks for that purpose.—“*Lares and Penates*,” *William B. Barker, pp. 232, 233. London: Ingram, Cooke & Co., 1853.*

Babylon.—*See* Idolatry, 215, 216; Medo-Persia.

Babylonish Captivity of PAPACY.—*See* Papacy, 338.

Balaam.—*See* Seven Churches, 489.

Balkan States.—*See* Eastern Question, 150.

Bamfield, Francis.—*See* Sabbath, 469.

Baptism, MODE OF.—“Baptism [says Calvin] was administered by John and Christ, by the submersion of the whole body.” Tertullian, the great Latin Father, A. D. 200, also says: “Nor is there any material difference between those whom John dipped in the Jordan, and those whom Peter dipped in the Tiber.” So Lightfoot: That the baptism of John was by the immersion of the body, seems evident from those things which are related concerning it; namely, that he baptized in the Jordan, and in Ænon, because there was much water, and that Christ being baptized went up out of the water.” MacKnight says the same thing: “Christ submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again.” Olshausen agrees with these interpreters, for he says: “John, also, was baptizing in the neighborhood, because the water there being deep, afforded convenience for submersion.” De Wette bears the same testimony: “They were baptized, immersed, submerged. This is the proper meaning of the frequentative form of *bapto*, to immerse.” And Alford, on Matthew 3: 6, says: “The baptism was administered in the daytime by immersion of the whole person.”

These authorities abundantly show that our Lord, in requiring the first act of obedience on the part of his new disciple, employed a Greek word in common use for expressing the most familiar acts of everyday life. And the testimony of the Septuagint, the Greek version of the Old Testament, completed B. C. 285, harmonizes exactly with this use. When

quoting the Hebrew Scriptures, Jesus and his apostles generally used this version. Here the Greek word *ebaptisato* is used to translate the Hebrew word *taval* (2 Kings 5: 14), where the English version also renders it by the word "dipped," to express the act of Naaman in the river Jordan. The word *taval* is used fifteen times in the Old Testament, and is rendered in our common English version fourteen times by "dip," and once (Job 9: 31) by "plunge." In Genesis 37: 31, the Jewish scholars who made the Septuagint Version rendered *moluno*, to stain, the effect of dipping, as in dyeing, this being the chief thought which the translator would express. It is also worthy of note that the preposition *en* is rendered "in" before Jordan in all the commonly received versions of the English New Testament (Matt. 3: 6); namely, in that of Wiclif, 1380; Tyndal, 1534; Cranmer, 1539; Geneva, 1557; Rheims, 1582; and King James, 1611. In the last named "with" was afterward substituted for "in," but it is restored by the late Anglo-American revisers, in various passages of the Gospels.—*A History of the Baptists*, Thomas Armitage, D. D., LL. D., p. 35. New York: Bryan, Taylor & Co., 1887.

Baptism BY WATER.—The law and history of the Jews abound with illustrations and baptisms of different sorts. Moses enjoined the people to wash their garments, and to purify themselves, by way of preparation for the reception of the law. Ex. 19: 10. The priests and Levites, before they exercised their ministry, washed themselves. Ex. 29: 4; Lev. 8: 6. All legal pollutions were cleansed by baptism, or by plunging into water. Certain diseases and infirmities, natural to men and to women, were to be purified by bathing. To touch a dead body, to be present at funerals, etc., required purification. But these purifications were not uniform: generally, people dipped themselves entirely under the water, and this is the most simple notion of the word "baptize."—*Dictionary of the Holy Bible*, Calmet, revised by Edward Robinson, art. "Baptism," p. 142. New York: N. Tibbals & Sons, 1832.

Baptism, CONYBEARE AND HOWSON ON IMMERSION.—It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water.—*The Life and Epistles of the Apostle Paul*, Conybeare and Howson, (1 vol. edition) p. 361. New York: Thomas Y. Crowell & Co.

Baptism, AS ORIGINALLY INSTITUTED.—In respect to the form of baptism, it was in conformity with the original institution and the original import of the symbol, performed by immersion.—*General History of the Christian Religion and Church*, Dr. Augustus Neander, translation by Joseph Torrey, Vol. I, p. 310, 7th edition. Boston: Crocker & Brewster, 1854.

Baptism, LUTHER ON MEANING OF WORD.—Baptism is a Greek word; in Latin it can be translated immersion, as when we plunge something into water that it may be completely covered with water.—*Luther*, "Opera Lutheri," "De Sac.," Bap. 1, p. 319 (*Baptist Encyclopedia*, art. "Baptism").

Baptism, CARDINAL PULLUS (12TH CENTURY) ON MEANING OF.—Whilst the candidate for baptism in water is immersed, the death of Christ is suggested; whilst immersed and covered with water, the burial of Christ is shown forth; whilst he is raised from the waters, the resurrection of Christ is proclaimed.—*Patrol. Lat.*, Vol. CXXX, p. 315 (*Baptist Encyclopedia*, art. "Baptism").

Baptism, JOHN WESLEY ON ANCIENT PRACTICE.—"Buried with him," alluding to the ancient practice of baptizing by immersion.—"*Notes on New Testament*," *John Wesley, on Rom. 6: 4.*

Baptism, CALVIN ON MEANING OF WORD.—The very word "baptize," however, signifies to immerse; and it is certain that immersion was observed by the ancient church.—"*Calvin's Institutes*," *lib. 4, cap. 15 (Baptist Encyclopædia, art. "Baptism")*.

Baptism, DEFINITION OF TERM IN LEXICONS.—

βάπτω: . . . 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: . . . 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: 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.*

βαπτίσμα (βαπτίζω), 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, revised, and enlarged by Joseph Henry Thayer, D. D., Hon. Litt. D., Dublin, late professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University, 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, DEAN STANLEY ON CHANGE IN PRACTICE.—For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word "baptize,"—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in Eastern churches. In the Western church it still lingers amongst Roman Catholics in the solitary instance of the Cathedral of Milan; amongst Protestants in the numerous sect of the Baptists. It lasted long into the Middle Ages. . . . But since the beginning of the seventeenth century, the practice has become exceedingly rare. With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath the ceremony of letting fall a few drops of water on the face. . . . Not by any decree of council or parliament, but by the general sentiment of Christian liberty, this remarkable change was effected. Beginning in the thirteenth century, it has gradually driven the ancient catholic usage out of the whole of Europe.—"*Christian Institutions*," *Dean Stanley, of Westminster, pp. 21, 22.*

Baptism, INFANT, NOT AN APOSTOLIC INSTITUTION.—Originally baptism was administered to adults; nor is the general spread of infant baptism at a later period any proof to the contrary; for even after infant baptism had been set forth as an apostolic institution, its introduction into the general practice of the church was but slow. Had it rested on apostolic authority, there would have been a difficulty in explaining its late approval, and that even in the third century it was opposed by at least one eminent Father of the church. Paul's language, in 1 Cor. 7: 14, is also against its apostolic origin, where he aims at proving that a Christian woman need not fear living in wedlock with a heathen, since the unbeliever would be sanctified by the believing wife; as a proof of this he adds, otherwise the children of Christians would be unclean, but now are they holy, therefore, the children of Christian parents are called holy, on account of the influence of Christian fellowship. Had infant baptism been practised at that time, the argument would have had no force; for they would have been holy by means of their baptism. Infant baptism, therefore, cannot be regarded as an apostolic institution.—“*Lectures on the History of Christian Dogmas,*” Dr. Augustus Neander, Vol. I, pp. 229, 230. London: George Bell & Sons, 1882.

Whereas, in the early ages, adult baptism was the rule, and infant baptism the exception, in later times infant baptism is the rule, and adult baptism the exception. What is the justification of this almost universal departure from the primitive usage? There may have been many reasons, some bad, some good. One, no doubt, was the superstitious feeling already mentioned which regarded baptism as a charm, indispensable to salvation, and which insisted on imparting it to every human being who could be touched with water, however unconscious.—“*Christian Institutions,*” Dean Stanley, p. 24.

Baptism.—See Justification, 278.

Baptist Missionary Society.—See Two Witnesses, 575.

Bavarians.—See Rome, Its Barbarian Invaders, 442.

Belisarius.—See Papal Supremacy, 359, 360, 361; Rome, Its Barbarian Invaders, 445, 447-449, 457; Ten Kingdoms, 555.

Belshazzar.—See Babylon, 54-58.

Bible, THE WRITERS OF ITS SIXTY-SIX BOOKS.—The authorship of this book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds' tents, in “green pastures” and beside “still waters.” Among its authors we find the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume, which is in reality a library, filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy, and perfect rules for the conduct of personal and social life. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men!—“*Will the Old Book Stand?*” H. L. Hastings, p. 19. Boston: H. L. Hastings & Sons, 1916.

Bible, ABOUT FORTY PENMEN USED IN ITS WRITING.—Altogether about forty persons, in all stations of life, were engaged in the writing of these oracles, the work of which was spread over a period of about 1,600 years, viz., from about 1500 B. C., when Moses commenced to write the Pentateuch amid the thunders of Sinai, to about A. D. 97, when the apostle John, himself a son of thunder (Mark 3: 17), wrote his Gospel in Asia Minor.—“*All About the Bible*,” Sidney Collett, pp. 11, 12. New York: Fleming H. Revell Company, 9th edition.

Bible, ITS AUTHORSHIP.—

Hast thou ever heard
 Of such a book? The Author, God himself;
 The subject, God and man, salvation, life
 And death—eternal life, eternal death—
 Dread words! whose meaning has no end, no bounds.
 Most wondrous Book! bright candle of the Lord!
 Star of eternity! the only star
 By which the bark of man could navigate
 The sea of life, and gain the coast of bliss
 Securely! only star which rose on time,
 And on its dark and troubled billows, still,
 As generation, drifting swiftly by,
 Succeeded generation, threw a ray
 Of heaven's own light, and to the hills of God,
 The eternal hills, pointed the sinner's eye.
 By prophets, seers, and priests, and sacred bards,
 Evangelists, apostles, men inspired,
 And by the Holy Ghost anointed, set
 Apart, and consecrated to declare
 To earth the counsels of the Eternal One
 This Book, this holiest, this sublimest Book,
 Was sent. Heaven's will, heaven's code of laws entire,
 To man, this Book contained; defined the bounds
 Of vice and virtue, and of life and death;
 And what was shadow, what was substance taught.

This Book, this holy Book, on every line
 Marked with the seal of high divinity,
 On every leaf bedewed with drops of love
 Divine, and with the eternal heraldry
 And signature of God Almighty stamped
 From first to last, this ray of sacred light,
 This lamp, from off the everlasting throne,
 Mercy took down, and, in the night of time
 Stood, casting on the dark her gracious bow;
 And evermore beseeching men, with tears
 And earnest sighs, to read, believe, and live.

—“*The Course of Time*,” Robert Pollok, book 2, pars. 17, 19.

Bible, THE PENTATEUCH WRITTEN BY MOSES.—The unanimous tradition of the Jews ascribes the Pentateuch to Moses, and among Christians the Mosaic authorship was not called into question until a comparatively recent period. The evidence of the genuineness of the Pentateuch rests on direct testimony. If it had perished, most of its ordinances could have been gathered from the later books of the Bible; and the chain of evidence is completed by the testimony of Christ and his apostles, who without hesitation ascribe the composition of the Pentateuch to Moses.—“*The Bible and Its Transmission*,” Walter Arthur Copinger, p. 10. London: Henry Sotheran & Co., 1897.*

Bible, ITS INSPIRATION AND AUTHENTICITY.—On what ground do we believe that the Bible is inspired? Some will give the ready answer. "We believe that the Bible is inspired because the church says so." . . . Others there are who, when asked why they believe the Bible to be inspired, would reply, "It is because we have found it to be so practically; by reading it we found our way to God; by searching it the will of God has become clearer to us; by living according to its precepts we have proved that they are divine; and now its words move us as no other words do: other books delight us, instruct us, thrill us, but this book is a prophetic voice discoursing about eternity and the unseen in the same breath that it speaks with a demonstrable truthfulness concerning the temporal and the seen." . . . The people who answer in this way certainly seem to render a more solid reason than those who found their assertion about inspiration upon the tradition of an authoritative church.—*"Inspiration and the Bible," Robert F. Horton, M. A., pp. 2, 4, 5. London: T. Fisher Unwin, 1891.*

There are, it is well known, many theories of inspiration. But whatever view or theory of inspiration men may hold, plenary, verbal, dynamical, mechanical, superintendent, or governmental, they refer either to the inspiration of the men who wrote, or to the inspiration of what is written. In one word, they imply throughout the work of God the Holy Ghost, and are bound up with the concomitant ideas of authority, veracity, reliability, and truth divine.—*Canon Dyson Hague, M. A., in "The Fundamentals," Vol. I, p. 105. Chicago: Testimony Publishing Company.*

The present Hebrew text is admitted by the most able scholars of the day to be substantially accurate, the great majority of the errors discovered being of a trivial description, such as the misspelling or transposing of words, the omission of insignificant particles or their insertion, and errors of the like description. The variations of the MSS. of the New Testament are very much more numerous than those which have been discovered in the Old, and yet we have the authority of two of the greatest textual critics of the New Testament (Drs. Westcott and Hort) for saying that the New Testament variations of any importance, if all put together, would not exceed one thousandth part of the whole text.—*"The Bible and Its Transmission," Walter Arthur Copinger, pp. 4, 5. London: Henry Sotheran & Co., 1897.**

Inspiration is not affected by minor differences in various narratives. While God used men as media of communication, they were not mere machines, but were left to use their faculties in individual freedom. Hence arose peculiarities, not only of style, but of treatment, according as the same utterances or occurrences might impress each observer or narrator. But this, instead of impairing, rather increases the trustworthiness of the record, as it proves that there could have been no prior agreement or conspiracy among the various writers.

Most so-called discrepancies or disagreements disappear when the various records are regarded as partial, rather than complete, as each of the four Gospel narratives may present some feature not found in the rest, but capable of being combined with the others in one full statement. For example, the complete inscription over the cross was, "This is Jesus of Nazareth, the King of the Jews." Of this inscription of ten words, Matthew records eight, Mark five, Luke seven, and John eight, and not the same in any two cases; but the full inscription includes all the words found in any record. There is, therefore, no antagonism or contradiction.—*"Knowing the Scriptures," Dr. Arthur T. Pierson, p. 18. New York: Gospel Publishing House, 1910.*

The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden underfoot of the Gentiles; so long as the great empires of the world march on in their predicted course,—so long we have proof that one Omniscient Mind dictated the predictions of that book, and “prophecy came not in old time by the will of man.”—*Will the Old Book Stand?* H. L. Hastings, p. 19. Boston: H. L. Hastings & Sons, 1916.

Respecting the particular manner of divine inspiration, there are two opinions extant:

1. That the Spirit of God inspired the thoughts; but that the writers were left to express themselves in their own words and phrases, but they were so guided that they were kept from theological errors.

2. That every word was suggested to them by the Spirit of God, and that the writers did nothing but write. This is verbal inspiration. . . . Both views secure the Scriptures from all error.—*Theological Compend*,” Improved, Amos Binney, pp. 21, 22. New York: The Methodist Book Concern, 1902.

Bible, HISTORY IN, DIFFERS FROM OTHER HISTORIES.—Niebuhr says that the Old Testament history is the only exception to ancient history, in that it is free from what he calls all “national patriotic falsehood.” . . . In other histories we see the great tendency to hero worship. The historian has some favorite character. He wants to show what a grand man that was. The Bible never wants to show what a grand man anybody was. There is no hero worship in the Bible.—*The Divine Unity of Scripture*,” Adolph Saphir, pp. 213, 214. London: Hodder and Stoughton, 1804.

Bible, CREDIBILITY OF.—The main facts of the history they [books of the Pentateuch] contain have received strong confirmation from Egyptian and Eastern research.—*The Impregnable Rock of Holy Scripture*,” Wm. E. Gladstone, pp. 14, 15. London: Wm. Isbister, 1890.

It is of no use to say that Christ, as exhibited in the Gospels, is not historical—who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee, as certainly not St. Paul.—*Essays*,” John Stuart Mill, p. 233; quoted in *The Bible, Its Origin and Nature*,” Marcus Dods, D. D., p. 208. New York: Charles Scribner’s Sons, 1905.

Bible, CREDIBILITY OF: ARCHEOLOGICAL AND GEOGRAPHICAL CONFIRMATIONS.—This is the century of romance,—romance in exploration, in discovery, in invention, in thought, and in life. . . . Through a series of marvelous discoveries and romantic events we have been let into the secrets of wonderful centuries of hitherto unknown peoples and events. . . . Now through the co-operation of explorer, archeologist, and linguist, we are the heirs of what was formerly regarded as prehistoric times. . . . These marvelous revelations from the archives of the nations of the past have painted for us a new background, in fact, our first background, of the Old Testament.—*The Monuments and the Old Testament*,” Ira Maurice Price, Ph. D., pp. 17, 18. Philadelphia: American Baptist Publication Society, 1899.

Almost every year ancient records are brought to light which confirm some statement of the Old Testament which the scholars supposed to be a mistake. One of the most familiar is that with reference to the location of Ur of the Chaldees. Scholars knew of only one Ur, and it was at Oorfah, six hundred miles away from Chaldea. So they said the Bible must be mistaken. But Lenormant and Smith have identified Mughier as the site of the home of Terah and Abraham. The scholars were wrong because they did not have the facts in hand. When the facts came to light, the Scriptures proved to be exactly correct. The more light men bring to bear upon the Old Testament, the more certain becomes the accuracy of its historic statements.—“*Scientific Faith*,” *Howard Agnew Johnston*, pp. 117, 118. London: Hodder and Stoughton, 1910.

Bible, ST. BASIL (329-379) ON.—Without doubt it is a most manifest fall from faith, and a most certain sign of pride, to introduce anything that is not written in the Scriptures, our blessed Saviour having said, “My sheep hear my voice, and the voice of strangers they will not hear;” and to detract from Scripture, or to add anything to the faith that is not there, is most manifestly forbidden by the apostle, saying, “If it be but a man’s testament, no man addeth thereto.”—“*De Fide*,” *Garnier’s edition*, Vol. II, p. 313; quoted in “*The Infallibility of the Church*,” *George Salmon*, D. D., pp. 143, 144. New York: E. P. Dutton & Co., 1914.

Bible, ST. JEROME (340-420) ON.—As we accept those things that are written, so we reject those things that are not written.—*On Matt. 23:35*; quoted in “*The Infallibility of the Church*,” *George Salmon*, p. 147.

Bible, POPE PIUS VI (1778-1799) ON.—At a time when a great number of bad books . . . are circulated among the unlearned, . . . you judge exceedingly well that the faithful should be excited to the reading of the Bible; for this is the most abundant source which ought to be left open to every one to draw from it purity of morals and doctrine. . . . This you have seasonably effected . . . by publishing the Bible in the language of your country [viz., Italian] suitable to every one’s capacity.—Quoted in “*The Catholic Church and the Bible*” (pamphlet), p. 1. Brooklyn: International Catholic Truth Society.*

Bible, POPE PIUS VII ON BIBLE SOCIETIES, 1816.—We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined: and having, because of the great importance of the subject, convened for consultation our venerable brethren, the cardinals of the holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, in order to remedy and abolish this pestilence as far as possible.—*Letter of Pope Pius VII, June 29, 1816, to the Archbishop of Gnezn, Primate of Poland*; cited in “*A Dissertation on the Seals and Trumpets of the Apocalypse*,” *William Cuninghame, Esq.*, Preface, p. xviii. London: 1843.

Bible, POPE LEO XIII (1898) PROCLAIMS INDULGENCE FOR READING.—His Holiness Leo XIII, at an audience on Dec. 13, 1898, with the undersigned Prefect of the Congregation of Indulgences and Relics, made known that he grants to all the faithful who shall have devoutly read

the Scriptures for at least a quarter of an hour, an indulgence of three hundred days, to be gained once a day, provided that the edition of the Gospel has been approved by legitimate authority.—Quoted in *“The Catholic Church and the Bible”* (pamphlet), p. 2. Brooklyn: International Catholic Truth Society.*

Bible, CARDINAL WISEMAN ON READING OF, BY COMMON PEOPLE.—Years of experience, and observation not superficial, have only strengthened our conviction that this course must be fearlessly pursued. We must deny to Protestantism any right to use the Bible, much more to interpret it.—*“The Catholic Doctrine on the Use of the Bible,”* Cardinal Wiseman, p. 11. London.

It is not too much to say, that God, who could have given us a Bible as easy to read as a child’s primer, a Bible in words of two syllables, has, on the contrary, chosen to give us a work more difficult to understand than any other perhaps in existence.—*Id.*, p. 13.

We answer, therefore, boldly, that we give not the Word of God indiscriminately to all, because God himself has not so given it. He has not made reading an essential part of man’s constitution, nor a congenital faculty, nor a term of salvation, nor a condition of Christianity. But hearing he has made such, and then has told us that “faith cometh from hearing, and hearing from the Word of God.” Rom. 10: 16, 17. He has not made paper and ink (2 John 12) the badges of his apostles’ calling, but the keys of his kingdom.—*Id.*, p. 20.

In Catholic countries, such as can read, or do read, have access to the Latin Version without restraint. . . . But though the Scriptures may be here permitted [in Great Britain, with notes] we do not urge them on our people; we do not encourage them to read them; we do not spread them to the utmost among them. Certainly not.—*Id.*, p. 26.

Bible, CATHOLIC EDITOR ON SUBSTITUTE FOR OLD TESTAMENT.—Bible histories drawn up by skilled theologians, and giving the substance of the Bible narrative, are just as useful for the practical effect as the original words, and have the advantage of greater conciseness in the narratives they select.—*Editorial in The Month* (London), December, 1888 (Vol. LXIV, p. 485).

Bible, CATHOLIC ENCYCLOPEDIA ON CIRCULATION OF, BY BIBLE SOCIETIES.—The attitude of the church toward the Bible societies is one of unmistakable opposition. Believing herself to be the divinely appointed custodian and interpreter of Holy Writ, she cannot without turning traitor to herself, approve the distribution of Scripture “without note or comment.” The fundamental fallacy of private interpretation of the Scriptures is presupposed by the Bible societies. It is the impelling motive of their work. But it would be likewise the violation of one of the first principles of the Catholic faith—a principle arrived at through observation as well as by revelation—the insufficiency of the Scriptures alone to convey to the general reader a sure knowledge of faith and morals. Consequently, the Council of Trent, in its fourth session, after expressly condemning all interpretations of the sacred text which contradict the past and present interpretation of the church, orders all Catholic publishers to see to it that their editions of the Bible have the approval of the bishop.

Besides this and other regulations concerning Bible reading in general, we have several acts of the Popes directed explicitly against the Bible societies. Perhaps the most notable of these are contained in the Encyclical *Ubi Primum* of Leo XII, dated 5 May, 1824, and Pius IX's Encyclical *Qui Pluribus*, of 9 November, 1846. Pius VIII in 1829 and Gregory XVI in 1844, spoke to similar effect. It may be well to give the most striking words on the subject from Leo XII and Pius IX. To quote the former (*loc. cit.*):

"You are aware, venerable brothers, that a certain Bible society is impudently spreading throughout the world, which, despising the traditions of the holy Fathers and the decree of the Council of Trent, is endeavoring to translate, or rather to pervert the Scriptures into the vernacular of all nations. . . . It is to be feared that by false interpretation, the gospel of Christ will become the gospel of men, or still worse, the gospel of the devil."

The Pope then urges the bishops to admonish their flocks that owing to human temerity, more harm than good may come from indiscriminate Bible reading.

Pius IX says (*loc. cit.*): "These crafty Bible societies, which renew the ancient guile of heretics, cease not to thrust their Bibles upon all men, even the unlearned,—their Bibles, which have been translated against the laws of the church, and often contain false explanations of the text. Thus, the divine traditions, the teaching of the Fathers, and the authority of the Catholic Church are rejected, and every one in his own way interprets the words of the Lord, and distorts their meaning, thereby falling into miserable errors."—*The Catholic Encyclopedia*, Vol. III, art. "Bible Societies," p. 545.

Bible, GREEK CHURCH ON.—III. Everything necessary to salvation is stated in the Holy Scriptures with such clearness, that every one, reading it with a sincere desire to be enlightened, can understand it.—*Russia: or, Miscellaneous Observations on the Past and Present State of That Country and Its Inhabitants*, Robert Pinkerton, D. D., pp. 42, 43; chap. 3, section on "Comparison of the Differences in the Doctrines of Faith Betwixt the Eastern and Western Churches," by Philaret, Metropolitan of Moscow. London: Seeley & Sons, 1833.

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, 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.—*Id.*, pp. 387, 388.

Bible, THE WESTMINSTER CONFESSION OF FAITH (1647) ON.—VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the spirit, or traditions of men.—*Id.*, p. 603.

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.—*Id.*, p. 605.

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 (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.—*Id.*, p. 808.

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 the 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, ST. CHRYSOSTOM (A. D. 347-407) ON IGNORANCE OF.—And so ye also, if ye be willing to apply to the reading of him with a ready mind, will need no other aid. For the word of Christ is true which saith, "Seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7: 7). . . . From this it is that our countless evils have arisen—from ignorance of the Scriptures; from this it is that the plague of heresies has broken out.—"*Homilies on Romans,*" preface; "*Nicene and Post-Nicene Fathers,*" Vol. XI, p. 335. New York: Charles Scribner's Sons, 1899.

Bible, POPE GREGORY THE GREAT ON STUDY OF.—What is Sacred Scripture but a kind of epistle of Almighty God to his creature? And surely, if Your Glory were resident in any other place, and were to receive letters from an earthly emperor, you would not loiter, you would not rest, you would not give sleep to your eyes, till you had learned what the earthly emperor had written.

The Emperor of heaven, the Lord of men and angels, has sent thee his epistles for thy life's behoof; and yet, glorious son, thou neglectest to read these epistles ardently. Study them, I beseech thee, and daily meditate on the words of thy Creator. Learn the heart of God in the words of God, that thou mayest sigh more ardently for the things that are eternal.—"*Epistle to Theodorus,*" book 4, epistle 31; "*Nicene and Post-Nicene Fathers,*" Vol. XII, p. 156. New York: The Christian Literature Company, 1895.

Bible, ST. CHRYSOSTOM ON RULE OF DOCTRINE.—"For doctrine." For thence [from the Scriptures] we shall know whether we ought to learn or to be ignorant of anything. And thence we may disprove what is false. . . .

"That the man of God may be perfect." For this is the exhortation of the Scripture given, that the man of God may be rendered perfect by it; without this therefore he cannot be perfect. Thou hast the Scriptures, he says, in place of me. If thou wouldst learn anything, thou mayest learn it from them. And if he thus wrote to Timothy, who was filled with the Spirit, how much more to us!—"Homilies on Timothy," Homily 9, 2 Tim. 3:16, 17; "*Nicene and Post-Nicene Fathers,*" Vol. XIII, p. 510. New York: Charles Scribner's Sons, 1905.

Bible, DECLARED RULE OF FAITH IN THE "PROTEST OF THE PRINCES," AT SPIRES (1529).—Moreover, . . . as the new edict declares that the ministers shall preach the gospel, explaining it according to the writings accepted by the Holy Christian church; we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy church. Now, seeing that there is great diversity of opinion in this respect; that there is no sure doctrine but such as is

conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; and that this Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness: we are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only Word, such as it is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.

For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we PROTEST by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to his Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires.—“*History of the Reformation*,” J. H. Merle D’Aubigné, D. D., book 13, chap. 6, pars. 13, 14.

Bible, CHILLINGWORTH’S FAMOUS STATEMENT CONCERNING.—*The Bible*, I say, *the Bible only*, is the religion of Protestants! . . . I for my part, after a long and (as I verily believe and hope) impartial search of “the true way to eternal happiness,” do profess plainly that I cannot find any rest for the sole of my foot but upon this rock only.

I see plainly and with mine own eyes that there are popes against popes, councils against councils, some Fathers against others, the same Fathers against themselves, a consent of the Fathers of one age against a consent of the Fathers of another age. . . .

There is no sufficient certainty but of Scripture only for any considering man to build upon. This, therefore, and this only, I have reason to believe: this I will profess; according to this I will live, and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this Book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this: God hath said so, therefore it is true.—“*The Religion of Protestants a Safe Way to Salvation*,” William Chillingworth, M. A., p. 463. London: Bell and Daldy, 1870.

Bible, REFORM AND REVIVAL SYNCHRONIZE WITH ITS STUDY.—History showed that the periods of reform and revival synchronized with the increase of attention to the Word of God.—*Sir George Smith*, in *London Times*, March 8, 1904; quoted in “*All About the Bible*,” Sidney Collett, p. 44. New York: Fleming H. Revell Company, 9th edition.

Bible, OLD TESTAMENT RECOGNIZED AS AUTHORITY.—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.—*Article VII of the Thirty-nine Articles of the Church of England*; quoted in “*The Creeds of the Evangelical Protestant Churches*,” Philip Schaff, p. 491 (*American Revision*, 1801). London: Hodder and Stoughton, 1877.

It is a very strange thing that there are not a few who, professing to believe in the Scriptures of the New Testament, regard the Old Testament with a feeling of perplexity and doubt, not to say of antipathy; and the objections which are brought forward by them against the Old Testament, I endeavored to show, were rooted in their insufficient understanding of the teaching of the New Testament.—“*The Divine Unity of Scripture*,” Adolph Saphir, pp. 160, 161. London: Hodder and Stoughton, 1909.

There is a persistent attempt in some quarters to depreciate the Old Testament, with the lamentable result that it is comparatively neglected. Yet the New Testament itself unmistakably teaches the organic unity of the two Testaments, and in various ways exhibits their mutual relations.—“*Knowing the Scriptures*,” Arthur T. Pierson, p. 53. New York: Gospel Publishing House, 1910.

Bible, EULOGIES OF.—

John Quincy Adams: So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens to their country and respectable members of society.—Quoted in “*Biblical Authenticity*,” L. L. Shearer, p. 68. New York: Fleming H. Revell Company, 1899.*

Dr. Adam Clarke: This Bible, or the Scriptures of the Old and New Testaments, are the only complete guide to everlasting blessedness: men may err, but the Scripture cannot; for it is the word of God himself, who can neither mistake, deceive, nor be deceived. 2 Tim. 3: 16, 17.

From this word all doctrines must be derived and proved; and from it every man must learn his duty to God, to his neighbor, and to himself. Isa. 8: 20.—“*Clavis Biblica*” (“*The Preacher’s Manual*”), p. 64. New York: Carlton and Lanahan, 1820.

Samuel Taylor Coleridge: For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law, — in short, with the moral and intellectual cultivation of the species, always supporting, and often leading the way.—“*Confessions of an Inquiring Spirit*,” Letter VI, p. 100. Boston: James Munroe & Co., 1841.*

Benjamin Franklin: Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures, for this is your certain interest. I think Christ’s system of morals and religion, as he left them with us, the best the world ever saw or is likely to see.—“*The Fundamentals*,” Vol. II, p. 120. Chicago: Testimony Publishing Company.

W. E. Gladstone: Revelation [the Scripture] not only illuminates, but binds. Like the credentials of an earthly ambassador, it is just and necessary that the credentials of that revelation should be tested. But if it be found genuine, if we have proofs of its being genuine equal to those of which, in the ordinary concerns of life, reason acknowledges the obligatory character, then we find ourselves to be not independent beings engaged in an optional inquiry, but the servants of a Master, the pupils of a Teacher, the children of a Father.—“*The Impregnable Rock of Holy Scriptures*,” pp. 293, 294. London: Wm. Isbister, 1890.

U. S. Grant: Hold fast to the Bible as the sheet anchor of our liberties; write its precepts in your hearts, and practice them in your lives.

To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.—Quoted in "*Biblical Authenticity*," L. L. Shearer, p. 68. New York: Fleming H. Revell Company, 1899.*

J. R. Green, English Historian: As a mere literary monument the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it, from the instant of its appearance, the standard of our language.—"*Short History of the English People*," book 7, chap. 1, par. 6.

St. Gregory: The Bible changes the heart of him who reads, drawing him from worldly desires, to embrace the things of God.—*Mag. Moral.* 1. 20, c. 1; quoted in "*The Catholic Church and the Bible*" (pamphlet), p. 4. Brooklyn: The International Catholic Truth Society.

Patrick Henry: There is a Book worth all other books that were ever published.—Quoted in "*Biblical Authenticity*," L. L. Shearer, p. 68. New York: Fleming H. Revell Company, 1899.*

Sir John Herschel: All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures.—Quoted in "*Bible Criticism and the Average Man*," Howard Agnew Johnston, p. 26. New York: Fleming H. Revell Company, 1902.

Thomas Jefferson: I have said and always will say that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands.—Quoted in "*The Fundamentals*," Vol. II, p. 120. Chicago: Testimony Publishing Company.

Dr. Howard A. Kelley: I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life, as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon him that he might in infinite love be one with his people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.—*Id.*, Vol. I, p. 125.

Abraham Lincoln: In regard to the Great Book, I have only this to say: It is the best gift which God has given to man. All the good from the Saviour of the world is communicated through this Book. But for this Book we could not know right from wrong. All those things desirable to man are contained in it.—Quoted in "*Biblical Authenticity*," L. L. Shearer, p. 71. New York: Fleming H. Revell Company, 1899.*

Dr. C. B. McAfee: From the literary point of view the Bible stands as an English classic, indeed, as the outstanding English classic. To acknowledge ignorance of it is to confess oneself ignorant of our greatest literary possession.—“*The Greatest English Classic*,” pp. 93, 94. *New York: Harper & Brothers, 1912.*

Sir Isaac Newton: I account the Scriptures of God to be the most sublime philosophy.—Quoted in “*Biblical Authenticity*,” L. L. Shearer, p. 67. *New York: Fleming H. Revell Company, 1899.**

Daniel Webster: If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.—Quoted in “*The Fundamentals*,” Vol. II, p. 120. *Chicago: Testimony Publishing Company.*

If there be aught of eloquence in me, it is because I learned the Scripture at my mother’s knee.—Quoted in “*The Fascination of the Book*,” Rev. E. W. Work, p. 150. *New York: Fleming H. Revell Company, 1906.*

Woodrow Wilson: I have a very simple thing to ask of you. I ask of every man and woman in this audience that from this night on they will realize that part of the destiny of America lies in their daily perusal of this great book of revelations — that if they would see America free and pure, they will make their own spirits free and pure by this baptism of the Holy Scripture.—*Extract from address of Hon. Woodrow Wilson, Governor of New Jersey, in the Auditorium at Denver, Colo., on the occasion of the Tercentenary Celebration of the Translation of the Bible into the English Language, May 7, 1911; quoted in the Congressional Record, Aug. 13, 1912.*

Bible, METHODS OF STUDYING.—No investigation of Scripture, in its various parts and separate texts, however important, must impair the sense of the supreme value of its united witness. There is not a form of evil doctrine or practice that may not claim apparent sanction and support from isolated passages; but nothing erroneous or vicious can even find countenance from the Word of God when the whole united testimony of Scripture is weighed against it. Partial examination will result in partial views of truth which are necessarily imperfect; only careful comparison will show the complete mind of God.—“*Knowing the Scriptures*,” Arthur T. Pierson, p. 214. *New York: Gospel Publishing House, 1910.*

Bible, NOT TO BE STUDIED AS OTHER BOOKS.—So there never was or will be another book that combines the human and divine elements as this Book does. When therefore we are told that it must be studied just as other books are, that is exactly what we may deny. It must be studied as no other book is, because it constitutes a class by itself, and can be classed with no others.—“*The Bible and Spiritual Criticism*,” Arthur T. Pierson, p. 14. *New York: The Baker and Taylor Co., 1905.**

Bible, CORRECT ATTITUDE TOWARD.—Look not into the Bible for what God never put in it — look not there for mathematics or mechanics, for metaphysical distinctions or the abstruse sciences; but look there simply for the way of spiritual life and salvation, and you will find enough, an abundance for all your spiritual needs.—“*Origin and History of the Books of the Bible*,” Prof. C. E. Stowe, D. D., pp. 32, 33. *Hartford Publishing Company, 1867.*

Bible, NOT AN ARSENAL, BUT A TEMPLE.— I use the Scripture, not as an arsenal to be resorted to only for arms and weapons to defend this party or defeat its enemies, but as a matchless temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored.—“*The Works of the Hon. Robert Boyle*” (6 vol. edition, Vol. II, p. 277), art. “*Some Considerations Touching the Style of the Holy Scriptures,*” 3d Obj., 8. London: Johnson & Others, 1772.

Bible, CONSOLES IN TROUBLE.— Weary human nature lays its head on the bosom of the Divine Word, or it has nowhere to lay its head. Tremblers on the verge of the dark and terrible valley, which parts the land of the living from the untried hereafter, take this hand of human tenderness, yet of godlike strength, or they totter into the gloom without prop or stay. They who look their last upon the beloved dead, listen to this voice of soothing and peace, or else death is . . . an infinite tragedy, maddening and sickening, a blackness of darkness forever.— Quoted in “*Origin and History of the Books of the Bible,*” Prof. C. E. Stowe, D. D., p. 35. Hartford Publishing Company, 1867.

Bible, SAFETY WHERE IT IS FOUND.— Years ago, a young infidel was traveling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night, they agreed that the young man should sit with his pistols and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack, and saw their host, a rough-looking old man, in his bearskin suit, reach up and take down a book—a Bible; and after reading it awhile, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said, “I thought you were going to sit up and watch.” But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the Word of God and consecrated by the voice of prayer. Would a pack of cards, a rum bottle, or a copy of the “Age of Reason,” have thus quieted this young infidel’s fears?—“*Will the Old Book Stand?*” H. L. Hastings, pp. 8-10. Boston: H. L. Hastings & Sons, 1916.

Bible, THE READING OF IT MAKES FOR LIBERTY.— Up to the time of the translation of the Bible into English, it was a book for long ages withheld from the perusal of the peoples of other languages and of other tongues, and not a little of the history of liberty lies in the circumstance that the moving sentences of this book were made familiar to the ears and the understanding of those peoples who have led mankind in exhibiting the forms of government and the impulses of reform which have made for freedom and for self-government among mankind.

For this is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision, he stands up a free man, whatever may be the government under which he lives, if he sees beyond the circumstances of his own life.—*Extract from address of Hon. Woodrow Wilson, on the occasion of the Tercentenary Celebration of the Translation of the Bible into the English Language, Denver, Colo., May 7, 1911; quoted in the Congressional Record, Aug. 13, 1912.*

Bible INTERPRETATION, LITERAL MEANING OF.—Theologians are right . . . when they affirm the literal sense, or that which is derived from the knowledge of words, to be the only true one; for that mystical sense, which indeed is incorrectly called a sense, belongs altogether to the thing and not to the words. . . . In fact, there is but one and the same method of interpretation common to all books, whatever be their subject. And the same grammatical principles and precepts ought to be the common guide in the interpretation of all.—“*Biblical Repertory*,” Charles Hodge, editor, Vol. III, pp. 128, 136, article by Prof. J. A. Ernesti. New York: G. & C. Carvill, 1827.*

Let the Christian reader’s first object always be to find out the literal meaning of the Word of God; for this, and this alone, is the whole foundation of faith and of Christian theology. It is the very substance of Christianity. . . . Allegories are often of a doubtful nature, depending on human conjecture and opinion; for which reason Jerome and Origen, and other Fathers of the same stamp, nay, I may add, all the old Alexandrian school, should be read with the greatest caution. An excessive esteem for these has gradually introduced a most mischievous taste among later writers; who have gone such lengths as to support the most extravagant absurdities by Scriptural expressions.—*From Luther’s Exposition of Deuteronomy; given in “The History of the Church of Christ,” Rev. Joseph Milner, A. M., (5 vols.) Vol. V, p. 263. Boston: Samuel T. Armstrong and Crocker & Brewster, 1822.*

The words and sentences of the Bible are to be translated, interpreted, and understood according to the same code of laws and principles of interpretation by which other ancient writings are translated and understood; for when God spoke to man in his own language, he spoke as one person converses with another, in the fair, stipulated, and well-established meaning of the terms. This is essential to its character as a revelation from God; otherwise it would be no revelation, but would always require a class of inspired men to unfold and reveal its true sense to mankind.—“*The Christian System*,” A. Campbell, pp. 15, 16. Pittsburgh: Forrester and Campbell, 1839.*

Metaphors and parables prove nothing; they only illustrate, and are never allowed to be produced in support of any doctrine. This is a maxim in theology to which all polemic divines are obliged to bow.—“*A Letter to a Preacher*” (“*The Preacher’s Manual*”), Adam Clarke, p. 90. New York: Carlton and Lanahan, 1820.

Bible, TO BE UNDERSTOOD BY ALL.—VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet *those things which are necessary to be known*, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.—*Westminster Confession of Faith, 1647, chap. 1, “Of Holy Scripture;” cited in “The Creeds of the Evangelical Protestant Churches,” Philip Schaff, p. 604. London: Hodder and Stoughton, 1877.*

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.—*Id.*, p. 605.

Bible, ITS OWN INTERPRETER.—To know in what specific sense words and terms are employed by any writer, is to have, so far, keys to unlock his meaning. It pleases the author of Holy Scripture to provide, in the Bible itself, the helps to its understanding and interpretation. If all doors to its secret chambers are not left open, the keys are to be found; and part of the object of leaving some things obscure, instead of obvious, is to incite and invite investigation, to prompt us to patient and prayerful search. Its obscurities awaken curiosity and inquiry, and study is rewarded by finding the clew to what was before a maze of perplexity.—“*Knowing the Scriptures*,” Arthur T. Pierson, p. 106. New York: Gospel Publishing House, 1910.

Bible, ROMAN CATHOLIC CHURCH CLAIMS SOLE RIGHT TO INTERPRET.—No one, relying on his own skill, shall, in matters of faith, and of morals pertaining to the edification of Christian doctrine, wresting the sacred Scripture to his own senses, presume to interpret the said sacred Scripture contrary to that sense which holy Mother Church, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures, hath held and doth hold; or even contrary to the unanimous consent of the Fathers.—“*Dogmatic Canons and Decrees*,” p. 11; *The Council of Trent, Session IV, April 8, 1546, in the “Decree Concerning the Edition and the Use of the Sacred Books.”* New York: The Devin-Adair Company, 1912.

If any one has the interpretation of the Church of Rome concerning any text of Scripture, although he does not understand how the interpretation suits the text, yet he possesses the identical word of God.—Cardinal Hosius, “*De Expresso Verbo Dei*,” p. 623, edition 1584; quoted in “*The Novelties of Romanism*,” C. H. Collette, p. 22. London: Wm. Penny, 1869.

Bible, BEST UNDERSTOOD NOW.—The apostle Paul declares in his epistle to the Romans that all these things happened for our example, and were written for our admonition, upon whom the ends of the world have come. Seeing, therefore, that we have the fulness of the gospel light, and that there have been manifested to us these histories, it is for us to enter into the consideration of Moses and the prophets, in the full assurance and expectation that the Holy Ghost has there treasured up for us all that is profitable and needful for our instruction and guidance, in connection with that fuller development of history and teaching which we now possess.—“*The Divine Unity of Scripture*,” Adolph Saphir, p. 200. London: Hodder and Stoughton, 1904.

Bible, ERA OF COMPOSITION.—About the close of the first two thousand years, God called Abram out from the idolatrous surroundings of his native home (Gen. 12: 1; Joshua 24: 2, 15), changed his name to Abraham (Gen. 17: 5; Neh. 9: 7), and constituted him the head of a people (Gen. 12: 2; 15: 5), known as the Hebrews or Jews, whom he was pleased to call his own peculiar possession (Deut. 14: 2), and whom he specially fitted and prepared during many generations, that they might in due time become the depositaries of a revelation committed to writing (Rom. 3: 2), which would at once be more permanent in its nature and less liable to be either forgotten or corrupted. . . .

Accordingly, about five hundred years after the call of Abram—i. e., about 1500 B. C.—the time came to have this written revelation accomplished, which was to embody a history of the preceding 2,500

years, including an account of the creation, together with God's laws, precepts, promises, prophecies, etc.—*"All About the Bible," Sidney Collett, p. 6. New York: Fleming H. Revell Company, 9th edition.*

Bible, DATES OF THE COMPOSITION OF THE BOOKS OF THE NEW TESTAMENT.—The precise time when the several books of the New Testament were written, cannot in every case be determined certainly, but the following table will show the facts with a very close approximation to the true state of the case:

	Yrs. after Christ	A. D.		Yrs. after Christ	A. D.
Matthew	6	39	Hebrews	29	62
Mark	10	43	Acts	30	63
1 Peter	19	52	1 Timothy	30	63
1 Thessalonians	19	52	2 Timothy	30	63
2 Thessalonians	19	52	Titus	30	63
Luke	23	56	2 Peter	30	63
Galatians	23	56	James	33	66
1 Corinthians	24	57	Jude	33	66
2 Corinthians	24	57	Revelation	61	94
Romans	24	57	John	63	96
Philippians	29	62	1 John	65	98
Philemon	29	62	2 John	65	98
Colossians	29	62	3 John	65	98
Ephesians	29	62			

—*"The Revised New Testament and History of Revision," Isaac H. Hall, pp. 17, 18. San Francisco: J. Dewing & Co.**

Bible, ORIGINAL LANGUAGES OF.—The Old Testament—at least, almost the whole of it—was written in Hebrew. The following three small sections, however, were written in Chaldean, viz., Jer. 10: 11; Dan. 2: 4 to 7: 28; and Ezra 4: 8 to 6: 18.—*"All About the Bible," Sidney Collett, p. 22. New York: Fleming H. Revell Company, 9th edition.*

Bible, HOW THE HEBREW LANGUAGE WAS WRITTEN.—The Hebrew language was originally written, not only entirely in consonants, without any vowels at all (thus Jehovah was simply written JHVH), but there was no spacing to divide one word from another, as if we should write the Lord's prayer thus:

RFTHRWHCHRTNHVNHLLWDBTHNM, etc.¹

It was not until after the return of the Jews from the Babylonish captivity that words were divided from one another, and the Hebrew Old Testament generally was arranged into verses and paragraphs. . . . The vowel points were introduced very much later—about A. D. 500 or 600.—*Id., p. 16.*

Bible, QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.—A considerable difference of opinion exists among some learned men, whether evangelists and other writers of the New Testament quoted the Old Testament from the Hebrew, or from the venerable Greek version, usually called the Septuagint. Others, however, are of opinion that they did not confine themselves exclusively to either; and this appears most probable. The only way by which to determine this important question, is to compare and arrange the texts actually quoted.—*"Introduction to*

¹ Aside from the omission of the vowels, the same might be said of the New Testament as originally written.—Eds.

the Critical Study and Knowledge of the Holy Scriptures," Thomas Hartwell Horne, Vol. I, p. 293. New York: Robert Carter & Brothers, 1854.

Westcott and Hort, in their edition of the Greek New Testament, have done a great service by indicating in capitals the quotations of sentences and phrases from the Old Testament in the New. They have traced more than fifteen hundred such in the twenty-seven New Testament books. It is both a curious and significant fact that frequently these citations are in the very center of some paragraph and are a sort of turning point of the whole argument or mark the heart of the treatment, as in Paul's great portrait of charity, in 1 Corinthians 13, where the phrase, "Thinketh no evil," from Zech. 8: 17, marks the central feature in the portrait.—"*Knowing the Scriptures," Arthur T. Pierson, pp. 54, 55. New York: Gospel Publishing House, 1910.*

Bible, FREE ORIENTAL STYLE OF LANGUAGE.—The Rev. James Neil, an experienced Eastern resident, in his "Strange Scenes," says, in relation to what are sometimes looked upon as coarse or immodest statements:

"No Eastern could possibly see any objection on this score. They still, as in ancient times, use the greatest plainness of speech throughout Syria. As soon as one acquires a knowledge of common Arabic the ear is assailed by a plain speaking on the most delicate subjects which is extremely embarrassing, until such time as one learns to become accustomed to it. Things that are never mentioned among us, are spoken of publicly in the East, even by ladies of the highest class, and of the greatest respectability, refinement, and purity.

"This explains at once the naturalness and innocency of the use of expressions and the mention of matters in the Bible which our translators have softened down in some instances, and public readers have tacitly, and as I believe wrongly, agreed to omit in others. The purest-minded Eastern woman would smile at an objection to the Bible on this score!"—"*All About the Bible," Sidney Collett, pp. 146, 147. New York: Fleming H. Revell Company.*

Bible, No VITAL DOCTRINE RESTS ON DISPUTED READINGS.—No fundamental doctrine of the Christian faith rests on a disputed reading. Constant references to mistakes and divergencies of reading, such as the plan of this book necessitates, might give rise to the doubt whether the substance, as well as the language, of the Bible is not open to question. It cannot be too strongly asserted that in substance the text of the Bible is certain.—"*Our Bible and the Ancient Manuscripts," Frederick G. Kenyon, M. A., Litt. D., p. 10. London: Eyre and Spottiswoode, 1903.*

The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. . . . They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. In less than a hundred years, said Voltaire, Christianity will have been swept from existence, and will have passed into history. . . . But the Word of God "liveth and abideth forever."—"Will the Old Book Stand?" *H. L. Hastings, p. 5. Boston: H. L. Hastings & Sons, 1916.*

Bible, UNITY OF.—The Bible is characterized by the unity of its theme. It unfolds a series of acts, all contributing to one design or end. This is the more remarkable on account of the variety in its authorship.

Had the Bible been written in one age, or by one person, its unity might not so much surprise us. But the Bible is a collection of books which were written by different persons, in different languages, in different lands, and at different times. Seventeen centuries were employed in its composition. The subjects it embraces are so numerous as to give it a cyclopedic character. Yet from first to last that marvelous collection of books is occupied with one subject, animated by one Spirit, directed to one object or end.—“*Creation Centred in Christ*,” H. Grattan Guinness, D. D., p. 84. London: Hodder and Stoughton, 1896.

On the whole, the unity of Scripture has been universally recognized. Moreover, this unity is obviously not designed and artificial; it is not even conscious; the writers of the several parts had no intention to contribute nor any idea that they were contributing to one whole. . . . And yet when these various writings are drawn together, their unity becomes apparent.—“*The Bible: Its Origin and Nature*,” Marcus Dods, D. D., p. 18. New York: Charles Scribner’s Sons, 1905.

Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? “Holy men of God spake as they were moved by the Holy Ghost.” One mind inspired the whole book, one voice speaks in it all, and it is the voice of God speaking with resurrection power.—“*Will the Old Book Stand?*” H. L. Hastings, p. 20. Boston: H. L. Hastings & Sons, 1916.

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. New York: Fleming H. Revell Company.

Bible, OLDEST GREEK MANUSCRIPTS.—**Σ**: 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. III, 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: 50-8: 52, and 2 Cor. 4: 13-12: 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.—*Ibid.*

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.—*Idem*, pp. 103, 104.

Bible, ANCIENT VERSIONS.—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, p. ix of Introduction. 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-Johathan; (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*,” Charles H. H. Wright, 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 onwards. 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.—*Id.*, p. 159.

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, 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. 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, p. 16. New York: Benziger Brothers, 1884.

Hebrew New Testament: In 1876 Professor Delitzsch completed his translation of the New Testament into Hebrew. It has 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, pp. 151, 152. London: John Murray, 1910.*

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, according to the census of 1911, 147 languages are spoken, and in Africa it is said 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. New York: Fleming H. Revell Company, 9th edition.

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.—*Id.*, p. 290.

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 Zenda-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, however, ultimately 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.—*Id.*, pp. 306, 307.

Bible, TEACHING OF, COMPARED WITH OTHER SACRED BOOKS.—The one keynote, the one diapason, the one refrain which is found running through all those sacred books, is salvation by works. They all declare that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase-money, must be our own works and deservings.—*Sir M. Monier-Williams: quoted in "All About the Bible," Sidney Collett, p. 313. New York: Fleming H. Revell Company.*

Bible.—*See* Rule of Faith; Scriptures; Tradition; Two Witnesses.

Bible Societies.—*See* Bible, 74-76; Increase of Knowledge, 233; Two Witnesses, 576.

Bishop, UNIVERSAL, VIEWS OF GREGORY I.—Writing to the patriarchs of Alexandria and Antioch, St. Gregory says: "This name 'Universal' was offered during the Council of Chalcedon to the Pontiff of the Apostolic See. . . . But no one of my predecessors ever consented to use so profane a title, plainly because if a single patriarch be called Universal, the name of patriarch is taken from the rest. . . . Wherefore presume not ever to give or receive letters with this title Universal." (Ep. v. 43.)

To the Patriarch of Alexandria he writes again: "You are my brother in rank, my father in character, and I said that you were not to write any such thing to me or to any one else; . . . and behold, in the very heading of your letter, directed to me, the very person who forbade it, you set that haughty title, calling me Universal Bishop, which I beg Your Holiness to do no more." (Ep. viii. 30.)

To the Patriarch of Antioch he says that this title is "profane, superstitious, haughty, and invented by the first apostate; . . . and

that if one bishop be called Universal, the whole church falls if he fall." (Ep. vii. 27.)

To the emperor Maurice he writes twice: "St. Peter is not called Universal Apostle. . . . The whole church falls from its place when he who is called Universal falls. . . . But far from Christian hearts be that blasphemous name. . . . I confidently affirm that whoso calls himself, or desires to be called, Universal Priest, in his pride goes before Antichrist." (Ep. v. 20; vii. 33.)

It is important to add that the offer of this title during the Council of Chalcedon was not made by that synod itself, nor with its authority, though often cited as if such were the case. It was the private and unofficial act of certain Alexandrian petitioners (one priest and two deacons) against Dioscorus, who endeavored thus to conciliate the favor of the Roman legates. (See Baron. "Ann." 451, lxxxii.) — "*Plain Reasons Against Joining the Church of Rome*," Richard Frederick Littledale, LL. D., D. C. L., pp. 176, 177. London: Society for Promoting Christian Knowledge, 1905.

Bishop of Rome.— See Antichrist; Little Horn; Papacy; Papal Supremacy; Pope.

Boniface VIII.— See Indulgences, 236; Infallibility, 250; Papacy, Builders of, 337, 338, 340, 353-355; Pope, 382.

Book of Enoch.— See Azazel, 44.

Borgias, The.— See Papacy, 338-340.

Bottomless Pit.— See Two Witnesses, 573.

Brownists.— See Sunday Laws, 541.

Buddha.— See Bible, 92.

Burgundians.— See Rome, Its Barbarian Invaders, 442, 443; Ten Kingdoms, 552.

Calendar, THE WEEK OF CREATION.— The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation, six days of labor and one of rest being wisely appointed for man's physical and spiritual well-being.— "*Analysis of Sacred Chronology*," S. Bliss, p. 10. Oakland, Cal.: Pacific Press Publishing House, 1887.

Calendar, ANTIQUITY OF THE WEEK.— There can be no doubt about the great antiquity of measuring time by a period of seven days (Gen. 8: 10; 29: 27). The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so widespread, and it occupies so important a place in sacred things, that it must probably be thrown back as far as the creation of man. The week and the Sabbath are thus as old as man himself.— "*A Dictionary of the Bible*," William Smith, art. "Week," p. 745. New York: Fleming H. Revell Company.

Calendar, THE WEEK PRIMEVAL.— This primeval measure of time [was] instituted as a memorial of the work of creation in six days, and of the ensuing Sabbath. . . . It was therefore universally observed

by Noah's descendants during the prevalence of the patriarchal religion; but when mankind degenerated, and sunk into idolatry, the primitive institution was neglected, and at length lost. And the days of the week were dedicated by the Egyptians, Chaldeans, Syrians, etc., to the heavenly host, the sun, moon, and planets.—“*A New Analysis of Chronology and Geography*,” William Hales, Vol. I, p. 18. London: C. J. G. & F. Rivington, 1830.

Calendar, THE WEEK FIXED BY THE SABBATH INSTITUTION.—This is evident from the word *Sabbat*, or *Sabbata*, denoting a *week* among the Syrians, Arabians, Christian Persians, and Ethiopians; as in the following ancient Syriac-calendar, expressed in the Chaldee alphabet:

הַרְבֵּי-שָׁבָתָא	One of the Sabbath, or week	Sunday
תְּרֵי-שָׁבָתָא	Two of the Sabbath	Monday
תְּלַת-שָׁבָתָא	Three of the Sabbath	Tuesday
אַרְבַּע-שָׁבָתָא	Four of the Sabbath	Wednesday
חֲמִישָׁא-שָׁבָתָא	Five of the Sabbath	Thursday
עַרְבַּי-שָׁבָתָא	Eve of the Sabbath	Friday
שָׁבָתָא	The Sabbath	Saturday

The high antiquity of this calendar is evinced by the use of the cardinal numbers, *one, two, three*, etc., instead of the ordinals *first, second, third*, etc., following the Hebrew idiom; as in the account of the creation, where we read in the original, “One day,” which the Septuagint retains, calling it *ἡμέρα μία*. It is remarkable that all the evangelists follow the Syriac calendar, both in the word *σαββατα*, used for “a week,” and also in retaining the cardinal number *μία σαββατων*, “one of the week,” to express the day of the resurrection. Matt. 28: 1; Mark 16: 2; Luke 24: 1; John 20: 1.—*Id.*, Vol. I, pp. 19, 20.

Calendar, WEEK NOT ASTRONOMICAL.—The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, and was not introduced at Rome till after the reign of Theodosius, it has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability.—*The Encyclopedia Britannica*, Vol. IV, art. “Calendar,” p. 988, 11th edition.

Calendar, BIBLE DAY FROM SUNSET TO SUNSET.—The Jews reckoned their days from evening to evening, according to the order which is mentioned in the first chapter of Genesis, in the account of the work of creation: “The evening and the morning were the first day.” Their Sabbath, therefore, or seventh day, began at sunset on the day we call Friday, and lasted till the same time on the day following.—“*A Summary of Biblical Antiquities*,” John W. Nevin, D. D., Assistant Teacher in the Theological Seminary of Princeton, chap. 8, sec. 4 (Vol. I, p. 171). Philadelphia: American Sunday School Union, 1849.

According to the Jewish computation of time, the day commences at sunset. On Friday evening, and about one hour before sunset on this evening, all business transactions and secular occupations cease, and the twenty-four hours following are devoted to the celebration of the holy Sabbath.—“*The History of the Jews*,” Matthew A. Berk, Appendix, p. 421. Boston: M. A. Berk, 1849.

One of the priests stood, of course, and gave a signal beforehand, with a trumpet, at the beginning of every seventh day, in the evening twilight, as also at the evening when the day was finished, giving notice to the people when they were to leave off work, and when they were to go to work again.—“*Wars of the Jews*,” *Flavius Josephus*, book 4, chap. 9, sec. 12, p. 565. London: Milner and Company.

Calendar, DAY, THE ROMAN MIDNIGHT PLAN.—The only trace of the ancient manner of dating a festival from the eve, or vesper, of the previous day,—a practice discontinued since the twelfth century, when the old Roman way of counting the day from midnight to midnight was reintroduced,—survives in the “ringing in” of certain days of special solemnity on the night before, and in the fasts of the vigils.—*Chambers's Encyclopedia*, art. “Festivals.” Vol. IV, p. 596. London: William and Robert Chambers, 1898.

Calendar, DAYS AS DESIGNATED IN SCRIPTURE.—The Jews had not particular names for the first six days of the week, but distinguished them merely by their order; thus, what we now call Sunday was termed the first day of the week, Monday was the second, Tuesday the third, and so of the rest. The seventh day, which we name Saturday, was styled among them the Sabbath, that is, the day of rest. And because this was the most important day of all in the week, the whole week came to be called, from its name, a Sabbath; whence the other days were called also the first day of the Sabbath, the second day of the Sabbath, and so on in their order.—“*A Summary of Biblical Antiquities*,” *John W. Nevin*, Assistant Teacher in the Theological Seminary of Princeton, chap. 8, sec. 4 (Vol. I, p. 174). Philadelphia: American Sunday School Union, 1849.

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. “Week,” p. 147. New York: Funk & Wagnalls, 1911.

Dion Cassius, who wrote in the second century, and speaks of it [the week] as both universal and recent in his time. He represents it as coming from Egypt.—*McClintock and Strong's Cyclopedia*, Vol. XII, p. 897.*

Calendar, ENGLISH NAMES OF DAYS.—The English names of the days are derived from the Saxon. The ancient Saxons had borrowed the week from some Eastern nation, and substituted the names of their own divinities for those of the gods of Greece. In legislative and justiciary acts the Latin names are still retained.

<i>Latin</i>	<i>English</i>	<i>Saxon</i>
Dies Solis	Sunday	Sun's day
Dies Lunæ	Monday	Moon's day
Dies Martis	Tuesday	Tiw's day
Dies Mercurii	Wednesday	Woden's day
Dies Jovis	Thursday	Thor's day
Dies Veneris	Friday	Frigg's day
Dies Saturni	Saturday	Seterne's day

— *Encyclopædia Britannica*, Vol. IV, art. "Calendar," p. 988, 11th ed.

Calendar, THE MONTHS IN THE OLD TESTAMENT.—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 Ethanîm, which is interpreted "Harvests" by the Syriac Version. 1 Kings 8: 2. The eighth month, Bul, from "the fall" of the leaf. 1 Kings 8: 2.

Besides these names, given before the Babylonian captivity, there were others after. The first month was also called Nisan, signifying "flight" [Esther 3: 7; Neh. 2: 1]; because in that month the Israelites were thrust out of Egypt. Ex. 12: 39. The third month, Sivan, signifying "a bramble." [Esther 8: 9.] The sixth month, Ælul, 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.—"New Analysis of Chronology and Geography," William Hales, p. 26. London: C. J. G. & F. Rivington, 1830.

NOTE.—Previous to the Babylonish captivity, the Hebrews gave all the months Jewish names, only four of which have come down to us, namely, Abib or Nisan, the 1st; Zif or Iyar, the 2nd; Ethanîm or Tisri, the 7th; Bul or Marchesvan, the 8th. In the Bible the months are usually designated by numbers, but during the exile Babylonian names were introduced, and these are still in use among the Jews. The names now generally used, with their approximate corresponding months, are as follows:

Abib, or Nisan	April	Tisri, or Ethanîm	October
Zif, or Iyar	May	Bul, or Marchesvan	November
Sivan	June	Chisleu	December
Thammuz	July	Tebeth	January
Ab	August	Shebat	February
Elul	September	Adar	March
	Yeader		Intercalary

— *Table compiled from the Oxford Bible, Cyclopedic Concordance*, art. "Months: Jewish Calendar."

Calendar.—See Sabbath; Week; Year-day Principle, 587.

Calvin, John.—See Protestantism, 398, 400; Servetus.

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 the 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. 29. New York: Robert Carter & Brothers, 1854.*

Canon, OLD TESTAMENT, JOSEPHUS ON.—We have not an innumerable multitude of books among us, disagreeing from and contradicting one another [as the Greeks have], but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them.—“*Against Apion,*” *Flavius Josephus, book 1, par. '8.*

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 unutilated, 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.—*Id.*, pp. 51, 52.

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; or Exposition of the Doctrinal Differences Between Catholics and Protestants,*" John Adam Moehler, D. D. (R. C.), 5th ed., pp. 292, 293. London: Thomas Baker, 1906.

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 pensitatur; 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, *χειροτορεῖν θεοὺς* [choose gods by vote—hand raising] to create gods by a show of hands?—"Letters to M. Gordon," *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, NEW TESTAMENT, WHEN ESTABLISHED.—The voice of the universal church, ever unanimous, from apostolic times, on the first canon, 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-first 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 canon 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. Gordon*,” *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. It was during this period that the church, already formed and unceasingly extending, reached the extremities of the earth, through the incomparable labors of Paul, Peter, John, Thomas, and other apostles, as well as of so many other witnesses, whose names, unknown to us, are recorded in heaven.

21. It is, therefore, necessary we should distinctly understand that the primitive church, during her militant and triumphant march through the first half-century of her existence, 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 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. . . .

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. 103. 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 de-

rived 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. The 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, 1908.

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 Gratiani*. 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 extravagate, 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; Its History, Dogmas, Genius, and Prospects*,” Rev. J. A. Wylie, p. 130.

Canon Law.—*Corpus Juris Canonici* [Roman 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. "Canon Law," p. 391.

Canon Law, CONTENT 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.), 3d edition, Vol. I, p. 32. 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.

Cardinal.—The word was first used of any cleric regularly settled (*incardinatus*, "hinged into") in a church; but it soon became the

peculiar designation of a counselor of the Pope. . . . After many fluctuations, the number of cardinals was fixed at seventy by Sixtus V in 1586. Of these, six are cardinal bishops, fifty are cardinal priests, and fourteen are cardinal deacons. In 1907 the Sacred College consisted of fifty-four members, sixteen short of the *plenum*, which has not been reached for one hundred and fifty years.

The appointment (*creatio*) of cardinals rests with the Pope, who generally consults the existing cardinals, and often receives proposals from secular governments. . . . The cardinals in conclave elect the new Pope, have constant access to him, and form his chief council. . . . They have had since Urban VIII the title of "Eminence." The body of cardinals is called the Sacred College. . . . We must add that the chief affairs of the Roman Catholic Church are in the hands of the cardinals. But the cardinals possess no constitutional rights under the absolute government of the Papacy. They cannot even meet together without the Pope's leave.—*Standard Encyclopedia of the World's Knowledge*, Vol. VI, art. "Cardinal," p. 71. New York: Funk and Wagnalls Company.

Carey, William.—*See* Increase of Knowledge, 232.

Catholic Church.—*See* Roman Catholic.

Cawnpore Massacre.—*See* Popery, 388.

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. New York: Funk and Wagnalls Company.*

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, of 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.**

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

Celibacy.—See Decretal Letters, 143; Marriage.

Censorship of Books.— After the printing press was invented and used to advance the cause of the Reformation, measures for its regulation 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 custodiæ* 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 *Sollicita 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. New York: Funk and Wagnalls Company.*

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 Congre-

gation 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. "Censorship of Books," pp. 721, 722. New York: Robert Appleton Company.

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*, William E. Addis and Thomas Arnold (R. C.), 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 Reformation*,” John Benjamin Rust, Ph. D., D. D., p. 175. New York: Fleming H. Revell Company.

Ceremonial Law, CONTRASTED WITH MORAL LAW.—See Law, Ceremonial, 280; Law of God, 284, 285.

Charlemagne.—See Holy Roman Empire, 213; Rome, Its Barbarian Invaders, 453, 454, 456; Sunday Laws, 540; Temporal Power of the Pope, 549.

Child Preachers.—See Advent, Second, 18, 19.

Christ, DATE OF CRUCIFIXION OF.—See Seventy Weeks.

Chronology.—See Daniel, 129-131; Ptolemy’s Canon; Seventy Weeks.

Church, MEANING OF.—The church of Christ, therefore, is a body of which the Spirit of Jesus is the soul. It is a company of Christlike men and women, whom the Holy Spirit has called, enlightened, and sanctified through the preaching of the word; who are encouraged to look forward to a glorious future prepared for the people of God; and who, meanwhile, manifest their faith in all manner of loving services done to their fellow believers.

The church is therefore in some sense invisible. Its secret is its hidden fellowship with Jesus. Its roots penetrate the unseen, and draw from thence the nourishment needed to sustain its life. But it is a visible society, and can be seen wherever the word of God is faithfully proclaimed, and wherever faith is manifested in testimony and in bringing forth the fruits of the Spirit.

This is the essential mode of describing the church which has found place in the Reformation creeds. Some vary in the ways in which they express the thought; some do not sufficiently distinguish, in words at least, between what the church is and what it has, between what makes its being and what is included in its well-being. But in all there are the two thoughts that the church is made visible by the two fundamental things—the proclamation of the word and the manifestation of faith.—“*A History of the Reformation*,” Thomas M. Lindsay, M. A., D. D., p. 485. New York: Charles Scribner’s Sons, 1906.

Church, DEFINED BY BELLARMINE.—A body of men united together by the profession of the same Christian faith, and by participation in the same sacraments, under the governance of lawful pastors, more especially of the Roman Pontiff, the sole vicar of Christ on earth.—“*De Ecclesia Militante*” (R. C.), Tom. II, lib. 3, cap. 2 (On the Church Militant, Vol. II, book 3, chap. 2).

Church, DEFINED IN THE BULL “UNAM SANCTAM.”—That there is one holy catholic and apostolic church we are impelled by our faith to believe and to hold—this we do firmly believe and openly confess—and outside of this there is neither salvation nor remission of sins. . . . Therefore, in this one and only church there is one body and one head,—not two heads as if it were a monster,—namely, Christ and Christ’s vicar, Peter and Peter’s successor.—*Corpus Juris Canonici, Extravagantes Communes*, book 1, title 8, ch. 1.

NOTE.—This declaration in the bull of Boniface VIII had reference, not to the claims of a rival pope, nor to a temporary dual headship, such as occasionally existed, but to what Boniface regarded as usurpations of the papal prerogative by Philip the Fair of France, which, had they been admitted, would have constituted him, if not the head, at least another, or second, head of the church.—Eds.

Church, ROMAN CATHOLIC IDEA OF.—The Roman idea of a church was that it was a visible body in communion with the Roman see, and in which the ministers derived their whole authority through that see. For this conception the reformed principle substituted at once the idea which is expressed in the Augsburg Confession, . . . that the visible church is a congregation of faithful or believing men, “in which the pure word of God is preached, and the sacraments be duly ministered according to Christ’s ordinance in all those things that of necessity are requisite to the same.” It was also recognized in all Reformed Churches, including the English Church as represented even by such men as Laud and Cosin, that episcopal orders, however desirable, were not essential for that due ministration. On all hands, therefore, within the Reformed communions, whether in Germany, Switzerland, France, or England, it was acknowledged that a true church might subsist, although the immediate and regular connection of its ministry with the ancient episcopal succession was broken.—“*Principles of the Reformation,*” Rev. Henry Wace, D. D., pp. 103, 104. New York: American Tract Society.

Church, HEAD OF ROMAN.—We define . . . that the Roman Pontiff himself . . . is the head of the whole church.—“*The Most Holy Councils,*” Labbe and Cossart, Vol. XIII, col. 1167.

Church, HISTORICAL NOTES ON THE.—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, p. 77.

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

predestined, 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 Hus was thus not of an actually existing body of united associates, but merely the total of predestined Christians who at any time are living holy lives, scattered among those who are not predestined, together with those who are predestined 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, pp. 81-83. New York: Funk and Wagnalls Company.*

Church, ROMAN CATHOLIC, CLAIMS TO MAKE POSSIBLE UNION WITH CHRIST.—Catholics believe that our Lord Jesus Christ is alone the great center of the Christian religion, the fountain of all grace, virtue, and merit, as in the natural world (if the comparison may be allowed) the sun is the center and enlivening source of light, heat, and growth.

This grand truth they believe to be the vital, essential part of Christianity, "for other foundation no man can lay but that which is laid; which is Christ Jesus." 1 Cor. 3: 11.

They believe that union with Jesus Christ is the highest and noblest aim of man, and that only the Holy Catholic Church supplies the means for this union with Jesus Christ.—"*Catholic Belief*," Rev. Joseph Faà di Bruno, D. D. (R. C.), p. 33. New York: Benziger Brothers.

Church, ROMAN CATHOLIC VIEW OF THE TEACHING AUTHORITY OF.—The doctrinal contents of Scripture she [the church] designates in the general spirit of Scripture. Hence the earliest ecumenical councils did not even adduce any particular Scriptural texts in support of their dogmatic decrees; and Catholic theologians teach with general concurrence, and quite in the spirit of the church, that even a Scriptural proof in favor of a decree held to be infallible, is not itself infallible, but only the dogma as defined. The deepest reason for this conduct of the church lies in the indisputable truth that she was not founded by Holy Writ, but already existed before its several parts appeared. The certainty which she has of the truth of her own doctrines, is an immediate one, for she received her dogmas from the lips of Christ and the apostles; and by the power of the divine Spirit, they are indelibly stamped on her consciousness, or as Irenæus expresses it, on her heart.

If the church were to endeavor, by learned investigation, to seek her doctrines, she would fall into the most absurd inconsistency, and annihilate her very self.—“*Symbolism*,” *John Adam Moehler, D. D. (R. C.)*, p. 296. London: Thomas Baker, 1906.

Church, THE CATHOLIC, FIRST USE OF THE COMBINATION.—The combination “the Catholic Church” is found for the first time in the letter of St. Ignatius to the Smyrnæans, written about the year 110.—*The Catholic Encyclopedia, Vol. III, art. “Catholic,” p. 449.* New York: Robert Appleton Company.

Church and State.—See Holy Roman Empire; Religious Liberty; Sunday Laws.

Church of England.—See Advent, Second, 16; Tradition, 563.

Church of Rome, NEWMAN ON.—We must take and deal with things as they are, not as they pretend to be. If we are induced to believe the professions of Rome, and make advances towards her as if a sister or a mother church, which in theory she is, we shall find too late that we are in the arms of a pitiless and unnatural relative, who will but triumph in the arts which have inveigled us within her reach. No; dismissing the dreams which the romance of early church history and the high theory of Catholicism will raise in the guileless and inexperienced mind, let us be sure that she is our enemy, and will do us a mischief when she can. In saying and acting on this conviction, we need not depart from Christian charity towards her. We must deal with her as we would towards a friend who is visited by derangement; in great affliction, with all affectionate tender thoughts, with tearful regret and a broken heart, but still with a steady eye and a firm hand. For in truth she is a church beside herself, abounding in noble gifts and rightful titles, but unable to use them religiously; crafty, obstinate, wilful, malicious, cruel, unnatural, as madmen are. Or rather, she may be said to resemble a demoniac; possessed with principles, thoughts, and tendencies not her own, in outward form and in outward powers what God made her, but ruled within by an inexorable spirit, who is sovereign in his management over her, and most subtle and most successful in the use of her gifts. Thus she is her real self only in name, and, till God vouchsafe to restore her, we must treat her as if she were that evil one which governs her.—“*Lectures on the Prophetic Office of the Church*,” *John Henry Newman, B. D., pp. 100, 101.* London: J. G. & F. Rivington, 1837.

NOTE.—This was written before Cardinal Newman joined the Roman Catholic Church.—Eds.

Church of Rome, ROMAN CATHOLIC TEACHING CONCERNING SALVATION OUTSIDE OF.—

8. Who, then, will be saved?

Christ has solemnly declared that only those will be saved, who have done God’s will on earth as explained, not by private interpretation, but by the infallible teaching of the Roman Catholic Church. . . .

10. Must, then, all who wish to be saved, die united to the Catholic Church?

All those who wish to be saved, must die united to the Catholic Church; for out of her there is no salvation. . . .

11. What did St. Augustine and the other bishops of Africa, at the Council of Zirta, in 412, say about the salvation of those who die out of the Roman Catholic Church?

"Whosoever," they said, "is separated from the Catholic Church, however commendable in his own opinion his life may be, he shall for the very reason that he is separated from the union of Christ not see life, but the wrath of God abideth on him." John 3: 36. . . .

13. Who are out of the pale of the Roman Catholic Church?

Out of the pale of the Roman Catholic Church are all unbaptized and all excommunicated persons, all apostates, unbelievers, and heretics. . . .

28. What is a heretic?

A heretic is any baptized person, professing Christianity, and choosing for himself what to believe and what not to believe as he pleases, in obstinate opposition to any particular truth which he knows is taught by the Catholic Church as a truth revealed by God. [According to this definition all intelligent Protestants are heretics, and this is asserted in question 30.—Eps.] . . .

30. How many kinds of heretics (Protestants) are there?

There are three kinds of heretics:

(1) Those who are guilty of the sin of heresy;

(2) Those who are not guilty of the sin of heresy, but commit other grievous sins;

(3) Those who are not guilty of the sin of heresy and live up to the dictates of their conscience. . . .

38. Can a Christian be saved, who has left the true church of Christ, the Holy Catholic Church?

No; because the church of Christ is the kingdom of God on earth, and he who leaves that kingdom, shuts himself out from the kingdom of Christ in heaven.

39. Have Protestants left the true church of Christ?

Protestants left the true church of Christ, in their founders, who left the Catholic Church, either through pride, or through the passion of lust and covetousness. . . .

46. But is it not a very uncharitable doctrine to say that no one can be saved out of the church?

On the contrary, it is a very great act of charity to assert most emphatically, that out of the Catholic Church there is no salvation possible; for Jesus Christ and his apostles have taught this doctrine in very plain language. He who sincerely seeks the truth, is glad to hear it and embrace it, in order to be saved.—"*Familiar Explanation of Catholic Doctrine*," Rev. M. Müller (R. C.), pp. 163-179. New York: Benziger Brothers.

Church of Rome, TWO KINDS OF TEACHING.—The Church of Rome as an organization has never tolerated individualism amongst its members. It at once affirms and denies the individual conscience, inasmuch as that conscience must ever be sought in the dogmas and direction of the Institution.

Now what are the teachings of the Institution? There are two distinct sets and headings. First: Those for the uninitiated, or the sheep. Second: Those for the initiated, or the shepherds. In other words, there is exoteric and esoteric Catholicism.

With the exoteric doctrines it finds means to defend itself against attack, and retreats always behind the bulwarks of Christian ethics. It proclaims charity, sincerity, justice, altruism, professes from the pulpits the gospel of Jesus Christ, and thus deludes its adversaries, who fall back disheartened, and abandon a systematic attack.

Members of the Roman communion who are the cause of recurring scandals, are declared lamentable exceptions to the universal virtuous living of the priesthood; they are acknowledged as the stray sheep, whom the ever-loving "mother church" would fain recover.

The curious searcher, however, who is desirous of reconciling the history of the Roman Church with its avowed doctrine, cannot be satisfied with such inconsistency, and it must, in time, become clear to him that only through the existence of an esoteric doctrine can such grave discrepancies be explained.—“*The Double Doctrine of the Church of Rome*,” *Baroness von Zedtwitz*, pp. 18-20. New York: Fleming H. Revell Company.

Cicero, PROPHECY OF.— See Advent, First, 5.

Cigarettes.— See Health and Temperance, 199, 200, 201.

Clemens Alexandrinus.— See Fathers, 169, 170.

Clemens Romanus (Clement I).— See Papacy, 332.

Clovis.— See Rome, Its Barbarian Invaders, 443, 444, 450, 454.

Coffee.— See Health and Temperance, 199.

Columbus.— See Increase of Knowledge, 223.

Coming of Christ.— See Advent, Second.

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.” “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 and 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.

Confession, PROTESTANT VIEW OF.—Confession of sins is an acknowledgment of sin, which may be made by a Christian either to God alone, to a fellow Christian, or to one who holds an ecclesiastical office. Confession as an act prescribed or recommended by the church is made in accordance with the free decision of the individual (voluntary private confession), in compliance with special rules of church training and discipline (confession of catechumens and penitents), and in conformity with general regulations binding on all (a prescribed confession, either of individuals or the congregation as a whole). The present article is confined to the last-named form; its end is to attain absolution.

The New Testament knows nothing of confession as a formal institution, James 5: 16 referring to the close association with the brethren, although the words of Jesus in Luke 5: 20; 7: 48, may be compared to ecclesiastical absolution. Individual confession as a part of ecclesiastical discipline was, of course, customary in ancient times, and also served as a voluntary act of a distressed sinner. The confession of sin and proclamation of pardon were likewise customary in the service of the ancient church. But that confession existed in the earliest time as an established ecclesiastical institution is not proved by such isolated instances as are occasionally met with.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. III, art. "Confession," p. 221.

Confession, ROMAN CATHOLIC VIEW OF.—Confession is the avowal of one's own sins made to a duly authorized priest for the purpose of obtaining their forgiveness through the power of the keys. . . . How firmly rooted in the Catholic mind is the belief in the efficacy and necessity of confession, appears clearly from the fact that the sacrament of penance endures in the church after the countless attacks to which it has been subjected during the last four centuries. If at the Reformation or since the church could have surrendered a doctrine or abandoned a practice for the sake of peace and to soften a "hard saying," confession would have been the first to disappear. Yet it is precisely during this period that the church has defined in the most exact terms the nature of penance and most vigorously insisted on the necessity of confession. . . .

As the Council of Trent affirms, "the church did not through the Lateran Council prescribe that the faithful of Christ should confess—a thing which it knew to be by divine right necessary and established—but that the precept of confessing at least once a year should be complied with by all and every one when they reached the age of discretion" (Session XIV, c. 5). The Lateran edict presupposed the necessity of confession as an article of Catholic belief, and laid down a law as to the minimum frequency of confession—at least once a year. . . .

What Sins are to be Confessed.—Among the propositions condemned by the Council of Trent is the following: "That to obtain forgiveness of sins in the sacrament of penance, it is not necessary by divine law to confess each and every mortal sin which is called to mind by due and careful examination, to confess even hidden sins and those that are against the last two precepts of the decalogue, together with the circumstances that change the specific nature of the sin; such confession is only useful for the instruction and consolation of the penitent, and of old was practised merely in order to impose canonical satisfaction" (*Can. de pœnit.*, vii). . . .

Satisfaction.—As stated above, the absolution given by the priest to a penitent who confesses his sins with the proper dispositions remits

both the guilt and the eternal punishment (of mortal sin). There remains, however, some indebtedness to divine justice which must be canceled here or hereafter. In order to have it canceled here, the penitent receives from his confessor what is usually called his "penance," usually in the form of certain prayers which he is to say, or of certain actions which he is to perform, such as visits to a church, the stations of the cross, etc. Almsdeeds, fasting, and prayer are the chief means of satisfaction, but other penitential works may also be enjoined.—*The Catholic Encyclopedia*, Vol. XI, art. "Penance," pp. 625-628.

Confession, AURICULAR, ESTABLISHED BY INNOCENT III.—Not only did Innocent III thus provide himself with an ecclesiastical militia suited to meet the obviously impending insurrection, he increased his power greatly but insidiously by the formal introduction of auricular confession. It was by the fourth Lateran Council that the necessity of auricular confession was first formally established. Its aim was that no heretic should escape, and that the absent priest should be paramount even in the domestic circle. In none but a most degraded and superstitious society can such an infamous institution be tolerated. It invades the sacred privacy of life—makes a man's wife, children, and servants his spies and accusers. When any religious system stands in need of such a social immorality, we may be sure that it is irrecoverably diseased, and hastening to its end.

Auricular confession led to an increasing necessity for casuistry, though that science was not fully developed until the time of the Jesuits, when it gave rise to an extensive literature, with a lax system and a false morality, guiding the penitent rather with a view to his usefulness to the church than to his own reformation, and not hesitating at singular indecencies in its portion having reference to married life.—"*History of the Intellectual Development of Europe*," John William Draper, M. D., LL. D., Vol. II, pp. 65, 66. New York: Harper & Brothers.

Confession.—See Keys, 279.

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 chrism 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*). From the external rite it is known as the "imposition of hands" (*ἐπίθεσις χειρῶν*), or as "anointing with chrism" (*unctio, chrismatio, χρίσμα, μύρον*). The names at present in use are, for the Western Church, *confirmatio*, and for the Greek, τὸ μύρον.

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 chrism, saying: "I sign thee with the sign of the cross and confirm thee with the chrism 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 chrism, 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.

Constantine.— See Apostasy, 35, 36, 37; Apostolic Christianity, 38; Councils, 119; Eastern Question, 148; Forgeries, 170, 171; Heretics, 208, 209; Inquisition, 251; Paganism, 323; Sabbath, Change of, 473; Sunday, 537, 538; Sunday Laws, 538, 539.

Constitution of the United States.— See Religious Liberty, 414.

Copernican Theory.— See Galileo.

Corpus Juris Canonici.— See Canon Law.

Council of Trent, ITS RELATION 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. . . .

Amidst 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, 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 Christian 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 afterwards 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 afterwards 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 pub-

lished 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.—*Id.*, pp. 42-44.

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 afterwards sanctioned by Pope Eugene IV.
- 17b. 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,—*Id.*, pp. 63, 64.

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, Note. New York: Funk and Wagnalls Company.

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, 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. Another thought it would be an act of suicide for the church.—*Id.*, pp. 545, 546.

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 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 what-

soever 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 antichristian spirit which is driving on princes and governments towards antichristian 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.—*Id.*, pp. 36, 37.

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*," W. 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 tradi-

tion; 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.

Creed of Pope Pius IV.—I. I . . . with a firm faith believe and profess all and every one of the things contained in the symbol of faith which the Holy Roman Church makes use of, namely,

I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father; by whom all things were made;

who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;

he was crucified for us under Pontius Pilate; suffered and was buried;

and the third day he rose again according to the Scriptures;

and ascended into heaven; sitteth on the right hand of the Father;

and he shall come again with glory to judge the quick and the dead; whose kingdom shall have no end:

And in the Holy Ghost, the Lord, and Giver of life; who proceedeth from the Father *and the Son*; who with the Father and the Son together is worshiped and glorified; who spake by the prophets:

and one holy catholic and apostolic church.

I acknowledge one baptism for the remission of sins:

and I look for the resurrection of the dead;

and the life of the world to come. Amen.

II. I most steadfastly admit and embrace the apostolic and ecclesiastical traditions, and all other observances and constitutions of the same church.

III. I also admit the Holy Scriptures according to that sense which our Holy Mother Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

IV. I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, to wit: baptism, confirmation, the eucharist, penance and extreme unction, holy orders, and matrimony; and that they confer grace; and that of these baptism, confirmation, and ordination cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies

of the Catholic Church used in the solemn administration of the aforesaid sacraments.

V. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

VI. I profess likewise that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a change of the whole essence of the bread into the body, and of the whole essence of the wine into the blood; which change the Catholic Church calls transubstantiation.

VII. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

VIII. I firmly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise that the saints reigning with Christ are to be honored and invoked, and that they offer up prayers to God for us; and that their relics are to be held in veneration.

IX. I most firmly assert that the images of Christ and of the perpetual Virgin, the mother of God, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them.

I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

X. I acknowledge the Holy Catholic Apostolic Roman Church as the mother and mistress of all churches, and I promise and swear true obedience to the Bishop of Rome as the successor of St. Peter, prince of the apostles, and as the vicar of Jesus Christ.

XI. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and ecumenical councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.

XII. I do at this present freely profess and truly hold this true Catholic faith, without which no one can be saved (*salvus esse*); and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life. And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects or by those the care of whom shall appertain to me in my office. This I promise, vow, and swear:—so help me God, and these holy Gospels of God.—“*A History of Creeds and Confessions of Faith*,” William A. Curtis, B. D., D. Litt., pp. 116-119. New York: Charles Scribner's Sons, 1912.

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 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.

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 otherwise 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 de-

clare 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 afterwards 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;

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

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* 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 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; or, Exposition of the Doctrinal Differences Between Catholics and Protestants*,” John Adam Moehler, D. D. (R. C.), pp. 11-15. London: Thomas Baker, 1906.

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.

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 Cyclopedia," Johnson, Vol. III, art. "Roman Catholic Church," part 2, p. 1702.*

Creeds.—*See* Advent, Second, 10.

Cræsus.—*See* Medo-Persia, 306.

Crucifixion of Christ, DATE OF.—*See* Seventy Weeks.

Cyprian.—*See* Fathers, 168.

Cyrus.—*See* Babylon, 50-53, 58, 59; Medo-Persia, 307, 308.

Daniel, Book of, AUTHENTICITY OF.—With the exception of the neo-Platonist Porphyry, a Greek non-Christian philosopher of the third century A. D., the genuineness of the book of Daniel was denied by no one until the rise of the deistic movement in the seventeenth century.—*The International Standard Bible Encyclopedia, edited by James L. Orr, M. A., D. D., Vol. II, p. 784, art. "Daniel, Book of," subdivision, "Genuineness."* Chicago: *The Howard-Severance Company, 1915.*

The authenticity of the book [of Daniel] has been attacked in modern times, and its composition ascribed to the times of the Maccabees: but in doctrine the book is closely connected with the writings of the exile, and forms a last step in the development of the ideas of Messiah (7: 13, etc.), of the resurrection (12: 2, 3), of the ministry of angels (8: 16; 12: 1, etc.), of personal devotion (6: 10, 11; 1: 8), which formed the basis of later speculations, but received no essential addition in the interval before the coming of our Lord. Generally it may be said that while the book presents in many respects a startling and exceptional character, yet it is far more difficult to explain its composition in the Maccabean period than to connect the peculiarities which it exhibits with the exigencies of the return.—*"A Dictionary of the Bible," edited by William Smith, LL. D., art. "Daniel, The Book of," p. 132.* New York: *Fleming H. Revell Company.*

Daniel, Book of, CHRIST'S TESTIMONY CONCERNING.—Can we believe that Christ would have appealed to the writings of the prophets, and particularly to those of Daniel, had they not been authentic? Was the book of Daniel a forgery? And was Christ deceived thereby? If so, then Christ himself must have been an impostor! —*"The Master of the Magicians," Lumen, pp. 6, 7.* London: *Elliot Stock, 1906.*

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. . .

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, 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.—*Daniel the Prophet*, Rev. E. B. Pusey, D. D., pp. 40, 41. London: Rivington, 1868.

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 [is] 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.—*Id.*, pp. 57-59.

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 Nebuchadnezzar 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, VINDICATED.—The book of Daniel . . . supplies the most startling evidences of fulfilled prophecy. No other book has been so much attacked as this great book. For about two thousand years wicked men, heathen philosophers, and infidels have tried to break down its authority. It has proven to be the anvil upon which the critics' hammers have been broken to pieces. The book of Daniel has survived all attacks. It has been denied that Daniel wrote the book during the Babylonian captivity. The critics claim that it was written during the time of the Maccabees. Kuenen, Wellhausen, Canon Farrar, Driver, and others but repeat the statements of the assailant of Chris-

tianity of the third century, the heathen Porphyry, who contended that the book of Daniel was a forgery. Such is the company in which the higher critics are found.

The book of Daniel has been completely vindicated. The prophet wrote the book and its magnificent prophecies in Babylon. All doubt as to that has been forever removed, and men who still repeat the infidel oppositions against the book, oppositions of a past generation, must be branded as ignorant, or considered the wilful enemies of the Bible.—*Arno C. Gaebelein, editor of Our Hope, New York City, in "The Fundamentals," Vol. XI, pp. 71, 72. Chicago: Testimony Publishing Company.*

Daniel, Book of, SHOWN TO ALEXANDER.—There is a narration in Josephus (*Ant. Jud.* xi. 8) in which the book of Daniel is mentioned, the historic accuracy of which has been impugned by many, not on positive grounds, but simply on those of doubt and difficulty. He states that Alexander the Great paid a remarkable visit to Jerusalem, with the intention of severely punishing the people for adhering to their oath of fidelity to the last Darius; that Jaddua, the high priest, met him at the head of a procession; that the conqueror's wrath was averted; and that on his visit to the holy city the prophecy of Daniel was shown him, which said that a Grecian monarch should overthrow Persia.—"*Remarks on the Prophetic Visions in the Book of Daniel,*" *S. P. Tregelles, LL. D., p. 242. London: Samuel Bagster & Sons, 1833.*

Daniel, Book of, PORPHYRY'S POSITION ANSWERED.—Until a comparatively recent period, with some slight exceptions, the genuineness and authenticity of the book of Daniel have been regarded as settled, and its canonical authority was as little doubted as that of any other portion of the Bible. The ancient Hebrews never called its genuineness or authenticity in question. . . .

The first open and avowed adversary to the genuineness and authenticity of the book of Daniel, was Porphyry, a learned adversary of the Christian faith in the third century. He wrote fifteen books against Christianity, all of which are lost, except some fragments preserved by Eusebius, Jerome, and others. His objections against Daniel were made in his twelfth book, and all that we have of these objections has been preserved by Jerome in his commentary on the book of Daniel. A full account of Porphyry, and of his objections against the Christians and the sacred books of the Old and New Testament, so far as can now be known, may be seen in Lardner, "*Jewish and Heathen Testimonies,*" Vol. VII, pp. 390-470 of his works, ed. London, 1829. In regard to the book of Daniel, he maintained, according to Jerome (*Pr. and Explan. in Daniel*), "that the book was not written by him whose name it bears, but by another who lived in Judea in the time of Antiochus, surnamed Epiphanes; and that the book of Daniel does not foretell things to come, but relates what had already happened. In a word, whatever it contains to the time of Antiochus is true history; if there is anything relating to aftertimes it is falsehood; forasmuch as the writer could not see things future, but at the most only could make some conjectures about them. To him several of our authors have given answers of great labor and diligence, in particular Eusebius, bishop of Cæsarea, in three volumes, the 18th, the 19th, and the 20th. Apollinarius, also, in one large book, that is the 26th, and before them, in part, Methodius. As it is not my design," says Jerome, "to confute the objections of the adversary, which would require a long discourse, but only to explain the prophet to our own people, that is, Christians, I shall just observe that none of the prophets have spoken so clearly of Christ as Daniel, for he not only foretells his coming, as do others likewise, but he also teaches

the time when he will come, and mentions in order the princes of the intermediate space, and the number of the years, and the signs of his appearance. And because Porphyry saw all these things to have been fulfilled, and could not deny that they had actually come to pass, he was compelled to say as he did; and because of some similitude of circumstances, he asserted that the things foretold as to be fulfilled in Antichrist at the end of the world, happened in the time of Antiochus Epiphanes. Which kind of opposition is a testimony of truth; for such is the plain interpretation of the words, that to incredulous men the prophet seems not to foretell things to come, but to relate things already past."—*Notes, Critical, Illustrative, and Practical, on the Book of Daniel,* Albert Barnes, Introduction, pp. xi, xii. New York: Leavitt and Allen, 1859.

Daniel, Book of, ITS RELATION TO THE BOOK OF REVELATION.—He who would enter the temple of truth must be content to do so by the divinely given door. The Old Testament is certainly the entrance to the New, and in a special manner the book of Daniel in the Old Testament is the porch or passage leading to the Apocalypse. In his "Observations on the Prophecies of Daniel and the Apocalypse of St. John." Sir Isaac Newton says: "Among the old prophecies Daniel is most distinct in order of time and easiest to be understood, and therefore in those things which relate to the last times he must be made the key to the rest." On the connection of Daniel and Revelation he says: "The Apocalypse of John is written in the same style and language with the prophecies of Daniel, and hath the same relation to them which they have to one another, so that all of them together make but one complete prophecy." The Apocalypse should thus be regarded as the New Testament sequel to the book of Daniel. The books of Daniel and Revelation may be considered as parts one and two of a single prophecy—a prophecy relating to the same subject, and presenting that subject in the same symbolic form. They unfold earlier and later portions of the same great story.—*Key to the Apocalypse,* H. Grattan Guinness, D. D., pp. 17-19. London: Hodder and Stoughton, 1899.

Daniel.—See French Revolution, 173, 174; Increase of Knowledge, 221, 223; Little Horn; Mass, 300; Papacy, 327, 328; Revelation; Rome, 431, 432, 436; Seventy Weeks.

Dark Day (1780), DESCRIBED IN A CURRENT NEWSPAPER.—The observations from the first coming on of the darkness, to four o'clock P. M., were made by several gentlemen of liberal education at the house of the Rev. Mr. Cutler, of Ipswich Hamlet [Massachusetts]. There are some things worth noticing before and after this time.

The hemisphere for several days had been greatly obscured with smoke and vapor, so that the sun and moon appeared unusually red. On Thursday afternoon and in the evening, a thick cloud lay along at the south and southwest, the wind small. Friday morning early the sun appeared red, as it had done for several days before, the wind about southwest, a light breeze, and the clouds from the southwest came over between eight and nine o'clock. The sun was quite shut in and it began to shower, the clouds continuing to rise from the southwest and thicken. From the thickness of the clouds, and the confusion which attended their motions, we expected a violent gust of wind or rain; the wind, however, near the earth continued but small, and it rained but little.

About eleven o'clock the darkness was such as to demand our attention, and put us upon making observations. At half past eleven, in a room with three windows, twenty-four panes each, all open toward

the southeast and south, large print could not be read by persons of good eyes.

About twelve o'clock, the windows being still open, a candle cast a shade so well defined on the wall, as that profiles were taken with as much ease as they could have been in the night.

About one o'clock, a glint of light which had continued to this time in the east, shut in, and the darkness was greater than it had been for any time before.

Between one and two o'clock the wind from the west freshened a little, and a glint appeared in that quarter. We dined about two, the windows all open, and two candles burning on the table.

In the time of the greatest darkness some of the dunghill fowls went to their roost. Cocks crowed in answer to one another as they commonly do in the night. Woodcocks, which are night birds, whistled as they do *only* in the dark. Frogs peeped. In short, there was the appearance of midnight at noonday.

About three o'clock the light in the west increased, the motion of the clouds more quick, their color higher and more brassy than at any time before. There appeared to be quick flashes or coruscations, not unlike the Aurora Borealis.

Between three and four o'clock we were out and perceived a strong, sooty smell, some of the company were confident a chimney in the neighborhood must be burning, others conjectured that the smell was more like that of burnt leaves.

About half-past four our company which had passed an unexpected night very cheerfully together, broke up.

I will now give you what I noticed afterwards.

I found the people at the tavern near by very much agitated; among other things that gave them surprise, they mentioned the strange appearance and smell of the rain water, which they had saved in tubs. Upon examining the water, I found a light scum over it, which rubbing between my thumb and finger, I found to be nothing but the black ashes of burnt leaves. The water gave the same strong sooty smell which we had observed in the air; and confirmed me in my opinion that the smell mentioned above was occasioned by the smoke, or very small particles of burnt leaves, which had obscured the hemisphere for several days past, and were now brought down by the rain.

The appearance last mentioned served to corroborate the hypothesis on which we had endeavored to account for the unusual darkness. The vast body of smoke from the woods, which had been burning for many days, mixing with the common exhalations from the earth and water, and condensed by the action of winds from opposite points, may perhaps be sufficient causes to produce the surprising darkness.

The wind in the evening passed round further north where a black cloud lay, and gave us reason to expect a sudden gust from that quarter. The wind brought that body of smoke and vapor over us in the evening (at Salem) and perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o'clock, although the moon had full'd but the day before.

Between one and two the wind freshened up at northeast and drove the smoke and clouds away which had given distress to thousands, and alarmed the brute creation.—*Letter from "Viator," dated May 22, in the Boston Gazette and Country Journal, May 29, 1780.*

Dark Day, AS OBSERVED BY A HARVARD PROFESSOR.—The *time* of this extraordinary darkness was May 19, 1780. It came on between the hours of ten and eleven A. M., and continued until the middle of the next night, but with different appearance at different places.

As to the *manner* of its approach, it seemed to appear first of all in the southwest. The wind came from that quarter, and the darkness appeared to come on with the clouds that came in that direction.

The *degree* to which the darkness arose was different in different places. In most parts of the country it was so great that people were unable to read common print, determine the time of day by their clocks or watches, dine, or manage their domestic business, without the light of candles. In some places the darkness was so great that persons could not see to read common print in the open air, for several hours together; but I believe this was not generally the case.

The *extent* of this darkness was very remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received, it seems to have extended all over the New England States. It was observed as far east as Falmouth [Portland, Maine]. To the westward we hear of its reaching to the furthest parts of Connecticut, and Albany. To the southward it was observed all along the seacoasts, and to the north as far as our settlements extend. It is probable it extended much beyond these limits in some directions, but the exact boundaries cannot be ascertained by any observations that I have been able to collect.

With regard to its *duration*, it continued in this place at least fourteen hours; but it is probable this was not exactly the same in different parts of the country.

The *appearance* and *effects* were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds, having sung their evening songs, disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night.—*Samuel Williams, A. M., Hollis Professor of Mathematics and Philosophy in the University of Cambridge, Massachusetts, in "Memoirs of the American Academy of Arts and Sciences," to the end of the year 1783, Vol. I, pp. 234, 235. Boston: Adams and Nourse, 1785. (See also "Our First Century," R. M. Devens, pp. 90-92.)*

Dark Day, UNPRECEDENTED FOR ITS GREAT DARKNESS.—The 19th of May, 1780, was unprecedented in New England for its great darkness. . . . The darkness extended over several thousand square miles, though differing much in intensity in different places. Nowhere, perhaps, was it greater than in this vicinity. The day was appropriately called and is still known as The Dark Day.—"*History of the Town of Hampton, New Hampshire,*" *Joseph Dorr, Salem, Mass., Vol. I, p. 217. Salem Press and Printing Co., 1893. (Boston Public Library.)*

'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness. . . .

Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable as Law.

—*J. G. Whittier's Poems, "Abraham Davenport."*

Dark Day, DESCRIBED BY LONDON VISITOR.—This day [May 19, 1780] has been rendered very remarkable by an extraordinary phenomenon, which demands a particular relation. An unusual darkness came on between the hours of ten and eleven in the morning, and continued to increase. Your friend, having been accustomed to dark days in London, and frequently observed from his study the bright shining sun gradually, and at length totally, eclipsed, as it descended behind the thick vapor which hung over the city, regarded it with no special attention till called to do it by his neighbors who were much alarmed. He dined by candlelight about one. After that it grew much lighter, and he walked about five o'clock to a tavern, a mile distant, on the road to Boston, to meet a select committee of Roxbury, on special business. When they had finished, about eight at night, he set out for home, not suspecting but that, being fully acquainted with every foot of the road, he should easily return, notwithstanding its being extremely dark.

There were houses all the way, though at a considerable distance from each other. He marked the candlelight of one, and with that in his eye went forward till he got up to it; but remarked that the appearance of the place was so different from what was usual, that he could not believe it to be what it was, had it not been from his certain knowledge of its situation. He caught the light of a second house, which he also reached; and thus on. At length, the light being removed from the last he had gained a sight of, ere he was up with it, he found himself in such profound darkness as to be incapable of proceeding, and therefore returned to the house he had passed, and procured a lantern. Several of the company, having farther to go, were on horseback. The horses could not see to direct themselves; and by the manner in which they took up and put down their feet on plain ground, appeared to be involved in total darkness, and to be afraid lest the next step should plunge them into an abyss.

The gentlemen soon stopped at another tavern, and waited for the benefit of the moon; but after a while, finding that the air received no accession of light from it, when they were certain it was risen, they had recourse to candles to assist them in getting home. In some instances horses felt the forcible operation of the darkness so strongly that they could not be compelled by their masters to quit the stable at night, when wanted for a particular service. The shifting of the wind put an end to it, and at midnight it was succeeded by a bright moon and starlight.

The degree to which it arose was different in different places. In most parts of the country it was so great in the daytime, that the people could not tell the hour by either watch or clock, nor dine, nor manage their domestic business, without the light of candles. The birds, having sung their evening songs, disappeared and were silent; pigeons and fowls retired to roost; the cocks crew as at daybreak; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night.

The extent of the darkness was extraordinary. It was observed as far east as Falmouth. To the westward it reached to the farthest part of Connecticut, and to Albany. To the southward it was observed along the seacoasts; and to the north as far as the American settlements extend. We are told that a vessel at sea found herself inclosed for a while in a cloud of this darkness, and as she sailed, passed instantly from the verge of it into a clear light.—“*The History of the Rise, Progress, and Establishment of the Independence of the United States of America*” (3 vol. ed.), William R. Gordon, D. D., Vol. III, pp. 56, 57. New York, 1801. (Lenox Library, New York.)

Dark Day, IN THE CONNECTICUT LEGISLATURE.—It is related that the Connecticut legislature was in session at this time, and that so great was the darkness, the members became terrified, and thought that the day of judgment had come; a motion was consequently made to adjourn. At this, Mr. Davenport arose and said: "Mr. Speaker, it is either the day of judgment or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business."—*Our First Century*, R. M. Devens, chap. 4, "The Wonderful Dark Day—1780," p. 90. Springfield, Mass.: C. A. Nichols & Co., 1876.

Meanwhile in the old Statehouse, dim as ghosts,
 Sat the lawgivers of Connecticut,
 Trembling beneath their legislative robes.
 "It is the Lord's great day! Let us adjourn,"
 Some said; and then, as if with one accord,
 All eyes were turned to Abraham Davenport.
 He rose, slow cleaving with his steady voice
 The intolerable hush. "This well may be
 The day of judgment which the world awaits;
 But be it so or not, I only know
 My present duty, and my Lord's command
 To occupy till he come. So at the post
 Where he hath set me in his providence
 I choose, for one, to meet him face to face,—
 No faithless servant frightened from my task,
 But ready when the Lord of the harvest calls;
 And therefore, with all reverence, I would say,
 Let God do his work, we will see to ours.
 Bring in the candles."

—J. G. Whittier's Poems, "Abraham Davenport."

Dark Day, VERBATIM ACCOUNT FROM A DIARY.—May 19th, 1780 Was a Thunder shower in the morning and was followed by an uncommon darkness such as is not remembered it was so dark That one could not know a man but at a small distance, and Were obliged to keep a light in the chimney to see to go about and the night was Extraordinary dark until one oClock, that a person could not see their hand when held up nor even a white sheet of paper the day and night was cloudy the clouds in the day did not seem thick and was of a lightening up couler our almanack makers have given no account of the matter the cause unknown The works of the Lord are great and marvellous past finding out until he Graciously pleases to Reveal them.—*The Diary of Matthew Patten, of Bedford,* New Hampshire, from 1754 to 1788, p. 414 (verbatim et literatim). Published by the town, Concord, N. H.: The Rumford Printing Company, 1903. (New Hampshire State Library.)

Dark Day of 1780, AS SEEN AT SEA.—I have also seen a very sensible captain of a vessel, who was that morning about forty leagues southeast of Boston. He says the cloud which appeared at the west was the blackest he ever saw. About eleven o'clock there was a little rain, and it grew dark. Between one and two he was obliged to light a large candle to steer by.

There had been to this time a gleam, or *glint*, as he called it, in the east. It was now wholly shut in, and the greatest obscuration was between two and three. He further observes that the air was uncom-

monly thick, and afforded an unusual smell. Between nine and ten at night, he ordered his men to take in some of the sails, but it was so dark they could not find the way from one mast to the other.

Gentlemen from Connecticut tell me the smell which they observed was like that of burnt leaves or old stubble.

Coasters from the eastward say the darkness was very inconsiderable farther than Cape Elizabeth. . . .

Various have been the sentiments of people concerning the designs of Providence in spreading the unusual darkness over us. Some suppose it portentous of the last scene. I wish it may have some good effect on the minds of the wicked, and that they may be excited to prepare for that solemn day. Some suppose it emblematical of the moral darkness which has spread over these ends of the earth. But however bad we are, I cannot suppose we are so much worse than the rest of the world.—*Letter in the Boston Independent Chronicle, June 15, 1780.*

Dark Day, FOLLOWED BY NIGHT OF DARKNESS.—During the whole time a sickly, melancholy gloom overcast the face of nature. Nor was the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible, but by the help of some artificial light, which when seen from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness, which seemed almost impervious to the rays.

This unusual phenomenon excited the fears and apprehensions of many people. Some considered it as a portentous omen of the wrath of Heaven in vengeance denounced against the land, others as the immediate harbinger of the last day, when "the sun shall be darkened, and the moon shall not give her light."—*Thomas's Massachusetts Spy; cited in the Boston Independent Chronicle, June 8, 1780.*

The darkness of the following evening was probably as gross as ever has been observed since the Almighty fiat gave birth to light. It wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. And as darkness is not substantial, but a mere privation, the palpability ascribed to that by the sacred historian must have arisen from some peculiar affection of the atmosphere, perhaps an exceeding thick vapor, that accompanied it. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet. Considering the small quantity of light that was transmitted by the clouds, by day, it is not surprising that by night a sufficient quantity of rays should not be able to penetrate the same strata, brought back by the shifting of the winds, to afford the most obscure prospect even of the best reflecting bodies.—*Letter of Dr. Samuel Tenney, dated Exeter, N. H., December, 1785; cited in "Collections of Massachusetts Historical Society," Vol. I, 1792.*

The darkness of the following night was so intense that many who were but a little way from home, on well-known roads, could not, without extreme difficulty, retrace the way to their own dwellings.—*"Sketches of the History of New Hampshire," John W. Whiton, p. 144, 1834. (New Hampshire State Library.)*

Dark Day, "TRUE CAUSE . . . NOT KNOWN."—*The Dark Day*, May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the southwest and the northeast. The true cause of this remarkable phenomenon is not known.—*Noah Webster's Dictionary* (edition 1869), under *Explanatory and Pronouncing Vocabulary of Noted Names of Fiction, etc.*

Dark Day, CAUSE UNKNOWN.—On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls retired to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night.

The causes of these phenomena are unknown. They certainly were not the result of eclipses.—*The Guide to Knowledge, or Repertory of Facts*," edited by Robert Sears, p. 428. New York: 1845. (Astor Library.)

Dark Day, NOT CAUSED BY AN ECLIPSE.—That this darkness was not caused by an eclipse, is manifest by the various positions of the planetary bodies at that time; for the moon was more than one hundred and fifty degrees from the sun all that day, and, according to the accurate calculations made by the most celebrated astronomers, there could not, in the order of nature, be any transit of the planet Venus or Mercury upon the disc of the sun that year; nor could it be a blazing star—much less a mountain—that darkened the atmosphere, for this would still leave unexplained the deep darkness of the following night. Nor would such excessive nocturnal darkness follow an eclipse of the sun; and as to the moon, she was at that time more than forty hours' motion past her opposition.—*Our First Century*," 1776-1876, R. M. Devens, chap. 4, "The Wonderful Dark Day—1780," p. 95. Springfield, Mass.: C. A. Nichols & Co., 1876.

Dark Day OF 1780, DR. SAMUEL STEARNS ON CAUSE OF.—That the darkness was not caused by an eclipse is manifest by the various positions of the planets of our system at that time; for the moon was more than one hundred fifty degrees from the sun all that day. . . . The heat of the sun causeth an ascension of numerous particles, which consist of different qualities, such as aqueous, sulphurous, bituminous, salinous, vitreous, etc. . . . Fat combustible, oily matter, from the various kinds of earths, the juice of trees, plants, and herbs . . . are exhaled into the regions of the air. . . .

It was undoubtedly a vast collection of such particles that caused the late uncommon darkness. [Some process of wind currents, he suggests, condensing them.] . . .

The primary cause must be imputed to Him that walketh through the circuit of heaven, who stretcheth out the heaven like a curtain,

who maketh the clouds his chariot, who walketh upon the wings of the wind. It was he, at whose voice the stormy winds are obedient, that commanded these exhalations to be collected and condensed together, that with them he might darken both the day and the night; which darkness was, perhaps, not only a token of his indignation against the crying iniquities and abominations of the people, but an omen of some future destruction.—*Letter from Dr. Samuel Stearns, in Independent Chronicle, Boston, June 22, 1780.*

Dark Day, NOT CAUSED BY FOREST FIRES.—That the smoke of burning forests cannot be the cause may be rendered very certain. . . . Had the woods from the 40th degree of latitude in America to the 50th been all consumed in a day, the smoke would not have been sufficient to cloud the sun over the territory covered by the darkness on the 19th of May (1780). Any person can judge of this who has seen large tracts of forest fire. That thirty or forty miles of burning forest should cover five hundred miles with impenetrable darkness, is too absurd to deserve a serious refutation.—“*A Brief History of Epidemic and Pestilential Diseases; with the Principal Phenomena of the Physical World, Which Precede and Accompany Them,*” Noah Webster, (2 vol. ed.) Vol. II, pp. 91-93. Hartford: Hudson and Goodwin, 1799. (Lenox Library, New York.)

NOTE.—There was no agreement among the current writers as to the cause of this unparalleled darkness, but entire agreement as to the extraordinary character of it. Any suggestion of a natural cause or causes for the darkness can in no wise militate against the significance of the event. Sixteen and a half centuries before it occurred, the Saviour had definitely foretold this twofold sign, saying, “In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.” Mark 13:24. These signs occurred exactly as predicted, and at the time indicated so long before their occurrence. It is this fact, and not the cause of the darkness, that is significant in this connection. When the Lord would open a path for his people through the sea, he did it by “a strong east wind.” Ex. 14:21. Was it for this reason any less miraculous? When the bitter waters were made sweet (Ex. 15:23-25), was the divine interposition any less real because certain natural means were used having apparently some part, under divine direction, in rendering the water fit for drinking? In like manner even though it were possible for science to account for the remarkable darkness of May 19, 1780, instead of merely speculating concerning it, the event would not be discredited thereby as a merciful sign of the approaching end of probationary time.—EDS.

Dark Day, FEARS OF JUDGMENT DAY AWAKENED.—This strange darkness increased until by noon the people had to light candles to eat their dinners by! Lights were seen in every window, and out of doors, people carried torches to light their steps. Everything took a different color from what it had by sunlight, and consequently the strange reflections of the torchlights were in keeping with the marvelous and changed appearance of everything.

Hosts of people believed the end of the world had begun to come; men dropped to their knees to pray in the field; many ran to their neighbors to confess wrongs and ask forgiveness; multitudes rushed into the meetinghouses in towns where they had such, where pious and aged ministers, pleading repentance, interceded with God in their behalf; and everywhere throughout this day of wonder and alarm, the once careless thought of their sins and their Maker!

At this time the legislature of Connecticut was in session, and when the growing darkness became so deep that at midday they could not see each other, most of them were so alarmed as to be unfit for service. At this juncture, Mr. Davenport arose and said:

“Mr. Speaker, it is either the day of judgment or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought and that we proceed to business.”

The darkness somewhat increased all day, and before time of sunset, was so intense that no object whatever could be distinguished. Anxiously and tremblingly, people waited for the full moon to rise at nine o'clock, and even little children with strained eyes, sat silently watching for its beautiful beams to appear. But they were disappointed, the darkness being unaffected by the moon. The most feeling prayers ever prayed in Antrim were at the family altars that night. Children never had more tender blessing than these mothers gave them that night. They slept soundly for the most part, but the parents chiefly sat up all night to wait and see if the glorious sun would rise again. Never dawned a lovelier morning than that 20th of May! Never were hearts more thankful on the earth! Even thoughtless people praised God!

So much were the whole population affected by this event, that, at the succeeding March meeting, the town voted, March 9, 1781, to keep the next 19th of May as a day of fasting and prayer.—“*History of the Town of Antrim, New Hampshire*,” Rev. W. R. Cochrane, pp. 58, 59. Published by the town, Manchester, N. H.: Mirrow Steam Printing Press, 1880. (New Hampshire Library.)

Dark Day, MEN FILLED WITH AWE AND ALARM.—Dark Day: refers especially to May 19, 1780, which was very dark in Connecticut, New York, and New Jersey, causing great alarm.—*The Universal Cyclopaedia*, art. “Dark Day.” New York: D. Appleton & Co., 1900.

“The dark day of New England,” so familiar to old and young, came May 19, 1780. . . . Near eleven o'clock, it began to grow dark, as if night were coming. Men ceased their work; the lowing cattle came to the barns, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests, the fowls went to their roosts. . . .

Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come; some ran about saying the day of judgment was at hand; the wicked hurried to their neighbors to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meetinghouses to call on God to preserve them. . . .

At night it was so inky dark that a person could not see his hand when held up, nor even a white sheet of paper.—“*History of Wear, New Hampshire*,” 1735-1888, Wm. Little, Lowell, Mass., p. 276. Printed by S. W. Huse & Co., 1888. (Boston Public Library.)

Dark Day, “MEN PRAYED AND WOMEN WEPT.”—Friday, May 19, 1780, will go down in history as “the dark day.” . . . Fear, anxiety, and awe gradually filled the minds of the people. Women stood at the door looking out upon the dark landscape; men returned from their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. “What is coming?” queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things. . . .

Dr. Nathanael Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meetinghouse, and preached a sermon in which he maintained that the darkness was supernatural. Congregations came together in many other places. The texts for the extemporaneous sermons were invariably those that seemed to indicate that the darkness was consonant with Scriptural prophecy. Such texts as these were used: Isa. 13: 10; Eze. 32: 7, 8; Joel 2: 31; Matt. 24: 29, 30; Rev. 6: 12.

Devout fathers gathered their families around them in their homes, and conducted religious services; and for a few hours Christians were stirred to activity, and non-professors earnestly sought for salvation, expecting "to hear the thunder of the wrath of God break for the hollow trumpet of the cloud."—*The Essex Antiquarian*, Vol. III, No. 4, pp. 53, 54; Salem, Mass., April, 1899. (Boston Public Library.)

Day, THE BIBLE.— See Calendar, 95-97.

Decretal Letters, ORIGIN OF.— Another practice commenced by Symon, 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 Symon 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, Symon 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.

Decretals.— See Isidorian Decretals; Caths.

Demonism.— See Spiritualism.

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 in Germany and Switzerland Chiefly*, 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. New York: Thomas Nelson & Sons, 1907.*

Diet of Worms, LUTHER'S FAMOUS STATEMENT.—The famous Diet of Worms was summoned to meet on Jan. 21, 1521. . . . There was a vast gathering — princes, prelates, barons, knights, representatives from all the free cities of Germany. A papal legate attended, with an array of theologians behind him, Aleander to prosecute and the divines to argue. Once more Caietano protested against the hearing of a condemned heretic. The precedent of Constance was brought up, and the opinion of that council, that in such cases safe-conducts need not be observed, was again alleged in all seriousness, as if it was nothing to be ashamed of. The Elector of Saxony said peremptorily that he would allow no violence to one of his own subjects. Faith given should not be broken a second time, even to please the Pope. Luther himself expected the worst. He was advised to fly. He refused. He would go to Worms, he said, in words that have never been forgotten, "if there were as many devils there as there were tiles upon the housetops." — *"Lectures on the Council of Trent," James Anthony Froude, pp. 45, 46. London: Longmans, Green & Co., 1896.*

Dositheus, A FALSE CHRIST.— See Jerusalem.

Douay Bible.— See Bible; Idolatry.

Earthquakes, WHEN THE EARTH REELS TO AND FRO.—There is something preternaturally terrible in the earthquake, when the earth, which we think the emblem of solidity, trembles under our feet, and geological convulsions, the most destructive agents of the past, threaten us in the present. The sensation is so beyond experience, and the feeling of powerlessness so overwhelming, that, amid the crash, man looks hopelessly around, and can simply bow the head in silent, motionless despair, as if expecting every moment to be buried in the ruins. With the cries and groans of the terrified people in the houses and in the streets, are heard the dull sounds of falling buildings, and appalling subterranean rumblings, and the thoughts of all are turned, where they always are instinctively in times of unexpected, inexplicable disaster, Godward. When the earth is thus moved by invisible hands, each moment seems a year, and, as when death appears suddenly imminent, the

events of a lifetime pass in an instant before the eyes of the soul. It is a novel and a terrifying sight to behold houses reel like a drunken man, as the earth waves reach them; it is more like the disturbed dreams of fever, or the scenic display of the drama, than any conception of reality.—“*Volcanoes and Earthquakes*,” Samuel Kneeland, A. M., M. D., p. 207. Boston: D. Lothrop Company, 1888.

Earthquakes, THE LISBON EARTHQUAKE, OF 1755.—Among the earth movements which in historic times have affected the kingdom of Portugal, that of Nov. 1, 1755, takes first rank; as it does also, in some respects, among all recorded earthquakes. The first shocks of this earthquake came without other warning than a deep sound of rumbling thunder, which appeared to proceed from beneath the ground, and it was immediately followed by a quaking which threw down almost the entire city. In six minutes sixty thousand persons perished.—“*Earthquakes*,” William Herbert Hobbs, pp. 142, 143. New York: D. Appleton & Co., 1907.

The Lisbon earthquake of Nov. 1, 1755, appears to have put both the theologians and philosophers on the defensive. . . . At twenty minutes to ten that morning, Lisbon was firm and magnificent, on one of the most picturesque and commanding sites in the world,—a city of superb approach, placed precisely where every circumstance had concurred to say to the founders, Build here! In six minutes the city was in ruins. . . . Half the world felt the convulsion. . . . For many weeks, as we see in the letters and memoirs of that time, people in distant parts of Europe went to bed in alarm, relieved in the morning to find that they had escaped the fate of Lisbon one night more.—“*Life of Voltaire*,” James Parton, (2 vol. ed.) Vol. II, pp. 208, 209. New York: Houghton, Mifflin Company, 1909.

Earthquakes, ONE EFFECT OF LISBON QUAKE, 1755.—The earthquake had made all men thoughtful. They mistrusted their love of the drama, and filled the churches instead.—“*Life of Voltaire*,” S. G. Tallentyre, p. 319. London, 1903.

The effects of the earthquake of the first of November, 1755, were distributed over very nearly four millions of square English miles of the earth's surface; a most astonishing space! and greatly surpassing anything of this kind ever recorded in history.—“*The History and Philosophy of Earthquakes*,” J. Nourse, p. 334. London, 1757.

Earthquakes, LISBON EARTHQUAKE RECOGNIZED AS SIGN OF END.—

Who can with curious eyes this globe survey,
And not behold it tottering with decay?
All things created, God's designs fulfil,
And natural causes work his destined will.
And that eternal Word, which cannot lie,
To mortals hath revealed in prophecy
That in these latter days such signs should come,
Preludes and prologues to the general doom.
But not the Son of man can tell that day;
Then, lest it find you sleeping, watch and pray.

—“*Poem on the Lisbon Earthquake*,” John Biddolf. London, 1755.

Earthquakes, LISBON EARTHQUAKE DESCRIBED BY EYEWITNESS.—Almost all the palaces and large churches were rent down, or part fallen, and scarce one house of this vast city is left habitable. Everybody that

was not crushed to death ran out into the large places, and those near the river ran down to save themselves by boats, or any other floating convenience, running, crying, and calling to the ships for assistance; but whilst the multitude were gathered near the riverside, the water rose to such a height that it overflowed the lower part of the city, which so terrified the miserable and already dismayed inhabitants, who ran to and fro with dreadful cries, which we heard plainly on board, that it made them believe the dissolution of the world was at hand, every one falling on his knees and entreating the Almighty for his assistance. . . . By two o'clock the ship's boats began to ply, and took multitudes on board. . . . The fear, the sorrow, the cries and lamentations of the poor inhabitants are inexpressible; every one begging pardon, and embracing each other, crying, Forgive me, friend, brother, sister! Oh! what will become of us! neither water nor land will protect us, and the third element, fire, seems now to threaten our total destruction! as in effect it happened. The conflagration lasted a whole week.— *Letter of ship captain to ship's owners, in "Historical Account of Earthquakes," Thomas Hunter, pp. 72-74. Liverpool, 1756.*

NOTE.—The following table of earthquakes is gathered from the reports of the British Association for the Advancement of Science. The list is of what are denominated "destructive earthquakes" only, as stated by the late Mr. John Milne, compiler of the statistics from which the subjoined table is made up:

"Small earthquakes have been excluded, while the number of large earthquakes both for ancient and modern times, has been extended. As an illustration of exclusion, I may mention that between 1800 and 1808, which are years taken at random, I find in Mallet's catalogue 407 entries. Only 37 of these, which were accompanied by structural damage, have been retained."

Mr. Milne also states that recent researches "indicate that thirty thousand earthquakes may occur annually."

Century	No.	Century	No.
First	15	Seventeenth	378
Second	11	Eighteenth	640
Third	18	Nineteenth	
Fourth	14	First Decade	80
Fifth	15	Second Decade	87
Sixth	13	Third Decade	132
Seventh	17	Fourth Decade	106
Eighth	35	Fifth Decade	185
Ninth	59	Sixth Decade	313
Tenth	32	Seventh Decade	339
Eleventh	53	Eighth Decade	297
Twelfth	84	Ninth Decade	339
Thirteenth	115	Tenth Decade	241
Fourteenth	137	Twentieth	
Fifteenth	174	First Decade	86
Sixteenth	253		

The distribution of more recent earthquakes is illustrated by the report for the first decade of the twentieth century, which is as follows (Report of the British Association for the Advancement of Science, 1911, p. 55):

Alaska	2	Guatemala	1
Algeria	1	India	2
Asia, Central	7	Italy	3
Asia Minor	2	Japan	4
Baluchistan	1	Java	1
Bolivia	1	Mexico	5
California	2	New Zealand	1
Chile	4	Nicaragua, Costa Rica, and Panama	1
China	3	Persia	3
Colombia	1	Peru	1
Costa Rica	2	Philippines	9
Crete	1	Samos	1
East Indies	6	Siberia, East	3
Formosa	5	Spain	2
France	1	Turkey in Europe	3
Greece	3	West Indies	2
Guam	2		

— EDS.

Easter.—The English word comes from the AS *Eastre* or *Estera*, a Teutonic goddess to whom sacrifice was offered in April, so the name was transferred to the paschal feast. The word does not properly occur in Scripture, although A. V. has it in Acts 12: 4 where it stands for Passover, as it is rightly rendered in R. V. [also in the A. R. V.]. There is no trace of Easter celebration in the New Testament, though some would see an intimation of it in 1 Cor. 5: 7. The Jewish Christians in the early church continued to celebrate the Passover, regarding Christ as the true paschal lamb, and this naturally passed over into a commemoration of the death and resurrection of our Lord, or an Easter feast. This was preceded by a fast, which was considered by one party as ending at the hour of the crucifixion, i. e., at 3 o'clock on Friday, by another as continuing until the hour of the resurrection before dawn on Easter morning. Differences arose as to the time of the Easter celebration, the Jewish Christians naturally fixing it at the time of the Passover feast which was regulated by the paschal moon. According to this reckoning it began on the evening of the 14th day of the moon of the month of Nisan without regard to the day of the week, while the Gentile Christians identified it with the first day of the week, i. e., the Sunday of the resurrection, irrespective of the day of the month.—*The International Standard Bible Encyclopædia*, James Orr, M. A., D. D., editor, Vol. II, art. "Easter," p. 889. Chicago: The Howard-Severance Company, 1915.

The Easter Day indeed was always kept by St. John on the 14th day of the lunar month, whatever the day of the week. So Irenæus, quoted by Eusebius (H. E. v. 24), informs us. For he says that Polycarp could not be persuaded by Anicetus, the Roman bishop, not to keep it on that day, when not Sunday, "because he had always so kept it with John the disciple of the Lord, and other of the apostles."—*Horæ Apocalypticæ*," Rev. E. B. Elliott, A. M., Vol. I, p. 71, Note 4. London: Seeley, Burnside, and Seeley, 1847.

The occurrence of this word in the A. V. of Acts 12: 4, is chiefly noticeable as an example of the want of consistency in the translators. In the earlier English versions Easter had been frequently used as the translation of *pascha* (πασχα). At the last revision [of the A. V.] "Passover" was substituted in all passages but this.—*A Dictionary of the Bible*, edited by William Smith, LL. D., p. 156. New York: Fleming H. Revell Company.

Easter.—See Papacy.

Eastern Question, MODERN MEANING OF.—In its strict and narrow sense, the Eastern Question is the question, What is to be done with the southeast of Europe and the contiguous portion of Asia? . . . From the point of view of European politics, the Eastern Question has come to include the complications arising out of the possession by the Turks of the east of Europe and the possibility of Russian predominance in the Ægean Sea.—*"The Crime of Christendom," Daniel Seelye Gregory*, pp. 8, 9.

The Balkan or Near Eastern Question has been one of the most complicated political problems of the world's history for half a century. . . . For four centuries and a half, or ever since the conquering Turk crossed the Bosphorus and took Constantinople, the grim contest has been on to dislodge him by war and diplomacy.—*American Review of Reviews*, November, 1912.

"The Eastern Question" is one which the statesmen of Europe will probably wrangle over until the millennium. . . . When told that his once ally and sworn friend, the tsar Alexander of Russia, desired to gain it [Constantinople], Napoleon the Great excitedly sprang to his feet, saying, "Constantinople! Never—it is the empire of the world."—*Decisive Battles of the World*, Charles King, Brigadier-General, p. 243, 1895.

Eastern Question, AN ANCIENT QUESTION.—Some countries seem destined from their origin to become the battlefields of the contending nations. . . . The nations around are eager for the possession of a country thus situated. . . . From remote antiquity Syria was in the condition just described. . . . By its position it formed a kind of meeting place, where most of the military nations of the ancient world were bound sooner or later to come violently into collision.—*Struggle of the Nations*, Sir Gaston Maspero, chap. 1, pp. 3, 4.

The Eastern Question, which began with Constantine and Theodosius, stretches through the centuries. It is ever old and ever new, like a figure in mythology. . . . The interests at stake are so important and complicated that Europe and Asia, and even America, cannot stand by as unconcerned spectators of the struggle which recurs century after century for the possession of the Bosphorus, the Hellespont, and the Ægean Sea. The East has been the goal of every ambition of the Christian and barbarian powers alike.—*M. R. Ivanovitch, on "The Future of the Balkans," in Fortnightly Review (London), June, 1909.*

Eastern Question, REVOLUTIONARY FRANCE AND EGYPT IN CONFLICT.—Bonaparte's expedition, consisting of forty thousand land troops and ten thousand seamen, sailed from Toulon for Egypt on the nineteenth of May, 1798.—*Library of Universal History*, Vol. VIII, p. 2637.

In spite of the desperate valor displayed by the Mamelukes led by Murad Bey, the French gained a complete victory (July 21). This battle, called the Battle of the Pyramids, overthrew the government of the Mamelukes, and opened Cairo to the French, who entered it the following day.—*History of Modern Europe*, Dryer and Hassell, Vol. V, chap. 60, pp. 276, 277.*

The Porte [government of Turkey] solemnly declared war against France, Sept. 4, 1798, and coalesced with Russia and England. The sultan ordered the formation of an army for the conquest of Egypt. This event rendered the situation of the French extremely critical.—*History of the Egyptian Revolution*, A. A. Paton, Vol. I, p. 98.*

Eastern Question, NAPOLEON'S AIM—CONSTANTINOPLE AND WORLD DOMINION.—If I succeed I shall find in the town [Acre] the pasha's treasure, and arms for 300,000 men. I stir up and arm all Syria. . . . I march on Damascus and Aleppo; as I advance in the country my army will increase with the discontented. . . . I reach Constantinople with armed masses. I overthrow the Turkish Empire; I found in the East a new and grand empire, which fixes my place with posterity.—*Napoleon, before Acre; cited in "The Modern Régime," Hippolyte Adolphe Taine, D. C. L., book 1, chap. 1 (Vol. I, p. 35). New York: Henry Holt & Co., 1890.*

Eastern Question, TURKEY'S WHIRLWIND ATTACK (1799) AT MT. TABOR.—Twelve thousand horsemen, decorated with the most gorgeous trappings of military show, and mounted on the fleetest Arabian chargers, were prancing and curvetting in all directions. A loud and

exultant shout of vengeance and joy, rising like the roar of the ocean, burst from the Turkish ranks as soon as they perceived their victims enter the plain. . . . The whole cavalcade of horsemen, with gleaming sabers and hideous yells, and like the sweep of the wind, came rushing down upon them. Every man in the French squares knew that his life depended upon his immobility, and each one stood, shoulder to shoulder with his comrades, like a rock. . . .

The victory was complete. The Turkish army was not merely conquered—it was destroyed. . . . The whole majestic array, assembled for the invasion of Egypt, and who had boasted that they were “innumerable as the sands of the sea, or the stars of heaven,” had disappeared to be seen no more.—“*The Life of Napoleon Bonaparte*,” John S. C. Abbott, Vol. I, chap. 12, pp. 218-220.

NOTE.—Napoleon returned from this victory to the siege of Acre, where he was repulsed again and again.—EDS.

Eastern Question, “MANY SHIPS” AND MEN TURN NAPOLEON’S CAIRER AT ACRE (1799).—On the evening of the 7th May, a few sails were seen from the towers of Acre, on the furthest verge of the horizon. All eyes were instantly turned in that direction, and the besiegers [French] and besieged equally flattered themselves that succor was at hand. The English cruisers in the bay hastily, and in doubt, stood out to reconnoiter this unknown fleet; but the hearts of the French sank within them when they beheld the two squadrons unite, and, the Ottoman crescent joined to the English pennant, approach the roads of Acre. Soon after a fleet of thirty sail [Turkish] entered the bay, with seven thousand men, and abundance of artillery and ammunition.—“*History of Europe*,” Sir Archibald Alison, Bart., F. R. S. E., chap. 26, par. 90, Vol. IV, p. 207, 9th edition. Edinburgh: William Blackwood and Sons, 1854.

Eastern Question, A TURNING POINT IN HISTORY.—Napoleon was not yet sufficiently subdued by misfortune [at Acre] to order a retreat. “The fate of the East,” said he, “is in yonder fort.” . . . In vain other columns, and even the Guides of Napoleon, his last reserve, advanced to the attack; they were all repulsed with dreadful loss. . . . Meanwhile the baggage, sick, and field artillery were silently defiling to the rear, the heavy cannon were buried in the sand, and on the 20th May, Napoleon, for the first time in his life, ordered a retreat.—*Id.*, pars. 92, 93, p. 208.

Many times during the deadly delays of this fatal siege, in which he experienced his first check, he was heard to inveigh against “this miserable little hole which came between him and his destiny.” And many times later, when dwelling on the vicissitudes of his past life, and the different chances which had been open to him, he repeated “that if Saint Jean d’Acre had fallen, he would have changed the face of the world, and been emperor of the East.” And he generally added, that it was a grain of sand that had undone all his projects.—“*The History of Napoleon the First*,” Pierre Lanfrey, Vol. I, p. 296. London: Macmillan & Co., 1886.

Eastern Question, EGYPT AND ITS TREASURES NOT ESCAPING.—Mohammed Ali [the sultan’s pasha of Egypt] not only ruled but possessed Egypt; for in 1808-10 he successfully accomplished a repetition of the tremendous acts of spoliation for which Suleiman II, son of the first Ottoman conqueror, had given him a precedent. By one means or another, in great measure by the deliberate confiscation and suppression of title deeds, he possessed himself of almost the whole of the land in Egypt, and declared that henceforth he was the sole owner

of the soil, and all rights of possession or tenancy must be held from him. From every class in every town and province of Egypt came a passionate outcry against this wholesale robbery, but Mohammed Ali, with his terrible army of Arnouts at his back, stood firm.—“*The Story of the Church of Egypt*,” E. L. Butcher, Vol. II, p. 363. London: Smith, Elder & Co., 1897.

Eastern Question, SEVENTEENTH CENTURY BEGINS TURKISH DECLINE.—For a hundred and fifty years after the conquest of Constantinople, the Ottoman Empire remained in the fulness of power and prosperity, and the population, both Mohammedan and Christian, steadily increased. . . . Civil dissensions rarely disturbed the peace of the provinces; the laboring classes, both in the agricultural districts and the towns, were industrious and prosperous; manufactures flourished; the trade of the empire, both foreign and domestic, was vast and lucrative. . . . But with the seventeenth century began the decline of the Ottoman power.—“*Turkey*,” Edson L. Clark, pp. 148, 149. New York: Peter Fenelon Collier & Son, 1900.

Eastern Question, GREECE DETACHED.—In July, 1827, England, France, and Russia signed the Treaty of London, by which they bound themselves to compel the Turk, by force, if it should be needful, to acknowledge the freedom of Greece.—“*The Ottoman Power in Europe*,” E. A. Freeman, D. C. L., LL. D., p. 183. London: Macmillan & Co., 1877.

On May 7, 1832, more than a decade after the outbreak of the Greek revolt, the treaty was finally signed which added a new Christian kingdom to the states' system of Europe.—“*Modern Europe*,” 1815-99, W. Allison Phillips, M. A., p. 167, 2d edition. London: Rivingtons, 1902.

Eastern Question, THE BALKAN STATES CARVED OUT.—The Porte bowed to the inevitable [with the Russian army in the Balkans] and on Sept. 14, 1829, signed with Russia the treaty of Adrianople. True to his undertaking, the tsar stipulated for no territorial increase in Europe; but the Danubian principalities were erected into practically independent states. . . .

The news of the peace of Adrianople . . . produced something like a panic among the powers. Wellington declared that the Turkish power in Europe no longer existed, and that, this being so, it was absurd to talk of bolstering it up. In any case, since the Russian occupation of the principalities made Turkey to all intents and purposes a province of Russia, the integrity of the Ottoman Empire was no longer of supreme importance to England.—*Id.*, pp. 165, 166.

NOTE.—Out of this, in the course of years, particularly between 1878 and 1885, came the independent Balkan States, carved from Turkish territory.—Eds.

Eastern Question, OPENING PASSAGE OF A STIRRING DECADE OF DIPLOMACY.—On July 8, 1833, was signed the famous treaty of Unkiar Skelessi, which, under the form of an offensive and defensive alliance between Russia and the Ottoman Empire, virtually, in the words of Count Nesselrode himself, legalized for the future the armed intervention of Russia in Turkish affairs. . . . In France and England the news of the conclusion of this treaty roused immense excitement. Palmerston declared that it placed Turkey under Russian vassalage, and that, as far as England was concerned, it had no existence.—*Id.*, p. 216.

Eastern Question, CONSTANTINOPLE THREATENED IN 1839.—On June 24 [1839] Ibrahim [the general of Mehemet Ali, the Sultan's rebellious governor of Egypt] met the Ottoman army at Nessib [Syria] and

routed it. Once more the road to Constantinople lay open to him. Disaster followed disaster, heralding, as it seemed, the downfall of the Turkish rule. On June 30 the old Sultan Mahmoud died, leaving the throne to Abd-ul-Medjid, a lad of sixteen. And, finally, as though to crown the edifice of ruin, Achmet Pasha, the Ottoman admiral, sailed into the harbor of Alexandria, and handed over his fleet to Mehemet Ali.

Obviously, if the treaty of Unkiar Skelessi were to be more than "an interesting historical relic," the time had come for its application. In common alarm, the majority of the powers, disunited on most points, combined to forestall any isolated action on the part of Russia, and by their ambassadors at Constantinople agreed to place the young sultan under the protection of Europe. At the same time they warned Mehemet Ali that the matter was now not for him, but for Europe, to decide. But at this point their agreement ceased. France now openly championed Mehemet Ali, in whom she looked to find a valuable ally against the sea power of England in the Mediterranean. She proposed that the pasha of Egypt should be left in the enjoyment of his conquests, and that France and England should come to an agreement as to common action in the event of the Russians' meeting Ibrahim on the Bosphorus. The alliance, in fact, was to be directed, not against Egypt, but against Russia.—*Id.*, pp. 225, 226.

Eastern Question, WHEN NEWS OF DEFEAT REACHED CONSTANTINOPLE.—The divan, stricken with consternation, was about to yield unconditionally to Mehemet's demand for the hereditary possession of all his dominions, when a note was received from the powers. This note, which bears date of July 27, 1839, informed the Porte that the five great powers—Austria, England, France, Prussia, and Russia—had agreed to act in concert on the Eastern Question, and requested the Turkish government not to come to any definite conclusion without their advice. The Porte replied that it would await the action of Europe, and gratefully accepted the proffered mediation.—"*The Eastern Question*," *S. P. H. Duggan, Ph. D.*, p. 87. *New York: Columbia University Press, 1902.*

Eastern Question, NOTE OF FIVE POWERS, JULY 27, 1839.—The undersigned have this morning received instructions from their respective governments, in virtue of which they have the honor to inform the Sublime Porte, that agreement between the five powers upon the Eastern Question is insured, and to invite the Porte to suspend any final determination without their concurrence, awaiting the result of the interest which those powers feel for the Porte.—[Signed] Baron Rousin, Count de Koenigsmarck, Baron de Sturmer, Ponsonby, A. Boute-noff. [Dated] Constantinople, July 27, 1839.—"*Foreign Affairs of Great Britain, Administered by Palmerston*," published anonymously [Wm. Cargill known to be the author], p. 158. 1841.

Eastern Question, CONVENTION OF JULY 15, 1840.—The discovery of what seemed an underhand intrigue on the part of France produced upon the powers exactly the effect that Thiers had foreseen and deprecated. . . . Their countermove was to sign at London on the 15th of July, without the concurrence of France, a convention with the Porte for the settlement of the affairs of the Levant. By this instrument it was agreed that the terms to be offered to Mehemet Ali having been concerted with the Porte, the signatory powers would unite their forces in order to compel the pasha to accept the settlement. As to the terms to be offered, it was arranged that, in the event of Mehemet Ali yielding within ten days, he should receive the hereditary pashalik of Egypt

and the administration for life of southern Syria, with the title of Pasha of Acre and the possession of the fortress of St. Jean d'Acre. At the end of ten days, should he remain obdurate, the offer of Syria and Acre would be withdrawn; and if at the end of another ten days he was still defiant, the sultan would hold himself at liberty to withdraw the whole offer and to take such measures as his own interests and the counsels of his allies might suggest to him.—*Encyclopedia Britannica*, Vol. XVIII, art. "Mehemet Ali," p. 81, 11th edition.

Eastern Question, AS RELATED TO ASIA MINOR AND THE APPROACHES TO THE FAR EAST.—The question of Asiatic Turkey may convulse the world in a series of devastating wars unless it be solved together with the other great questions which will come up for settlement at the Peace Congress.

Innumerable great and small problems will have to be considered at the Peace. Not only the map of Europe, but that of the world, will have to be redrawn. The coming settlement will be greater, and may be far more difficult, than that made at Vienna a hundred years ago. . . .

The question of Asiatic Turkey is undoubtedly a far more difficult question than that of Constantinople. . . . The importance and value of Asiatic Turkey . . . can scarcely be overexaggerated, for it occupies undoubtedly the most important strategical position in the world. It forms the nucleus and center of the Old World. It separates, and at the same time connects, Europe, Asia, and Africa, three continents which are inhabited by approximately nine tenths of the human race. . . .

A powerful Asiatic Turkey can obviously dominate not only the Bosphorus, the Dardanelles, and the Suez Canal, but the very narrow entrance of the Red Sea near Aden, and that of the Persian Gulf near Muscat as well. It must not be forgotten that only a comparatively short distance, a stretch of country under the nominal rule of weak and decadent Persia, separates Asiatic Turkey from the Indian frontier. It is clear that Asiatic Turkey, lying in the center of the Old World, is at the same time a natural fortress of the greatest defensive strength and an ideal base for a surprise attack upon southern Russia, Constantinople, the Ægean Islands, Greece, the Suez Canal, Egypt, Persia, Afghanistan, and India.—*J. Ellis Barker, in the Nineteenth Century and After, June, 1916.*

Eastern Question, FILLING THE VACUUM.—The Near Eastern Question may be defined as the problem of filling up the vacuum created by the gradual disappearance of the Turkish Empire from Europe.—"*The Eastern Question*," *Dr. J. A. Ransome Marriott, p. 2.*

Eastern Question, NOT ONE QUESTION, BUT MANY.—In the sense in which the term is generally used, it means the problem or group of problems that result from the occupation of Constantinople and the Balkan Peninsula by the Turks.—"*The Diplomatic Background of the War*," *Prof. Charles Seymour, of Yale, p. 195.*

Eastern Question, NEGOTIATIONS WITH EGYPT.—The news of the conclusion of the treaty of July had reached Constantinople, and despite some dissensions in the interior of the divan, and some objections by his mother, the sultana Valide, the sultan, always under the influence of Redschid Pasha, hastened to accept it, and forwarded the ratification to London, instructing Rifat Bey to carry to Alexandria the successive summonses, which, in the terms of the treaty, the Porte was to address to the pasha. Rifat Bey arrived at Alexandria on the 11th of August; but found no Mehemet Ali there. He had been for some days

on a tour in lower Egypt, under the pretext of visiting the canals of the Nile, but in reality to gain time, and prepare his means of defense. Having returned to Alexandria on the 14th, he received Rifat Bey on the 16th, and without entering into discussion with him—scarcely giving him time to speak—he rejected the first summons prescribed by the treaty. On the following day (the 17th), the consuls of the four subscribing powers asked an audience, and remonstrated with him on his refusal. He repulsed them sharply, cut short Colonel Hodges, the English consul, and persevered in his remonstrance, saying, “I shall only yield to the saber what I have won by the saber.”—*The Life and Times of Viscount Palmerston*, James Ewing Richie, Division II, p. 529. The London Printing and Publishing Company, 1866.

Eastern Question, RIFAT BEY'S FIRST INTERVIEW WITH MEHEMET ALI.—CONSTANTINOPLE, Aug. 27, 1840: By the French steamer of the 24th [of August], we have advices from Egypt to the 16th, but they show no alteration in the resolution of the pasha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defended his capital, he seems determined to abide by the last alternative; and as recourse to this is, therefore, now inevitable, all hope may be considered at an end of a termination of the affair without bloodshed. Immediately on the arrival of the *Cyclops* steamer with the news of the convention with the four powers, Mehemet Ali, it is stated, had quitted Alexandria to make a short tour through lower Egypt: the object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor by his own presence to rouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies. During the interval of this absence, the Turkish government steamer, which had reached Alexandria on the 11th, with the envoy, Rifat Bey, on board, had been by his orders placed in quarantine, and she was not released from it till the 16th. . . .

On the very day on which he had been admitted to *pratique* [certificate of permission to land passenger and crew], the above-named functionary had had an audience of the pasha, and had communicated to him the commands of the sultan with respect to the evacuation of the Syrian provinces, appointing another audience for the following day, when, in the presence of the consuls of the European powers, he would receive from him his definitive answer, and inform him of the alternative of his refusing to obey, giving him the ten days which have been allotted him by the convention to decide on the course he shall think fit to adopt.—*London Morning Chronicle*, Sept. 18, 1840.

Eastern Question, THE OFFICIAL RECORD OF NEGOTIATIONS IN EGYPT.

Colonel Hodges to Viscount Ponsonby

[Extract]

ALEXANDRIA, August 16, 1840.

On the 11th of August, Rifat Bey reached this port, and was subject to six days' quarantine, which expire this morning. He has been lodged very commodiously in the pasha's sea baths. Both in conjunction with my colleagues, and alone, I have had with his Excellency several protracted and confidential interviews. We are all gratified by the very judicious choice of the Sublime Porte, whose envoy displays those rare qualities which render him perfectly equal to the difficult mission with which he is intrusted.—*Parliamentary Papers*, Session 1841, Vol. XXIX, part 2, p. 148.

NOTE.—Colonel Hodges was British consul-general in Egypt; Lord Ponsonby, the British ambassador at Constantinople.—EDS.

Colonel Hodges to Viscount Ponsonby

[Extract]

ALEXANDRIA, August 16, 1840.

On the arrival of Rifat Bey in Alexandria, Mehemet Ali was absent from thence on a tour of the Delta.

The Pasha returned to this city on the afternoon of the 14th instant. The same evening he was visited by the French Consul-General.

Early this morning, Rifat Bey was liberated from quarantine, and at half past eight o'clock, A. M., he had his first audience with the Pasha. This was private, as had been arranged between Rifat Bey and the consuls-general of the four powers.

It appears that the reception of the sultan's envoy was anything but gracious or favorable; but the results of that interview are fully related by Rifat Bey himself, in minutes which I have the honor to inclose.

Discouraged by want of his success, Rifat Bey at first proposed an immediate return to Constantinople; but in conjunction with my colleagues, I represented to him the propriety of awaiting the expiration of the first and second periods of ten days specified in the Convention, and at the termination of which it will be proper to make new and formal summonses of compliance. With these suggestions Rifat Bey has fully concurred, and we have exerted our joint efforts to encourage the envoy, and to console him for his recent check.—*Id.*, p. 149.

Eastern Question, TERMS OF POWERS REJECTED AND FORCE EMPLOYED.—Mehemet Ali, trusting in the encouraging attitude of France, and in the effectiveness of Ibrahim's army, had defied the coalition. But French help never went beyond stimulating phrases, and the Egyptian military power collapsed with surprising rapidity. . . .

Scarcely had the combined British, Austrian, and Turkish fleet appeared off Beirut on August 11, when the Syrian population rose as one man in revolt against the tyranny of that same Ibrahim who, six years before, had been welcomed as a liberator. Beirut fell on October 3; and Ibrahim, cut off amidst a hostile people, began a hurried retreat southwards. On November 2 the Allies captured Acre, and Mehemet Ali ordered the evacuation of Syria. From Acre, Admiral Napier sailed straight to Alexandria, and threatened to bombard it if the pasha did not come to terms. On November 25 was signed a Convention by which Mehemet Ali resigned all claims to Syria, and agreed to restore the Ottoman fleet, the powers on their part undertaking to use their influence with the Porte to procure for himself and his heirs the pashalik of Egypt. The Turco-Egyptian Question was settled.—“*Modern Europe*,” 1815-99, W. Alison Phillips, M. A., pp. 229, 230. London: Rivingtons, 1902.

Eastern Question, THE STEP OF 1841.—Mohammed Ali, by the treaty of [July 13,] 1841, was confined to his Egyptian possessions, under the suzerainty of the sultan, the integrity and independence of whose empire was now placed formally under the guarantee of the great powers. The treaty of 1841 was a new and vital departure: Turkey was for the first time placed in a state of tutelage.—“*The Story of Turkey*,” Stanley Lane-Poole, p. 350. London and New York: G. P. Putnam's Sons, 1888.

The integrity and independence of that state was declared by the five powers to be of essential importance to the world, and the Ottoman Empire was formally taken under the protection of all Europe. . . .

Before this treaty was agreed to, whatever step Russia might take in the East was a mere question of policy and of convenience; she could now make no attempt on the independence of the Porte without breaking her plighted faith, and giving all the other four powers the right, which would become a duty, to oppose her by force of arms.—*“Thirty Years of Foreign Policy,” Thomas MacKnight, p. 280. London, 1855.*

Eastern Question, DECLINE OF TURKISH POWER FORESEEN IN PROPHECY.—This prediction [of Dan. 11: 4] has been in part already fulfilled and is still fulfilling, by the apprehensions the Turks have long had of a war with the Persians in the East; and of the progress of the Muscovite there also, who is properly on the north. It also deserves to be here noted that these Turks themselves have a traditionary prophecy, greatly believed among them, that they are the last to be destroyed by a northern nation.—*“Literal Accomplishment of Scripture Prophecies,” Wm. Whiston. M. A., p. 47. London, 1724.* (Author's copy; corrections marked by author with pen. This quotation follows interlining. British Museum Library.)

This part of the prophecy [Dan. 11:44] is allowed to be yet unfulfilled; and what is portended, the course of prophetic events will show. . . . But if the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government. And how completely has this been fulfilled; first, by the total destruction of the Egyptian fleet, by the combined fleets of England, France, and Russia, in the bay of Navarino; and, secondly, by the total overthrow of the Turkish army by the Russians, in the years 1828 and 1829, when the sultan was obliged to accept any conditions that the emperor of Russia was pleased to give! (N. B.—The former part of this note was written for the first edition of this work, printed in 1825.)—*Commentary, Adam Clarke, on Dan. 11:44; Vol. IV, p. 618. New York: Phillips & Hunt.*

Eastern Question, TURKEY “HELPED” TO STAND.—[In his Mansion House speech, Nov. 9, 1895, Lord Salisbury, responding to a widespread demand for the overthrow of the Turkish power, said:] Turkey is in the remarkable condition that it has now stood for half a century, mainly because the great powers have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire fell, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest.—*“The Third Salisbury Administration, 1895-1900,” H. Whates, book 1, chap. 2, p. 20. Westminster: Vacher & Sons.*

It is not too much to say that England has twice saved Turkey from complete subjection since 1853. It is largely—mainly—due to our action that she now exists at all as an independent power. On both these occasions we dragged the powers of Europe along with us in maintaining the Ottoman government.—*Duke of Argyle (1895), in “The Turkish-Armenian Question,” p. 17.**

Eastern Question, CONSTANTINOPLE SAVED FROM RUSSIANS IN 1878.—With the arrival of the Russian army came the English fleet, which

had nominally forced the passage of the Dardanelles in defiance of treaties, and hoped to prevent the occupation of Constantinople by the Russians. It was not war, but a threat of war. So far as the Turks were concerned there was nothing to prevent the Russians entering the city without firing a shot. General Grant, who was here a little later, was in St. Petersburg at this time, and he told this story on the authority of a high official there: "When the Grand Duke arrived at San Stefano, he sent many telegrams to the czar, among others this, 'We are in sight of St. Sophia. There are no troops between us and the city. Shall I enter and take possession?' All the other telegrams were answered at once. This one was not, in the full belief that the Grand Duke would understand that he was to take the responsibility himself and occupy the city. To the great disappointment of the czar, he did not." General Grant added that this seemed to him the greatest mistake the Russians had made.—"*Fifty Years in Constantinople*," George Washburn, D. D., p. 131. Boston: Houghton Mifflin & Co.

Eastern Question, TURKEY'S DISINTEGRATION.—The disintegration once started spread rapidly, until under Abdul Hamid, Thessaly was ceded to Greece; a strip of eastern Avatolia, including Batum and Kars, to Russia; and Tunis to France. Roumania, Servia, Montenegro, and Bulgaria became independent; Bosnia and Herzegovina were annexed to Austria, and Egypt and Cyprus passed under the control of Great Britain. . . . Tripoli, the last of the African possessions of Turkey, has been wrested from Turkey by Italy. Macedonia, Epirus, Albania, and the greater part of Thrace have become the spoils of the Balkan war, and, of all their vast possessions in Europe, the Turks retain only Constantinople and a fragment of Thrace.

This is a story of defeat and disaster almost unexampled, and might reasonably be accepted as the closing chapter in the history of any race.—William Maxwell, in the *Nineteenth Century and After* (London), May, 1913.

Eastern Question, SCRIPTURE PROPHECY AND MOSLEM TRADITION.—And highly is it worth our remark that the following prediction seems very near its completion also (Dan. 11: 45); that the same Turk after he has gone forth with great fury to destroy and utterly to make away many, shall plant the tabernacle of his palace (his royal tent and pavilion in war, as I interpret those words) between the seas, in the glorious holy mountain; Mount Sion, or Mount Moriah, or Mount Calvary; all in Jerusalem, and all answering those descriptions. Yet shall he come to his end, and none shall help him. Which is so distinct and illustrious a prophetic character as cannot easily but be taken notice of when it comes to pass.—"*Essay on the Revelation*," Wm. Whiston, M. A., on Dan. 11: 45, p. 319. London, 1744.

In Surah l. 40 [of the Koran], one of the signs of the approach of the last day will be: "The crier [to prayer] shall cry from a near place" (that is, a place from which all men shall hear). Husain says this "near place" is the temple at Jerusalem.—"*Dictionary of Islam*," Thomas Patrick Hughes, art. "Jerusalem." London: W. H. Allen & Co., 1896.

It was at Jerusalem that Jesus ascended to heaven; and it will be there that he will again descend. . . . In the last days there will be a general flight to Jerusalem.—Jalalan, old commentator on the Koran; cited in "*Dictionary of Islam*," T. P. Hughes, art. "Jerusalem."

As to the excellence of the city. Why, is not this to be the place of marshaling on the day of judgment; where the gathering together

and the appointment will take place? Verily Makkah [Mecca] and Al Madina have their superiority by reason of the Ka'abah and the Prophet,—the blessing of Allah be upon him and his family!—but, in truth, on the day of judgment both cities will come to Jerusalem, and the excellencies of them all will then be united.—*Mukaddasi* (A. D. 985); cited in "*Palestine under the Moslems*," *Le Strange*, p. 85.*

The Turks themselves seem generally to be convinced that their final hour is approaching. "We are no longer Mussulmans—the Mussulman saber is broken—the Osmanlies will be driven out of Europe by the Giaours, and driven through Asia to the regions from which they first sprang. It is *Kismet!* We cannot resist destiny!" I heard words to this effect from many Turks, as well in Asia as in Europe.—"*Kismet, or the Doom of Turkey*," *Charles S. MacFarlane*, p. 409. London, 1853.

Ancient prophecy and modern superstition alike point to the return of the Crescent into Asia as an event at hand, and to the doom of the Turks as a race that has corrupted Islam. A well-known prediction to this effect . . . places the scene of the last struggle in northern Syria, at Homs, on the Orontes. Islam is then finally to retire from the north, and the Turkish rule to cease. Such prophecies often work their own fulfilment.—"*The Future of Islam*," *Wilfred Scawen Blunt*, p. 95. London, 1882.

Eastern Question, ELEMENTS FOR A TIME OF TROUBLE.—When, with the fall of Ottoman sovereignty at Constantinople, the Turk is driven out of Europe, there will arise once more the eternal question of the possession of Asia Minor. That land is the corridor between Europe and Asia, along which have passed most of the European conquerors—the Russians alone excepted—who have invaded Asia, and most of the Asiatic conquerors who have invaded Europe.—*From an article by J. B. Firth, "The Partition of Asia Minor," in Fortnightly Review (monthly, London), May, 1915, p. 795.*

The question of Asiatic Turkey is undoubtedly a far more difficult question than that of Constantinople. . . . The importance and value of Asiatic Turkey . . . can scarcely be overexaggerated, for it occupies undoubtedly the most important strategical position in the world. It forms the nucleus and center of the Old World. It separates, and at the same time connects, Europe, Asia, and Africa, three continents which are inhabited by approximately nine tenths of the human race. . . . If the powers should not be able to agree, . . . it would become necessary to divide Asiatic Turkey into zones of influence. . . . However, it seems very doubtful whether the partition of Asiatic Turkey would prove a final one. It is much to be feared that it would lead to a disaster perhaps as great as the present war.—*J. Ellis Barker, in the Nineteenth Century and After (London), June, 1916.**

Eastern Question, THE AGREEMENT SIGNED BY THE POWERS, CONCERNING THE INDEPENDENCE OF THE OTTOMAN EMPIRE.—

CONVENTION

Concluded between the courts of Great Britain, Austria, Prussia, and Russia on the one part, and the Sublime Ottoman Porte on the other, for the pacification of the Levant, signed at London, July 15, 1840.

In the name of the most merciful God, His Highness the Sultan having addressed himself to their Majesties the Queen of the United

Kingdom of Great Britain and Ireland, the Emperor of Austria, King of Hungary and Bohemia, the King of Prussia, and the Emperor of all the Russias, to ask their support and assistance in the difficulties in which he finds himself placed by reason of the hostile proceedings of Mehemet Ali, Pasha of Egypt,—difficulties which threaten with danger the integrity of the Ottoman Empire, and the independence of the Sultan's throne,—their said Majesties, moved by the sincere desire of maintaining the integrity and independence of the Ottoman Empire as a security for the peace of Europe; faithful to the engagement which they contracted by the collective note presented to the Porte by their representatives at Constantinople, on the 27th of July, 1839; and desirous, moreover, to prevent the effusion of blood which would be occasioned by a continuance of the hostilities which have recently broken out in Syria between the authority of the Pasha of Egypt and the subjects of the Sultan; their said Majesties and his Highness the Sultan have resolved, for the aforesaid purpose, to conclude together a Convention, and they have therefore named as their plenipotentiaries. . . .

Article I.—His Highness the Sultan having come to an agreement with their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of Austria, King of Hungary and Bohemia, the King of Prussia, and the Emperor of all the Russias, as to the condition of the agreement which it is the intention of his Highness to grant to Mehemet Ali, conditions which are specified in the separate act hereunto annexed; their Majesties engaged to act in perfect accord, and to unite their efforts in order to determine Mehemet Ali to conform to that arrangement; each of the high contracting parties reserving to itself to co-operate for that purpose, according to the means of action which each may have at its disposal.

Art. II.—If the Pasha of Egypt should refuse to accept the above-mentioned arrangement, which will be communicated to him by the Sultan, with the concurrence of their aforesaid Majesties; their Majesties engage to take, at the request of the Sultan, measures concerted and settled between them, in order to carry that arrangement into effect. In the meanwhile, the Sultan having requested the said allies to unite with him in order to assist him to cut off the communication by sea between Egypt and Syria, and to prevent the transport of troops, horses, arms, and warlike stores of all kinds from the one province to the other; their Majesties the Queen of the United Kingdom of Great Britain and Ireland, and the Emperor of Austria, King of Hungary and Bohemia, engage to give immediately to that effect, the necessary orders to their naval commanders in the Mediterranean. Their said Majesties further engage that the naval commanders of their squadrons shall, according to the means at their command, afford, in the name of the alliance, all the support and assistance in their power to those subjects of the Sultan who may manifest their fidelity and allegiance to their sovereign.

Art. III.—If Mehemet Ali, after having refused to submit to the conditions of the arrangement above mentioned, should direct his land or sea forces against Constantinople, the high contracting parties, upon the express demand of the Sultan, addressed to their representatives at Constantinople, agree, in such case, to comply with the request of that sovereign, and to provide for the defense of his throne by means of a co-operation agreed upon by mutual consent, for the purpose of placing the two straits of the Bosphorus and Dardanelles, as well as the capital of the Ottoman Empire, in security against all aggression.

It is further agreed, that the forces which, in virtue of such concert, may be sent as aforesaid, shall there remain so employed as long as

their presence shall be required by the Sultan; and when His Highness shall deem their presence no longer necessary, the said forces shall simultaneously withdraw, and shall return to the Black Sea and the Mediterranean respectively.

Art. IV.—It is, however, expressly understood, that the co-operation mentioned in the preceding article, and destined to place the straits of the Dardanelles and of the Bosphorus, and the Ottoman capital, under the temporary safeguard of the high contracting parties against all aggression of Mehemet Ali, shall be considered only as a measure of exception adopted at the express demand of the Sultan, and solely for his defense in the single case above mentioned; but it is agreed, that such measures shall not derogate in any degree from the ancient rule of the Ottoman Empire, in virtue of which it has at all times been prohibited for ships of war of foreign powers to enter the straits of the Dardanelles and of the Bosphorus.

Art. V.—

Done at London, the fifteenth of July, in the year of our Lord, 1840.

(L. S.)	Palmerston	(England)
(L. S.)	Neumann	(Austria)
(L. S.)	Bulow	(Prussia)
(L. S.)	Brunnow	(Russia)
(L. S.)	Chekib	(Turkey)

—“*Parliamentary Papers,*” *Session 1841, “On the Levant,” Vol. XXIX, part 2, pp. 691-693.*

Eastern Question, OFFICIAL CORRESPONDENCE OF AUGUST, 1840.—On the 11th instant Rifat Bey, bearer of the demands of the Sublime Porte, reached Alexandria. The general object of his mission soon began to be known in the city, and as the French and Russian consuls-general had within a few days officially mentioned the merchants and residents of their respective nations, I felt that the time was now arrived to follow that example. I therefore addressed to Mr. Consul Larking the inclosed dispatch of the 11th instant, which produced the three subsequent letters of the 12th, 14th, and 15th of August, all of which I have the honor to submit to your perusal.—*Extract of Letter from Colonel Hodges to Viscount Palmerston, dated Alexandria, Egypt, Aug. 17, 1840, and received September 9; in Parliamentary Papers, Vol. XXIX, part 2, p. 143.*

SIR: The resolutions which have been taken by four of the great European powers for the pacification of the East, the arrival this morning of a special envoy from the Sublime Porte, and the inflexible demeanor assumed by Mehemet Ali, have inspired some doubt as to the continuance of friendly relations with that Pasha.—*Inclosure 1 in above Letter No. 116, Colonel Hodges to Mr. Consul Larking, dated Alexandria, Aug. 11, 1840.*

This day, Sunday, at 2 o'clock, Turkish time, His Excellency Rifat Bey proceeded to Mehemet Ali, at his express invitation, accompanied by the individuals attached to his person, and the result of the interview which took place between them, is contained in the following lines.—*Inclosure 3 in Letter No. 117, report of interview between Rifat Bey and Mehemet Ali.*

MY LORD: I have the honor to inclose for the information of your Lordship, the minute of an interview which took place this morning between Mehemet Ali and His Excellency Rifat Bey, the special envoy from the Sublime Porte, who was accompanied by the consuls-general of the four powers parties to the Convention of the 15th July.—*Letter*

No. 130, Colonel Hodges to Viscount Palmerston, dated Alexandria, Aug. 26, 1840, received September 9.

Minute of an interview of the 26th of August, between Mehemet Ali and Rifat Bey, accompanied by the consuls-general of the four powers, on the expiration of the first term of ten days.—*Inclosure in Letter No. 130.*

My LORD: Yesterday morning His Excellency Rifat Bey, together with his consuls-general of the four powers, parties to the Convention of the 15th of July, waited on Mehemet Ali in order to receive his final reply to the demands of the Sublime Porte. The Pasha being confined to his room by a painful indisposition, gave his official answer through the medium of his minister Sami Bey.

The details of our interview are contained in the minute I have the honor to inclose, and of which the original was yesterday forwarded to His Excellency Viscount Ponsonby, at Constantinople. The hasty departure of His Excellency Rifat Bey, and the consequent want of his signature, prevent my forwarding to your Lordship a duplicate instead of a copy.—*Letter No. 190, Colonel Hodges to Viscount Palmerston, dated Alexandria, September 6, 1840, received October 6.*

Eastern Question.—*See Greece, 191-194.*

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

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. Cruse, D. D.*

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 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 inremnity 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 (Vol. II, pp. 430-433). London: Samuel Bagster & Sons. 1847. (See also "The Library of Original Sources," Vol. IV, pp. 19, 20.)*

Edict of Nantes.—See Increase of Knowledge, 221.

Exarchate of Ravenna.—See Temporal Power of the Pope.

Extreme Unction, DEFINED.—Extreme unction is a sacrament of the new law instituted by Christ to give spiritual aid and comfort and perfect spiritual health, including, if need be, the remission of sins, and also, conditionally, to restore bodily health to Christians who are

seriously ill; it consists essentially in the unction by a priest of the body of the sick person, accompanied by a suitable form of words. . . . The name "Extreme Unction" did not become technical in the West till towards the end of the twelfth century, and has never become current in the East.—*The Catholic Encyclopedia*, Vol. V, art. "Extreme Unction," p. 716. New York: Robert Appleton Company.

Extreme Unction, CANONS ON.—Canon I. If any one saith that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and promulgated by the blessed apostle James; but is only a rite received from the Fathers, or a human figment; let him be anathema.

Canon IV. If any one saith that the presbyters of the church, whom blessed James exhorts to be brought to anoint the sick, are not the priests who have been ordained by a bishop, but the elders in each community, and that for this cause a priest alone is not the proper minister of extreme unction; let him be anathema.—"*Dogmatic Canons and Decrees*," pp. 121, 122. New York: The Devin-Adair Company, 1912.

Ezra, DATE OF COMMISSION OF.—See Artaxerxes, 42; Seventy Weeks, 518-520.

Falling Stars, OF 1833, PROFESSOR OLMSTED'S DESCRIPTION.—The morning of November 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded. . . . Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class. For some time after the occurrence, the "meteoric phenomenon" was the principal topic of conversation in every circle.—*Denison Olmsted, Professor of Mathematics and Natural Philosophy in Yale College, in the American Journal of Science and Arts*, Vol. XXV (1834), pp. 363, 364.

Falling Stars, OF 1833, MOST REMARKABLE ON RECORD.—The most remarkable one ever observed.—"*Astronomy for Everybody*," *Simon Newcomb*, LL. D., p. 280.

Falling Stars, OF 1833, ESTIMATE OF NUMBERS.—The Boston observer, Olmsted, compared them, at the moment of maximum, to half the number of flakes which we perceive in the air during an ordinary shower of snow.—"*Popular Astronomy*," *Flammarion and Gore*, p. 536.

Falling Stars, OF 1833, AS SEEN IN MISSOURI.—Though there was no moon, when we first beheld them, their brilliancy was so great that we could, at times, read common-sized print without much difficulty, and the light which they afforded was much whiter than that of the moon, in the clearest and coldest night, when the ground is covered with snow. The air itself, the face of the earth, as far as we could behold it,—all the surrounding objects, and the very countenances of men, wore the aspect and hue of death, occasioned by the continued, pallid glare of these countless meteors, which in all their grandeur flamed "lawless through the sky." There was a grand, peculiar, and indescribable gloom on all around, an awe-inspiring sublimity on all above; while

"the sanguine flood

Rolled a broad slaughter o'er the plains of heaven,
And Nature's self did seem to totter on the brink of time!"

... There was scarcely a space in the firmament which was not filled at every instant with these falling stars, nor on it, could you in general perceive any particular difference in appearance; still at times they would shower down in groups—calling to mind the “fig tree, casting her untimely figs when shaken by a mighty wind.”—*Letter from Bowling Green, Missouri, to Professor Silliman, in American Journal of Science and Arts, Vol. XXV (1834), p. 382.*

Falling Stars, OF 1833, ATTENTION OF WORLD'S ASTRONOMERS ATTRACTED BY.—The attention of astronomers in Europe, and all over the world, was, as may be imagined, strongly roused by intelligence of this celestial display on the Western continent.—“*The Gallery of Nature,*” *Rev. Thomas Milner, F. R. G. S., p. 141. London: 1852.*

Falling Stars, OF 1833, A TEMPEST OF STARS.—On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs.—“*History of Astronomy in the Nineteenth Century,*” *Agnes M. Clerke, p. 328. London, 1902.*

Falling Stars, SHOWER OF 1833 AWAKENS INTEREST IN THE STUDY OF METEORS.—Once for all, then, as the result of the star fall of 1833, the study of luminous meteors became an integral part of astronomy.—*Id., p. 329.*

Falling Stars, OF 1833, LONDON SCIENTIST ON PROPHEPIC PICTURE.—In many districts, the mass of the population were terror-struck, and the more enlightened were awed at contemplating so vivid a picture of the apocalyptic image—that of the stars of heaven falling to the earth, even as a fig tree casting her untimely figs, when she is shaken of a mighty wind.—“*The Gallery of Nature,*” *Rev. Thomas Milner, F. R. G. S., p. 140. London, 1852.*

Falling Stars, OF 1833, “FELL LIKE FLAKES OF SNOW.”—In the woods of most, they fell like flakes of snow.—*Dr. Humphreys, President St. John's College, Annapolis, Maryland, in American Journal of Science, Vol. XXV (1834), p. 372.*

Falling Stars, OF 1833, THE PROPHEPIC DESCRIPTION FULFILLED.—And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy, before quoted. “It rained fire!” says one. Another, “It was like a shower of fire.” Another, “It was like the large flakes of falling snow before a coming storm, or large drops of rain before a shower.”

I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. “The stars of heaven fell unto the earth;” they were not sheets, or flakes, or drops of fire; but they were what the world understands by the name of “Falling Stars;” and one speaking to his fellow in the midst of the scene would say, “See how the stars fall;” and he who heard, would not pause to correct the astronomy of the speaker, any more than he would reply, “The sun does not move,” to one who should tell him, “The sun is rising.”

The stars fell “even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.” Here is the exactness of the prophet.

The falling stars did not come as if from *several* trees shaken, but from *one*. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south; and they fell, not as the *ripe* fruit falls; far from it; but they *flew*, they *were cast*, like the unripe fig, which at first refuses to leave the branch; and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force.

Such was the appearance of the above phenomenon to the inmates of my house. I walked into the park with two gentlemen of Pearl Street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only by the prophet.—*A correspondent in the New York Journal of Commerce, Vol. VIII, No. 534, Saturday Morning, Nov. 14, 1833.*

Falling Stars, OF 1833, LIKE SHOWER OF FIRE.—In any direction, the scene could not be compared more aptly to anything than a distant shower of fire, whose particles were falling sparsely to the earth. Frequently one larger and more luminous than the rest would shoot across the heavens, producing a flash like vivid lightning. Towards the approach of daylight the sky began to be obscured with clouds, and these substances appeared less frequent, but did not disappear till long after the light of the morning had arisen, and were seen as long as stars were visible.—*New Hampshire Patriot and State Gazette (semiweekly), Vol. I, No. 104; Concord, Saturday, Nov. 16, 1833. (State Library.)*

Falling Stars, THE SIGN ANTICIPATED IN 1697.—The last sign we shall take notice of, is that of “falling stars.” “And the stars shall fall from heaven,” says our Saviour. Matt. 24: 29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up, as the sea does a sinking ship; and at the same time would put all the inferior universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air, or comets and blazing stars. No doubt there will be all sorts of fiery meteors at that time; and amongst others, those which are called falling stars; which, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vine, or leaves from the fig tree, they would make on astonishing sight.—“*Sacred Theory of the Earth,*” Dr. Thomas Burnett, book 3, p. 66, 3d edition, 1697.

Falling Stars, OF 1833, SEEN AS SIGN OF SECOND ADVENT.—I witnessed this gorgeous spectacle, and was awe-struck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion at that moment that it might be the *harbinger of the coming of the Son of man*; and in my state of mind I was prepared to hail him as my friend and deliverer. I had read that the stars should fall from heaven, and they were now falling: I was suffering much in my mind, and I was beginning to look away to heaven for the rest denied me on earth.—“*My Bondage and My Freedom,*” Frederick A. Douglass.

Falling Stars, OF 1833, REGARDED AS FORERUNNER OF LAST DAY.—We pronounce the raining fire which we saw on Wednesday morning

last an awful type, a sure forerunner, a merciful sign, of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened.

That time is just at hand described not only in the New Testament but in the Old; and a more correct picture of a fig tree casting its leaves when blown by a mighty wind, it was not possible to behold.

Many things now occurring upon the earth tend to convince us that we are in the "latter days." This exhibition we deem to be a type of an awful day fast hurrying upon us. This is our sincere opinion; and what we think, we are not ashamed to tell.—*The Old Countryman.* New York, printed in the New York Star and quoted in the Portland Evening Advertiser, Nov. 26, 1833. (Portland Public Library.)

Falling Stars, of 1833, REGARDED AS SIGN OF END BY MANY.—Scientific study of the orbits of shooting stars began after the occurrence of the most brilliant meteoric shower on record.—that of November 13, 1833. This spectacle, which excited the greatest interest among all beholders, and was looked upon with consternation by the ignorant, many of whom thought that the end of the world had come, was witnessed generally throughout North America, which happened to be the part of the earth facing the meteoric storm. Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared their number to the flakes of a snowstorm, or to the raindrops in a shower.—*The Encyclopedia Americana*, art. "Meteors or Shooting Stars." New York: The American Company, 1903.

Falling Stars, of 1833, INSPIRED REFLECTIONS ON THE CREATOR'S CARE.—Had they held on their course unabated for three seconds longer, half a continent must, to all appearance, have been involved in unheard-of calamity. But that almighty Being who made the world, and knew its dangers, gave it also its armature, endowing the atmospheric medium around it with protecting, no less than with life-sustaining properties. . . .

Considered as one of the rare and wonderful displays of the Creator's preserving care, as well as the terrible magnitude and power of his agencies, it is not meet that such occurrences as those of November 13 should leave no more solid and permanent effect upon the human mind than the impression of a splendid scene.—*Prof. Alexander C. Twining, Civil Engineer, Late Tutor in Yale College, in American Journal of Science, Vol. XXVI (1834), p. 351.*

Falling Stars, THE DISPLAY OF 1833 INCOMPARABLY THE GREATEST.—Probably the most remarkable of all the meteoric showers that have ever occurred was that of the Leonids, on the [night following] November 12, 1833. The number at some stations was estimated as high as 200,000 an hour for five or six hours. "The sky was as full of them as it ever is of snowflakes in a storm," and, as an old lady described it, looked "like a gigantic umbrella." [page 469] . . .

In 1864 Professor Newton of New Haven showed by an examination of the old records that there had been a number of great meteoric showers in November, at intervals of thirty-three or thirty-four years, and he predicted confidently a repetition of the shower on November 13 or 14, 1866. The shower occurred as predicted, and was observed in Europe; and it was followed by another in 1867, which was visible in America, the meteoric swarm being extended in so long a procession as to require more than two years to cross the earth's orbit. Neither of these showers, however, was equal to the shower of 1833. The researches of Newton, supplemented by those of Adams, the discoverer

of Neptune, showed that the swarm moves in a long ellipse with a thirty-three-year period.

A return of the shower was expected in 1899 or 1900, but failed to appear, though on November 14-15, 1898, a considerable number of meteors were seen, and in the early morning of November 14-15, 1901, a well-marked shower occurred, visible over the whole extent of the United States, but best seen west of the Mississippi, and especially on the Pacific Coast. At a number of stations several hundred Leonids were observed by eye or by photography, and the total number that fell must be estimated by tens of thousands. The display, however, seems to have nowhere rivaled the showers of 1866-67, and these were not to be compared with that of 1833.—*Manual of Astronomy*, Charles A. Young, Ph. D., LL. D., Professor of Astronomy in Princeton University, pp. 469, 471, 472. Boston: Ginn and Company, 1902.

Falling Stars, of 1833, OBSERVED IN NOVA SCOTIA.—The meteoric phenomenon witnessed in this country on the 13th instant, was also seen at Halifax the same morning. Many persons rose from their beds supposing there was a fire near their dwellings.—*Portland Evening Advertiser*, Nov. 27, 1833. (*Portland Public Library*.)

Falling Stars, of 1833, SEEN IN UNITED STATES, MEXICO, AND WEST INDIES.—The year 1833 is memorable for the most magnificent display [of falling meteors] on record. This was on the same night of November [13] also, and was visible over all the United States, and over a part of Mexico, and the West India Islands. Together with the smaller shooting stars, which fell like snowflakes and produced phosphorescent lines along their course, there were intermingled large fireballs, which darted forth at intervals, describing in a few seconds an arc of 30 or 40 degrees.

These left behind luminous trains, which remained in view several minutes, and sometimes half an hour or more. One of them seen in North Carolina appeared of larger size and greater brilliancy than the moon. Some of the luminous bodies were of irregular form, and remained stationary for a considerable time, emitting streams of light.

At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract.—*The American Cyclopaedia*, art. "Meteor." New York: D. Appleton & Company, 1881.

Falling Stars, of 1866, IN ENGLAND.—In the night between Tuesday and yesterday, they who chose to watch and were not discouraged by the doubts of astronomers, were rewarded with a spectacle which cannot be imagined or forgotten. First one meteor then another shot across the sky. Then they appeared faster than he (the spectator) could count them. Some struck the sight like sparks from a forge everywhere at once, some to fall over trees and houses, bright to the last, but with the ruddy hues of the lower atmosphere. Look where we would, it was the same. The heavens seemed alive with this unwanted host.

There were times when it seemed as if a mighty wind had caught the old stars, loosed them from their holdings, and swept them across the firmament. The Olympian [Jove] himself might have been supposed on his throne launching his bolts against an offending or forgetful world. . . . All this may account for the little thought given to what is really a most startling and most awful phenomenon. . . . But

science, which dispels so many terrors and proves so many appearances, illusions, and nothing more, does not do so in this instance.—*London Times*, Nov. 15 [Thursday], 1866.

Falling Stars, OF 1866, IN NORTH ENGLAND.—As it seems to us people have been a good deal taken by surprise. The apparition has been far out of the common range of ideas. . . . It is little more than a century since the principles of modern astronomical science were brought to bear on this subject. All this may naturally account for the little expectation or little thought given to what is really a most startling and most awful phenomenon. There will, however, be no more of this ignorance or indifference, for nobody who saw well what was to be seen the other night will forget this impression should he live to the next return.—*Manchester Guardian*, Nov. 15, 1866.

Falling Stars, THE 1866 DISPLAY SLIGHT IN COMPARISON WITH 1833.—I shall never forget that night. On the memorable evening I was engaged in my usual duty at that time of observing nebulae with Lord Rosse's great reflecting telescope. I was of course aware that a shower of meteors had been predicted, but nothing that I had heard prepared me for the splendid spectacle so soon to be unfolded. It was about ten o'clock at night when an exclamation from an attendant by my side made me look up from the telescope just in time to see a fine meteor dash across the sky. It was presently followed by another, and then again by more in twos and in threes, which showed that the prediction of a great shower was likely to be verified. At this time the Earl of Rosse (then Lord Oxmantown) joined me at the telescope. There for the next two or three hours we witnessed a spectacle which can never fade from my memory. The shooting stars gradually increased in number until sometimes several were seen at once. . . . It would be impossible to say how many thousands of meteors were seen, each one of which was bright enough to have elicited a note of admiration on any ordinary night.—*Story of the Heavens*," Sir Robert Ball, pp. 379, 380. London, 1900.

Falling Stars, THE 1866 DISPLAY IN SYRIA.—On the morning of the fourteenth [November, 1866, at Beirut, Syria], at three o'clock, I was roused from a deep sleep by the voice of one of the young men calling, "The stars are all coming down." . . . The meteors poured down like a rain of fire. Many of them were large and varicolored, and left behind them a long train of fire. One immense green meteor came down over Lebanon, seeming as large as the moon, and exploded with a large noise, leaving a green pillar of light in its train. It was vain to attempt to count them, and the display continued until dawn, when their light was obscured by the king of day. . . . The Mohammedans gave the call to prayer from the minarets, and the common people were in terror.—*Fifty-three Years in Syria*," H. H. Jessup, D. D., Vol. I, pp. 316, 317.

Falling Stars, PREDICTIONS OF, FOR 1899, FAILED.—The great November shower, which is coming once more in this century, and which every reader may hope to see toward 1899, is of particular interest to us as the first whose movements were subject to analysis.—*New Astronomy* " (1888), Prof. S. P. Langley, p. 196.

The meteors of November 13 may be expected to reappear with great brilliancy in 1899.—*Chambers' Astronomy* " (1889), Vol. I, p. 635.

We can no longer count upon the Leonids [as the meteorites of 1833 were called, because they seemed to fall from a point in the constellation of Leo]. Their glory, for scenic purposes, is departed.—“*History of Astronomy in the Nineteenth Century*,” Agnes M. Clerke, p. 338. London, 1902.

False Christs.— See Jerusalem, 258.

False Decretals.— See Isidorian Decretals.

“**Father of His Country.**”— See Papacy, Builders of, Innocent III, 353.

Fathers, AN ESTIMATE OF.— The preceding account of the Fathers of the second and third centuries may enable us to form some idea of the value of these writers as ecclesiastical authorities. Most of them had reached maturity before they embraced the faith of the gospel, so that, with a few exceptions, they wanted the advantages of an early Christian education. Some of them, before their conversion, had bestowed much time and attention on the barren speculations of the pagan philosophers; and, after their reception into the bosom of the church, they still continued to pursue the same unprofitable studies. Cyprian, one of the most eloquent of these Fathers, had been baptized only about two years before he was elected Bishop of Carthage; and, during his comparatively short episcopate, he was generally in a turmoil of excitement, and had, consequently, little leisure for reading or mental cultivation. Such a writer is not entitled to command confidence as an expositor of the faith once delivered to the saints. Even in our own day, with all the facilities supplied by printing for the rapid accumulation of knowledge, no one would expect much spiritual instruction from an author who would undertake the office of an interpreter of Scripture two years after his conversion from heathenism. The Fathers of the second and third centuries were not regarded as safe guides even by their Christian contemporaries. . . . Tertullian, who, in point of learning, vigor, and genius, stands at the head of the Latin writers of this period, was connected with a party of gloomy fanatics. Origen, the most voluminous and erudite of the Greek Fathers, was excommunicated as a heretic. If we estimate these authors as they were appreciated by the early Church of Rome, we must pronounce their writings of little value. Tertullian, as a Montanist, was under the ban of the Roman Bishop. Hippolytus could not have been a favorite with either Zephyrinus or Callistus, for he denounced both as heretics. Origen was treated by the Roman Church as a man under sentence of excommunication. Stephen deemed even Cyprian unworthy of his ecclesiastical fellowship, because the Carthaginian prelate maintained the propriety of rebaptizing heretics.

Nothing can be more unsatisfactory, or rather childish, than the explanations of Holy Writ sometimes given by these ancient expositors. According to Tertullian, the two sparrows mentioned in the New Testament signify the soul and the body; and Clemens Alexandrinus gravely pleads for marriage from the promise, “Where two or three are gathered together in My name, there am I in the midst of them.” Cyprian produces, as an argument in support of the doctrine of the Trinity, that the Jews observed “the third, sixth, and ninth hours” as their “fixed and lawful seasons for prayer.” Origen represents the heavenly bodies as literally engaged in acts of devotion. If these authorities are to be credited, the Gihon, one of the rivers of Paradise, was no other than the Nile. Very few of the Fathers of this period were acquainted with Hebrew, so that, as a class, they were miserably

qualified for the interpretation of the Scriptures. Even Origen himself must have had a very imperfect knowledge of the language of the Old Testament. In consequence of their literary deficiencies, the Fathers of the second and third centuries occasionally commit the most ridiculous blunders. Thus, Irenæus tells us that the name "Jesus" in Hebrew consists of two letters and a half, and describes it as signifying "that Lord who contains heaven and earth"! This Father asserts also that the Hebrew word *Adonai*, or the Lord, denotes "utterable and wonderful." Clemens Alexandrinus is not more successful as an interpreter of the sacred tongue of the chosen people; for he asserts that Jacob was called Israel "because he had seen the Lord God," and he avers that Abraham means "the elect father of a sound"—"*The Ancient Church*," Dr. William D. Killen, period 2, sec. 2, chap. 1, pars. 33, 34. London: James Nisbet & Co., 1883.

Fathers, BAD MASTERS IN MORALS.—To us it appears that their writings contain many things excellent, well considered, and well calculated to enkindle pious emotions; but also many things unduly rigorous, and derived from the stoic and academic philosophy; many things vague and indeterminate; and many things positively false, and inconsistent with the precepts of Christ. If one deserves the title of a bad master in morals, who has no just ideas of the proper boundaries and limitations of Christian duties, nor clear and distinct conceptions of the different virtues and vices, nor a perception of those general principles to which recurrence should be had in all discussions respecting Christian virtue, and therefore very often talks at random, and blunders in expounding the divine laws; though he may say many excellent things, and excite in us considerable emotion; then I can readily admit that in strict truth this title belongs to many of the Fathers.—"*Ecclesiastical History*," John Laurence von Mosheim, D. D., book 1, cent. 2, part 2, chap. 3, sec. 10.

Fathers, UNRELIABILITY OF.—There are but few of them [the Fathers] whose pages are not rife with errors.—errors of method, errors of fact, errors of history, of grammar, and even of doctrine. This is the language of simple truth, not of slighting disparagement.—"*The History of Interpretation*," Archdeacon F. W. Farrar, D. D., pp. 162, 163.

Without deep learning, without linguistic knowledge, without literary culture, without any final principles either as to the nature of the Sacred Writings or the method by which they should be interpreted,—surrounded by paganism, Judaism, and heresy of every description, and wholly dependent on a faulty translation,—the earliest Fathers and apologists add little or nothing to our understanding of Scripture. . . . Their acquaintance with the Old Testament is incorrect, popular, and full of mistakes; their Scriptural arguments are often baseless; their exegesis—novel in application only—is a chaos of elements unconsciously borrowed on the one hand from Philo, and on the other from Rabbis and Kabbalists. They claim "a grace" of exposition, which is not justified by the results they offer, and they suppose themselves to be in possession of a Christian Gnosis, of which the specimens offered are for the most part entirely untenable.—*Id.*, pp. 164, 165.

Fathers, WRITINGS OF, UNWORTHY OF CONFIDENCE.—The writings of the so-called Apostolic Fathers have unhappily, for the most part, come down to us in a condition very little worthy of confidence, partly because under the name of these men, so highly venerated in the church, writings were early forged for the purpose of giving authority to particular opinions or principles; and partly because their own writings

which were extant, became interpolated in subservience to a Jewish hierarchical interest, which aimed to crush the free spirit of the gospel.—“*General History of the Christian Religion and Church*,” Dr. Augustus Neander, Vol. I, Appendix, Sec. 4, “*Notices of the More Eminent Church Teachers*,” p. 657. Boston: Crocker and Brewster, 1854.

Fathers, WRITINGS OF, INTERPOLATED AND FORGED.—The resources of medieval learning were too slender to preserve an authentic record of the growth and settlement of Catholic doctrine. Many writings of the Fathers were interpolated; others were unknown, and spurious matter was accepted in their place. Books bearing venerable names—Clement, Dionysius, Isidore—were forged for the purpose of supplying authorities for opinions that lacked the sanction of antiquity.—“*The History of Freedom*,” John Emerich Edward Dalberg-Acton (R. C.), p. 513. London: Macmillan & Co., 1909.

Fathers, ADAM CLARKE ON.—But of these [the Fathers] we may safely state, that there is not a truth in the most orthodox creed that cannot be proved by their authority, nor a heresy that has disgraced the Romish Church, that may not challenge them as its abettors. In points of doctrine, their authority is, with me, nothing. The Word of God alone contains my creed. On a number of points I can go to the Greek and Latin Fathers of the church, to know what they believed, and what the people of their respective communions believed; but after all this I must return to God’s Word, to know what he would have me to believe.—*Adam Clarke’s Commentary*, Vol. III, p. 725, general observations on Proverbs 8. New York: Phillips and Hunt.

Fathers, Early Christian.—See Antichrist, 32, 33; Babylon, 61, 62; Baptism, 67; Idolatry, 218; Infallibility, 247; Papacy, 342; Purgatory, 404.

Federation, “FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.”—The Federal Council was organized as the chief consummation of the National Federation of Churches at its first meeting, held in Philadelphia, Dec. 2-8, 1908. It is the delegated congress of thirty leading Christian bodies which are constitutionally federated for the purpose of providing this congress, through which to realize their fellowship and united action. The Federal Council, through its commissions and secretaries, seeks to organize efficient State and local federations, to secure co-operation in home missionary work, and to promote moral reform and social service by the churches throughout the United States.—*The World Almanac*, 1917, p. 593.

Federation, “AMERICAN FEDERATION OF CATHOLIC SOCIETIES.”—The American Federation of Catholic Societies was founded in 1901. It is composed of thirty-four national organizations, many State and county federations and parishes. Total membership about 3,000,000. Its objects are the cementing of the bonds of fraternal union among the Catholic laity, and the fostering and protection of Catholic interests.—*Ibid.*

Federal Council.—See Federation.

Feudalism, FALL OF.—See Two Witnesses, 577.

Finland, SABBATH KEEPING IN.—See Sabbath, 468.

Forgeries OF THE SIXTH CENTURY.—Some other records have fabricated at Rome in the same barbarous Latin, such as the *Gesta Liberii*, designed to confirm the legend of Constantine’s baptism at Rome, and

to represent Pope Liberius as purified from his heresy by repentance, and graced by a divine miracle. Of the same stamp were the *Gesta* of Pope Sixtus III and the History of Polychronius, where the Pope is accused, but the condemnation of his accuser follows, as also of the accuser of the fabulous Polychronius, bishop of Jerusalem. These fabrications of the beginning of the sixth century, which all belong to the same class, had a reference also to the attitude of Rome towards the church of Constantinople.—“*The Pope and the Council*,” *Janus* (Dr. J. J. Döllinger [R. C.], p. 124. London: Rivingtons, 1869.

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.—*Id.*, pp. 122, 123.

Forgeries, INTERPOLATING ST. CYPRIAN.—Towards the end of the sixth century a fabrication was undertaken in Rome, the full effect of which did not appear till long afterwards. 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?”—*Id.*, p. 127.

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 (*J. J. 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 Ecclesie* [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.

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."—*Id.*, pp. 104-106.

Forgeries.—See Fathers; Infallibility, 247; Isidorian Decretals; Papacy, 350.

Fox Sisters.—See Spiritualism, 529.

Franks.—See Rome, 438, 443; Ten Kingdoms, 552-556.

French Revolution, ITS ERA A TURNING-POINT IN HISTORY.—The French Revolution is the most important event in the life of modern Europe. . . . It brought on the stage of human affairs forces which have molded the thoughts and actions of men ever since, and have taken a permanent place among the formative influences of civilization.—"*Cambridge Modern History*," Vol. VIII, chap. 25, p. 754.

NOTE.—As the time of Justinian, in the sixth century, when the Papacy rose to supremacy, was a turning-point between ancient and medieval history, so the events of the French Revolution stamp the time when the 1260 years of papal supremacy came to a close as a turning-point in modern history. The close of the prophetic period of tribulation marked the opening of the time of the end. Dan. 11:35. The extracts given deal only with phases of the Revolution suggested by the prophecy of Daniel 11:36-39.—EDS.

French Revolution, EARLY RECOGNIZED AS A TIME OF FULFILLING PROPHECY.—The French Revolution—peculiar in its aspect—had not made much progress before many began to suspect that that great and finishing scene of God's judgments was disclosing, of which the Scripture prophecies speak so much; and in which are to be overthrown all those antichristian systems, civil and ecclesiastical, which have so long been opposed to genuine Christianity.—"*The Signs of the Times*," J. Bicheno, M. A., Preface to 6th edition, written May 2, 1808, p. iv. London: J. Adlard, 1808.

History nowhere informs us of any event so extraordinary as the late Revolution in France. If viewed on all sides, with its attending circumstances by an attentive and unprejudiced eye, it must surely excite the greatest astonishment; and those who have been used to

unite in their minds the providence of God with human occurrences, . . . cannot help inquiring. Is this from men, or is it from God?—*Id.*, *Advertisement to first edition, dated Jan. 19, 1793, p. 3, following Preface.*

French Revolution, ATHEISTIC SPIRIT OF TIMES.—As we advance toward the latter end of the eighteenth century, we may observe yet greater activity on the part of the infidel faction and a yet more distinctly evident development of what had now become the characteristic spirit of a period.—“*The Sacred Calendar of Prophecy*,” G. S. Faber, *Prebendary of Salisbury, book 3, chap. 4. London, 1844 (first edition, 1828).*

Daniel [11th chapter] had described his fourth period as a period of daring unbelief and of presumptuous defiance hurled against the Omnipotent himself; and he had chronologically arranged it as succeeding a prior period of superstitious intolerance and persecution. The event has shown the accuracy of his prediction: for the spirit of the Age of Reason, which has succeeded to the spirit of the Age of Intolerance, is the identical spirit of the prophetic period now under our special consideration.—*Ibid.*

When I was myself in France in the year 1774, I saw sufficient reason to believe that hardly a person of eminence in church or state, and especially in the least degree eminent in philosophy or literature, . . . were believers in Christianity. . . . One of the very best men in the country assured me very gravely that (paying me a compliment) I was the first person he had ever met with, of whose understanding he had any opinion, that pretended to believe Christianity. To this all the company assented. And not only were the philosophers and other leading men of France, at that time, unbelievers in Christianity or deists; but they were even atheists, denying the being of a God.—*Dr. Joseph Priestly, quoted in “The Sacred Calendar of Prophecy,” G. S. Faber, book 3, chap. 4.*

French Revolution, AIMED TO DETHRONE DEITY.—Having massacred the great of the present, and insulted the illustrious of former ages, nothing remained to the Revolutionists but to direct their fury against Heaven itself. Pache, Hébert, and Chaumette, the leaders of the municipality, publicly expressed their determination “to dethrone the King of heaven, as well as the monarchs of the earth.” To accomplish this design, they prevailed on Gobel, the apostate constitutional bishop of Paris, to appear at the bar of the Convention [Nov. 7, 1793] accompanied by some of the clergy of his diocese, and there abjure the Christian faith. That base prelate declared, “that no other national religion was now required but that of liberty, equality, and morality.”¹ Many of the constitutional bishops and clergy in the Convention joined in the proposition. . . .

Shortly after, a still more indecent exhibition took place before the Convention. Hébert, Chaumette, and their associates appeared at the bar [November 10] and declared that “God did not exist, and that the

¹Gobel's abjuration of Christianity was in these terms: “Today, while the Revolution strides rapidly to a happy close, as all opinions tend to a common political center — today there ought to be no public or national worship, saving that of liberty and sacred equality, as the sovereign people wish it so. Following my principles, I submit to the will of the people, and I come here to declare to you, that from this day I renounce the exercise of my functions as a minister of the Catholic religion. The citizens my vicars here present join me in this; consequently we abandon our titles. May this example serve to consolidate the reign of liberty and equality. *Vive la République!*”

worship of Reason was to be substituted in his stead." . . . A veiled female, arrayed in blue drapery, was brought into the Convention; and Chaumette, taking her by the hand—"Mortals," said he, "cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this." Then, letting fall the veil, he exclaimed, "Fall before the august Senate of Freedom, Veil of Reason!" At the same time the goddess appeared, personified by a celebrated beauty, Madame Maillard of the opera, known in more than one character to most of the Convention.

The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted, amidst an immense crowd, to the cathedral of Notre Dâme, to take the place of the Deity.—"*History of Europe*," Sir Archibald Alison, Bart., F. R. S. E., 9th edition, chap. 14, pars. 45, 46 (Vol. III, pp. 21, 22). Edinburgh: William Blackwood and Sons, 1854.

French Revolution, THE WORSHIP OF "REASON."—Infidelity and atheism reigned supreme. The National Convention abolished the Sabbath, and the leaders of the Paris Commune declared that they intended "to dethrone the King of heaven as well as the monarchs of the earth." Finally, November 10, 1793, the leaders of the Paris Commune—Hébert, Chaumette, Momoro, and the Prussian Anacharsis Clootz—prevailed upon the National Convention to decree the abolition of the Christian religion in France and the substitution of the worship of Reason instead. Momoro's young and beautiful but prostitute wife, who had been a dancer, personated the Goddess of Reason; and as such she was enthroned on the high altar of the Cathedral of Notre Dâme and worshiped by the members of the National Convention and the Paris Commune.

Gobel, the constitutional bishop of Paris, and several other ecclesiastics were compelled publicly to apostatize from Roman Catholic Christianity and to accept the new worship of Reason.—"*Library of Universal History*," Vol. VIII, p. 2612. New York: Union Book Company, 1900.

French Revolution, THE SOLITARY INSTANCE.—For the first time in the annals of mankind, a great nation had thrown off all religious principle, and openly defied the power of Heaven itself.—"*History of Europe*," Sir Archibald Alison, Bart., F. R. S. E., 9th edition, chap. 15, par. 24 (Vol. III, pp. 69, 70). Edinburgh: William Blackwood and Sons, 1854.

French Revolution, NO PARALLEL IN ITS DEFIANCE OF DEITY.—If we search the annals of the world, we shall not find even a private society or sect, much less civil community and state, which, before our day, has in the most public manner proclaimed to all nations around it that *there is no God*, and made that position the basis of the constitution of its government: but in our day we not only read of it, but see it with our eyes; and that in a manner so perfectly consonant with all its various prophetic marks that the unprejudiced infidel (if there be such a being) cannot mistake it.—"*Brief Commentaries on Prophecies Referring to the Present Time*," Joseph Galloway. London, 1802.*

French Revolution, FORMAL RETRACTION OF ATHEISM.—On the eighteenth Floréal (7th May) [1794], Robespierre induced the Convention to decree its belief in a Supreme Being and in the immortality of

the soul. On the twentieth Prairial (8th June), he celebrated, in one of the strangest pageants of history, the festival of the new Deity in France. Arrayed in a brilliant uniform, and carrying a bouquet of flowers and corn sheaves, Robespierre marched at the head of a procession out of the Champ de Mars, burned the symbols of Atheism and Vice, and inaugurated the new religion. "Here," he cried, "is the Universe assembled. O Nature, how sublime, how exquisite thy power!" — "*The French Revolution.*" Charles Edward Mallet, p. 258. New York: Charles Scribner's Sons, 1900.

French Revolution, REGARDING NO GOD, YET HONORING A "STRANGE" GOD.—Rejecting alike both the true God of Scripture and the imaginary gods of the old mythology, he should, toward the latter, entertain no respect or religious devotion. From the worship of Jehovah he should atheistically apostatize; but his apostasy should not lead him back to the long abrogated paganism of his fathers.—"*The Sacred Calendar of Prophecy.*" G. S. Faber, *Prebendary of Salisbury*, book 3, chap. 4. London, 1844.

Had the king adored his foreign god, really believing in the divinity of that god, as the old idolaters devoutly believed in the actual deity of their hero gods, he would not have fulfilled the prophecy: because it declares that the king should not regard any god, but that he should magnify himself above all. Yet if he had not adored a god unknown to his fathers in *some* manner, whatever that manner might be, he would equally have failed in accomplishing the prophecy: because it declares that he could worship a god thus described. . . . With an open profession of atheism in his mouth, and with a direct attack upon all religion in his practice, he has adored a foreign deity unknown to his fathers, whom he nevertheless disbelieved to be a deity: and he has thus worshiped a god of his own, without regarding any god.—*Ibid.*

French Revolution, REGARDING NOT THE "DESIRE OF WOMEN."—Nothing can be more evident than that the "desire of women" is something homogeneous with the God of gods and the gods of his fathers and every god. The whole connected clause descends from a general to particulars, employing those particulars to establish the general. . . . Hence it is obvious, unless the rules of just composition be entirely violated, that the "desire of women," like the "God of gods" and the "gods of his fathers" must be subincluded in the generalizing phrase "every god." . . . "Unto the gods of his fathers, he shall have no respect; and unto the desire of women, and unto every god, he shall have no respect." Such a collocation, I think, compels us to suppose that the "desire of women" is a god of some description or other, whether true or false. . . . The same verb of negation, "he shall have no respect," is alike applied to all the three particulars, "the gods of his fathers," and "the desire of women," and "every god," thus clearly pointing out and determining their homogeneity; the whole sentence is wound up by a sweeping declaration: "For above all, he shall magnify himself." . . .

If, then, the "desire of women" be thus plainly determined, by the whole context under every aspect, to be something homogeneous with "the God of gods" and "the gods of his fathers" and "every god:" then, assuredly, "the desire of women" must be, not only a person real or imaginary, but likewise a person who is the object of religious worship. . . .

They who interpret the phrase as relating to monastic and clerical celibacy, take for granted that it means "the desire to have women;"

but unfortunately for this system of exposition, the phrase is incapable of bearing any such signification. According to the Hebrew idiom, "the desire of women" denotes, not the desire to have women, but that which women desire to have. Nor, I believe, can a single exception to this mode of interpreting the phrase be discovered throughout the whole of the ancient Scriptures. . . .

I conclude, both from the plain requirement of the context and from the invariable use of a very common Hebrew idiom, that by the "desire of women," we must understand some person who was eminently desired by women, and who is also an object of religious adoration. . . . The person whom Daniel styles the "desire of women," is he whom Haggai subsequently called the "Desire of all nations." . . .

The original annunciation of the promised Seed was delivered exclusively to Eve. It was her seed, not Adam's, that was to bruise the serpent's head. To the advent of this Seed she impatiently looked forward; and such was her eager desire that, upon the birth of her first child, forgetting that Cain was Adam's seed no less than her own, she joyfully exclaimed: "I have gotten *the man*, even Jehovah his very self."—*Ibid.*

NOTE.—Mr. Faber cites the following illustrative texts: 1 Sam. 9:20; 23:20; Ps. 10:3; 21:2; 102:10.—EDS.

French Revolution, THE GOD OF FORCES.—The god of fortresses is the personification of war, and the thought is this: he will regard no other god but only war; the taking of fortresses he will make his god; and he will worship this god above all the means of his gaining the world power. Of this god, war as the object of deification, it might be said that his fathers knew nothing, because no other king had made war his religion, his god to whom he offered up in sacrifice all gold, silver, precious stones, jewels.—"*Commentary on the Book of Daniel*," Johann F. K. Keil, p. 466. (*Clarke's "Foreign Theological Library," Vol. XXXIV.*) Edinburgh: T. & T. Clark.

French Revolution, A NEW THING IN THE MASSING OF ARMED FORCES.—A. D. 1793. The Republic began. It declared that death was an eternal sleep; that Christianity was an imposture; and that there was no God!

In the same year it became military, raised the nation in arms by the *Levée en Masse*, and declared hostilities against Europe. Its civil and foreign wars, under both the republican and imperial governments, were marked by slaughter exceeding all within memory.—"*The Apocalypse of St. John*," Rev. George Croly, A. M., p. 89, 2d edition. London: C. & J. Rivington, 1828.

French Revolution, WORSHIP OF POWER.—He [Napoleon] is himself "the Genius of Power," as he has allowed himself to be called by his servile flatterers, and he worships the god of war. We have the following declaration, in his speech to the Council of Ancients, on the 10th of November, 1799: "I have always followed the God of War, and Fortune and the God of War are with me."—"Combined View of the Prophecies of Daniel, Esdras, and St. John," James Hatley Frère, Esq., p. 467. London, 1815.

French Revolution, WORSHIP OF THE GOD OF FORCES.—France was decimated for her cruelty; for twenty years the flower of her youth was marched away by a relentless power to the harvest of death; the snows of Russia revenged the guillotine of Paris. Allured by the phan-

tom of military glory, they fell down and worshiped the power which was consuming them.—“*History of Europe*,” Sir Archibald Alison, *Bart.*, *F. R. S. E.*, chap. 19, par. 72 (Vol. III, p. 245), 9th edition. Edinburgh: William Blackwood and Sons, 1854.

French Revolution, GOLD, AND SILVER, AND ALL WEALTH FOR WAR.—The extraordinary movement which agitated France gave them good grounds for hoping that they might succeed in raising the whole male population for its defense, and that thus a much greater body might be brought into the field than the allies could possibly assemble for its subjugation. The magnitude of the expense was to them a matter of no consequence. The estates of the emigrants [the wealthy who had fled] afforded a vast and increasing fund, which greatly exceeded the amount of the public debt; while the unlimited issues of assignats, at whatever rate of discount they might pass, amply provided for all the present or probable wants of the treasury. Nor did these hopes prove fallacious; for such was the misery produced in France by the stoppage of all pacific employment consequent on the Revolution, and such the terror produced by the Jacobin clubs and democratic municipalities in the interior, that the armies were filled without difficulty, and the republic derived additional external strength from the very intensity of its internal suffering.—“*History of Europe*,” Sir Archibald Alison, *Bart.*, *F. R. S. E.*, chap. 11, par. 12 (Vol. II, p. 204), 9th edition. Edinburgh: William Blackwood and Sons, 1853.

French Revolution, BEGINNING OF MODERN WORLD WAR.—Over foreign countries, the military renown of France streamed like a comet, inspiring universal dread and distrust; and while it rendered indispensable similar preparations for resistance, it seemed as if peace had departed from the earth forever, and that its destinies were hereafter to be disposed of according to the law of brutal force alone.—“*Life of Napoleon*,” Sir Walter Scott, Vol. VI, p. 116; cited in “*The Signs of the Times*,” Rev. Alexander Keith, Vol. II, p. 204, 3d edition. Edinburgh: William Whyte & Co., 1833.

French Revolution, INAUGURATION OF UNIVERSAL WAR.—Such is a detailed account of the causes that led to this great and universal war, which speedily embraced all the quarters of the globe, continued, with short interruptions, for more than twenty years, led to the occupation of almost all the capitals in continental Europe by foreign armies, and finally brought the Cossacks and the Tartars to the French metropolis. We shall search in vain in any former age of the world for a contest conducted on so gigantic a scale.—“*History of Europe*,” Sir Archibald Alison, *Bart.*, *F. R. S. E.*, chap. 9, par. 125 (Vol. II, p. 166), 9th edition. Edinburgh: William Blackwood and Sons, 1853.

French Revolution, THE “MONOMANIA OF MILITARY GLORY.”—The Revolution of 1830 was, in fact, but the accomplishment of that of 1789. It was the result of a struggle spread over the vicissitudes of forty years. From her first effort to win her freedom, the attention of France was called away by foreign hostilities in 1792; then came the despotism of anarchy; then successive warlike triumphs; and then, as their natural consequence, the monomania of military glory. The dazzling tyranny of Napoleon had its fascination even for the many; and in the grandeur of his name, its mischievous influence was too much forgotten.—From a paper, “*Three Days in Paris*,” in the *Revolution of July 27-29, 1830*; in the *Westminster Review* (London), Oct. 1, 1830.

French Revolution, PURSUIT OF "GLORY."—The influence of events was gradually creating an *esprit militaire*; . . . that saw in war the life of the state, the glory, the future of France. . . . The Convention, it is true, had set aside revolutionary propagandism; but it had substituted a more dangerous doctrine, the invasion of an enemy's country, as an act of duty and justice, for the affranchisement of lands which, according to its own declaration, were national. . . .

The army was dominating the republic; . . . it was, in fact, the nation, and in it lay the patriotism, the enthusiasm, the genius of France. The army, not the Directory, represented the real feeling of France from 1795 to 1799. The logic of events was pushing to the front a system based on military discipline, unity, and obedience, controlled by a single mind, and organized for a single purpose,—the glory of France. In the master of such a system lay the real power in France, and such a master was Napoleon Bonaparte.—"*Historical Development of Modern Europe*," C. M. Andrews, Vol. I, pp. 33, 34.

French Revolution, "DIVIDING THE LAND."—June 5 [1793] Decree of the French National Convention.

Article I. The common lands shall be divided amongst the inhabitants, per head, without exception of age or sex, absent as well as present.

Art. II. Landholders not inhabiting that country have no right to any share.

Art. III. Every French citizen who inhabited the commune a twelve-month before the promulgation of the law of the 14th of August, 1792, or who shall not have been a year absent from that commune for the purpose of settling in another, shall enjoy the right of an inhabitant, and be entitled to a share.

Art. IV. All farmers, servants of farmers, and other servants, and agents of citizens, are entitled to a share, provided they have the qualifications required to be reputed inhabitants.

Art. V. Every citizen is looked upon as an inhabitant in the place where he has a habitation, and consequently is entitled to a share.

Art. VI. Fathers and mothers shall enjoy the shares of their children until they have attained their fourteenth year.

Art. VII. Guardians and others who are intrusted with the care of orphans shall carefully watch over the preservation of the share which will become the property of the child under their care.—"*Annual Register for 1793*," sec. "*Political State of Europe*." London.

French Revolution, THE TEMPORAL POWER OF THE POPE OVERTHROWN.—One feature of Napoleon's Italian campaign had not been satisfactory to the Directory. He had spared the Pope. This circumstance made the states of the church a kind of nucleus for all the adherents of the old system in Italy. It was judged necessary that this nest of malcontents should be broken up, and to this end General Berthier was ordered to march on Rome. The people of that ancient metropolis had caught the infection of liberty, and refused to support the Holy Father and his party. Berthier was welcomed as the deliverer of Italy. The Roman Republic was proclaimed [Feb. 15, 1798]. The papal [temporal] power was overthrown, and Pope Pius VI retired to the convent of Siena. After a year he was taken to Briancon in the Alps, where he was imprisoned. At last, with the next change which ensued in the government of Paris, he was permitted to leave this frozen region and take up his residence at Valence, where he died in August of 1799.

The republican soldiers were little disposed, when they captured the Eternal City, to spare its treasures or revere its priestly symbols. The

personal property of the Pope was sold by auction. The robes of the priests and cardinals, rich in gold lace, were burned that the gold might be gathered from the ashes. The churches of Rome were pillaged, and a carnival of violence ensued which General Berthier was unable to control. The Romans revolted, and attempted to expel their deliverers; but General Masséna, who was sent out to supersede Berthier, put down the insurrection in blood.—“*History of the World*,” John Clark Ridpath, LL. D., Vol. VI (9 vol. ed.), pp. 685, 686. Cincinnati, Ohio: The Jones Brothers Publishing Company, 1910.

French Revolution.—See Advent Movement, 16; Increase of Knowledge, 222; Jerusalem, 262; Papal Supremacy, 358, 363-369; Two Witnesses, 572-578.

Galerius, EDICT OF.—See Seven Churches, 489.

Galileo, CONDEMNATION OF.—Through the suggestion of the Dominicans, Galileo was now summoned to Rome to account for his conduct and opinions before the Inquisition. He was accused of having taught that the earth moves; that the sun is stationary; and of having attempted to reconcile these doctrines with the Scriptures. The sentence was that he must renounce these heretical opinions, and pledge himself that he would neither publish nor defend them for the future. In the event of his refusal he was to be imprisoned. With the fate of Bruno in his recollection, he assented to the required recantation, and gave the promise demanded. The Inquisition then proceeded to deal with the Copernican system, condemning it as heretical; the letters of Galileo, which had given rise to the trouble, were prohibited; also Kepler's epitome of the Copernican theory, and also the work of Copernicus. In their decree prohibiting this work, “*De Revolutionibus*,” the Congregation of the Index, March 5, 1616, denounced the new system of the universe as “that false Pythagorean doctrine utterly contrary to the Holy Scriptures.” . . .

In 1632 he ventured on the publication of his work, entitled “The System of the World,” its object being to establish the truth of the Copernican doctrine. . . . Galileo was therefore again summoned before the Inquisition, the Tuscan ambassador expostulating against the inhumanity of thus dealing with an old man in ill health. But no such considerations were listened to, and Galileo was compelled to appear at Rome, February, 1633, and surrender himself to the Holy Office. . . . The trial being completed, Galileo was directed to appear, on June 22, to hear his sentence. Clothed in the penitential garment, he received judgment. His heretical offenses were specified, the pledges he had violated recited; he was declared to have brought upon himself strong suspicions of heresy, and to be liable to the penalties thereof; but from these he might be absolved if, with a sincere heart, he would abjure and curse his heresies. However, that his offenses might not altogether go unpunished, and that he might be a warning to others, he was condemned to imprisonment during the pleasure of the Inquisition, his dialogues were prohibited by public edict, and for three years he was directed to recite, once a week, the seven penitential psalms. . . . He died, January, 1642, in the seventy-eighth year of his age, the prisoner of the Inquisition.—“*History of the Intellectual Development of Europe*,” John William Draper, M. D., LL. D., Vol. II, pp. 262-265. New York: Harper & Brothers.

Galileo, DECREE CONCERNING TEACHING OF.—By order of the Holy Office, Cardinal Bellarmine summoned him [Galileo] before him, and admonished him in the name of the Pope and of the Holy Office, under

pain of imprisonment, that he must give up the opinion that the sun is the center of the world and immovable, and that the earth moves, and must not hold, teach it, or defend it either by word or writing; otherwise proceedings would be taken against him in the Holy Office. Galileo submitted, and promised to obey.

But it was not enough that Galileo should be personally warned against holding the heliocentric theory of the universe; the whole world must be similarly instructed; and this was done by another tribunal. On March 5, 1616, the Congregation of the Index, a committee of cardinals appointed by the Pope for the prevention of the circulation of dangerous books, published the following decree:

"Since it has come to the knowledge of this Holy Congregation that the false Pythagorean doctrine, altogether opposed to the divine Scripture, of the mobility of the earth, and the immobility of the sun, which Nicolas Copernicus, in his work, '*De Revolutionibus Orbium Cælestium*,' and Didacus a Stunica, in his Commentary on Job, teach, is being promulgated and accepted by many, as may be seen from a printed letter of a certain Carmelite Father (Foscarini), entitled, etc., wherein the said father has attempted to show that the said doctrine is consonant to truth, and not opposed to Holy Scripture; therefore, lest this opinion insinuate itself further to the damage of Catholic truth, this Congregation has decreed that the said books, Copernicus' '*De Revolutionibus*,' and 'Stunica on Job,' be suspended till they are corrected, but that the book of Foscarini the Carmelite be altogether prohibited and condemned, and all other books that teach the same thing."—*The Infallibility of the Church*, George Salmon, D. D., pp. 235, 236. New York: E. P. Dutton & Co., 1914.

Galileo, DROPPED FROM THE INDEX.—At the beginning of the present century the astronomer Lalande made great exertions at Rome to have the names of Galileo, Copernicus, and Foscarini removed from the Index; but in vain. Accordingly, the Index for 1828 contains the names of these three culprits; but the prohibition against all books teaching the mobility of the earth was quietly dropped out of the later editions of the Index. It was only on the accession of Gregory XVI, the predecessor of Pius IX, that the important step was taken, and the attempt to insist on believing in the immobility of the earth was finally abandoned. For the first time for some two hundred years an index of prohibited books was published, in which no confession of previous error was made, but the names of Galileo, Copernicus, and Foscarini were silently withdrawn.—*Id.*, p. 238.

Gallicanism.—This term is used to designate a certain group of religious opinions for some time peculiar to the Church of France, or Gallican Church, and the theological schools of that country. These opinions, in opposition to the ideas which were called in France "Ultramontane," tended chiefly to a restraint of the Pope's authority in the church in favor of that of the bishops and the temporal ruler.—*The Catholic Encyclopedia*, Vol. VI, art. "Gallicanism," p. 351.

Gallicanism AND INFALLIBILITY.—One of its fundamental doctrines was, that the doctrinal decisions of the Pope were not to be regarded as final; that they might be reviewed and corrected, or even rejected, by a general council or by the church at large. A formal treatise of Bossuet in proof of this principle was a storehouse of arguments, largely drawn on in the controversies of the years 1869-70. But this principle of his was condemned with an anathema at the Vatican Council of the latter year.—*The Infallibility of the Church*, George Salmon, D. D., p. 87. New York: E. P. Dutton & Co., 1914.

Gallicanism, UNIVERSALITY A CHARACTERISTIC OF.—In this theory the Pope is only the leading bishop of Christendom, and is by no means a necessary organ in proclaiming infallible truth. Whatever doctrine the whole church agrees in is infallibly true. Of course this characteristic cannot be predicated of any doctrine from which the Pope dissents, since such a dissent would deprive the doctrine of that universality of acceptance which the theory imposes as a condition; but if a Pope declares a doctrine, it is nevertheless not guaranteed as infallibly true if a council dissent; or even though Pope and council declare it, if it is not received by the bishops throughout the world. The important thing is, the universality of acceptance: the mode of promulgation is immaterial.—*Id.*, p. 262.

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 Jechoniah (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. So far, so good.

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.

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 juxta position as father and son, it is possible that a number of names may intervene

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: 16. London: Oxford University Press.

Generic.—See Rome, 437, 438, 456, 457; Seven Trumpets, 499, 502-504.

Geographical Society.—See Increase of Knowledge, 226.

Gepidæ.—See Rome, Its Barbarian Invaders, 443.

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.

Goths.—See Papal Supremacy, 361; Rome, 437, 438, 444-450.

Grant, Gen. Ulysses S.—See Eastern Question, 156; Religious Liberty, 418.

Greece, HISTORICAL SKETCH OF, to 500 B. C.—The beginnings of life in the Ægean world are unknown. The Oriental peoples were already far advanced in civilization when the first light breaks on this region. But by 2000 B. C. a high culture was produced in Crete under Egyptian influence, probably by a pre-Greek people. About 1500 B. C. this culture was diffused over the Ægean world, modified in many respects, and possessed by the Greeks who had migrated into Greece from the north. This so-called Mycenaean age was brought to an end by the descent of rude tribes from the north, which is called the Dorian migration. This

cut off Greece from the outer world, and set in motion new forces of political and social organization. Changes from tribal life to local settlement created the city-state and put at its head the aristocratic government.

When the newcomers had adjusted themselves to their new homes, commerce began to revive on the shores of the Ægean. The cities on the Asia Minor coast came forward. New relations with the Orient arose. Wealth gave leisure and opportunity for the new growth of literature and art and religion. Epic poetry reached its height in Homer. The Greeks began to know themselves as one people, the Hellenes, and to form their ideals of social, religious, and political life. . . .

Two states rose above the others as the age drew to an end. Sparta illustrates the tendency to maintain and harden the old tribal system with its equality and its military bent. It grew by conquest, until it occupied two fifths of the Peloponnesus and formed a political league embracing almost all the rest. Thus it was the leading Greek state. Athens went to the other extreme. Its lawgivers, Solon and Cleisthenes, led the way in the establishment of popular government. Pisistratus, the Athenian tyrant, gave the state a leading place among the commercial powers of the time. Thus by 500 B. C. the Greek world had reached a point at which, its political institutions fixed and its states firmly established, it was prepared to take its place and do its work in world politics. This place and work in the world were opened to it in the rapidly approaching complications with the Persian Empire.—“*A History of the Ancient World*,” George Stephen Goodspeed, Ph. D., pp. 123-125. New York: Charles Scribner's Sons, 1912.

Greece, ALEXANDER “FIRST KING” OF IMPERIAL.—And it happened, after that Alexander, son of Philip the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece. 1 Maccabees 1: 1.

With Alexander the New Greece begins.—“*Story of Greece*,” Prof. J. A. Harrison, p. 499. New York: G. P. Putnam's Sons, 1890.

Greece, ARRIAN ON ALEXANDER AS LEADER OF ALL GRECIA.—Alexander, then about twenty years of age, ascended his [Philip's] throne, and marched into Peloponnesus, where in a grand council of all the Greeks of those parts, he requested to be made general or the intended expedition against the Persians (an honor which had been before conferred on his father Philip). This was granted by all, except the Lacedæmonians, who alleged that by an ancient custom of theirs, deduced from their ancestors, the Lacedæmonians ought not to obey the orders of a foreign general, but themselves to have the command of any army raised for a foreign expedition. The Athenians were also busy in contriving to bring some innovation about; but were so terrified at Alexander's approach, that they decreed him more honors than they had before promised his father. He then returned into Macedonia, to raise forces for his expedition into Asia.—“*History of Alexander's Expedition*,” Arrian, book 1, chap. 1, Rooke's translation (Vol. I, p. 3). London, 1814.

Greece, ALEXANDER FORMALLY RECOGNIZED AS IMPERIAL HEAD OF.—The congress of the confederacy met at Corinth to elect Alexander general in his father's place. Alexander was chosen supreme general of the Greeks for the invasion of Asia; and it was as head of Hellas, descendant and successor of Achilles, rather than as Macedonian king, that he

desired to go forth against Persia. . . . The welcome . . . and the vote, however perfunctory, which elected him leader of the Greeks, were the fitting prelude to the expansion of Hellas, and the diffusion of Hellenic civilization, which destiny had chosen him to accomplish. He was thus formally recognized as what he in fullest verity was, the representative of Greece.—“*History of Greece*,” *J. B. Bury, Vol. II, p. 330.*

Greece, ALEXANDER AS LEADER.—Alexander is the flower of the Greek race, the supreme figure in its gallery of heroes. In physical strength and beauty, in mental grasp and poise, in moral purpose and mastery, he was pre-eminent among the men of his time. Of high, almost sentimental, ideals of honor, a warm-hearted, genial companion and friend, the idol of his troops, fearless even to recklessness in the day of battle, he knew how to work tirelessly, to hold purposes with an iron resolution, to sweep all opposition from his path, and to deny himself pitilessly for the fulfilment of his plans. To reach so high a station, to stand alone at the summit of human achievement, was for so young a man almost fatally dangerous. Alexander did not escape unharmed. Power made him sometimes arbitrary and cruel. Opposition drove him to crimes which are without excuse. . . . In thirteen years of incessant activity he mastered the world and set it going in new paths. While accomplishing this task he made his name immortal.

The greatness of Alexander as a general is clearly revealed in the full accounts of the battles he fought and the campaigns he carried through to success. He was the mightiest conqueror the world had ever seen. But it has been reserved for modern scholars to emphasize the most splendid and enduring elements of his career: his genius for organization, his statesmanship, his far-reaching plans of government and administration. Like all his great predecessors in the field of arms, he was no mere fighter for the sake of fighting, nor did the lust of acquisition spur him on to useless and empty conquests. The crowning and decisive proof of this is seen in the cities which he founded. No conquest was complete until he had selected sites for new settlements, and these sites were chosen with unerring insight into the opportunities for trade as well as for defense. Sixteen Alexandrias all over the east go back to him as founder, the greatest of which was the Egyptian metropolis. It is said that he founded in all some seventy cities. Many of them were so wisely planted that they exist to this day as flourishing centers of commercial life. . . .

Alexander had had himself greeted as a son of Zeus by the oracle of Amon, which enjoyed a great repute in the entire Greek world in the fourth century B. C. In 324 B. C. he demanded that each city should enrol him in its circle of deities. This was done reluctantly in some places, as in Athens and Sparta, but in general it was done with enthusiasm; for henceforth the cities could take orders from Alexander without loss of self-respect. To obey their gods was a duty, while on the other hand, to acknowledge the authority of an outside king would have been humiliating to places which in theory were free and self-governing. This was the way in which Alexander organized his vast empire.—“*A History of the Ancient World*,” *George Stephen Goodspeed, Ph. D., pp. 242-247. New York: Charles Scribner's Sons, 1912.*

Greece, UNIVERSAL DOMINION.—In the tenth year after he had crossed the Hellespont, Alexander, having won his vast dominion, entered Babylon; and resting from his career in that oldest seat of earthly empire, he steadily surveyed the mass of various nations which owned his sovereignty, and revolved in his mind the great work of breathing into this huge but inert body the living spirit of Greek civilization. In

the bloom of youthful manhood, at the age of thirty-two, he paused from the fiery speed of his earlier course: and for the first time gave the nations an opportunity of offering their homage before his throne. They came from all the extremities of the earth, to propitiate his anger, to celebrate his greatness, or to solicit his protection.—“*History of Rome*,” Thomas Arnold, Vol. II, chap. 30, par. 1.

Greece, APPIAN ON ALEXANDER'S AMBITION.—He [Alexander] was never defeated, and he finished almost every war in one or two battles. . . . He overran almost the whole of Asia. To sum up Alexander's fortune and power in a word, he acquired as much of the earth as he saw, and died while he was devising means to capture the rest.—“*The Roman History*,” Appian of Alexandria, translated by Horace White; “*The Civil Wars*,” book 2, chap. 21, par. 149 (Vol. II, p. 204). New York: The Macmillan Company, 1899.

Greece, ARRIAN ON WORLD-EMPIRE.—I am persuaded, there was no nation, city, nor people then in being, whither his [Alexander's] name did not reach; for which reason, whatever origin he might boast of, or claim to himself, there seems to me to have been some divine hand presiding both over his birth and actions, insomuch that no mortal upon earth either excelled or equaled him.—“*History of Alexander's Expedition*,” Arrian, book 7, chap. 30, Rooke's translation (Vol. II, p. 185). London, 1864.

Others [say of his plans of conquest just as he died] that he proposed to coast round Sicily, by the promontory Iapygium; for then it was that the Roman name began to spread far and wide, and gave him much umbrage. Thus are authors divided in their opinions concerning his ambitious designs. As for my part, I can neither tell for certain what he designed, nor care much to proceed to guess work.—*Id.*, book 7, chap. 1.

Wherever you fly [wrote Alexander to the retreating Darius], thither I will surely pursue you.—*Id.*, book 2, chap. 14.

“Vain in his hopes, the youth had grasped at all,
And his vast thought took in the vanquished ball.”

—“*Pharsalia*,” Lucan, Nicholas Rowe's translation, book 3.

“Driven headlong on by Fate's resistless force,
Through Asia's realms he took his dreadful course:
His ruthless sword laid human nature waste,
And desolation followed where he passed. . . .”

“Ev'n to the utmost west he would have gone,
Where Tethys' lap receives the setting sun.”

—*Id.*, book 10.

Greece, RAPIDITY OF CONQUEST.—The empire of Alexander was splendid in its magnitude, in its armies, in the success and rapidity of his conquests, and it wanted little of being boundless and unexampled, yet in its shortness of duration it was like a brilliant flash of lightning. Although broken into several satrapies, even the parts were splendid.—“*The Roman History*,” Appian of Alexandria, Preface, par. 10, translation of Horace White (Vol. I, p. 5). New York: The Macmillan Company, 1899.

[Alexander] who shot like a star, with incredible swiftness, from the rising to the setting sun, was meditating to bring the luster of his

arms into Italy. . . . He had heard of the Roman power in Italy.—*"Morals," Plutarch, article on "Fortune of the Romans," par. 13.*

Greece, ITS SWIFT PROGRESS PORTRAYED IN PROPHECY.—The rapidity of Alexander's conquests is vividly portrayed by the progress of the he goat. Rapidly crossing the Hellespont with 40,000 Greek troops, Alexander gained his first victory over the Persian armies at the Granicas, B. C. 334, and overran in that year and part of the next the whole of Asia Minor. He took by siege several important cities, while other cities opened their gates at the mere summons of the conqueror. Alexander gained a decisive victory over Darius Codomanus, who commanded in person, at the battle of Issus in November of the next year (B. C. 333). He then invaded Phœnicia and captured Tyre, thus destroying the base from which a Persian fleet might have operated. Palestine submitted to his authority. He besieged Gaza, overran Egypt, and, turning northwards to Babylon, defeated Darius in the decisive battle of Arbela, in B. C. 331. Ere B. C. 330, Alexander had taken possession of Babylon and Susa, burned Persepolis, and put an end to the Persian Empire. Thus did the he goat with its one horn cast down the two-horned ram to the ground and trample upon it.—*"Daniel and His Prophecies," Charles H. H. Wright, D. D., pp. 174, 175. London: Williams and Norgate, 1906.*

Greece, ALEXANDER'S VICTORY OVER MEDO-PERSIA.—From Egypt Alexander retraced his steps to Syria and marched eastward. At Arbela, not far from the ancient Nineveh, his farther advance was disputed by Darius with an immense army, numbering, if we may rely upon our authorities, over a million men. The vast Persian host was overthrown with enormous slaughter. Darius fled from the field, as he had done at Issus, and later was treacherously killed by an attendant.

The battle of Arbela [331 B. C.] was one of the decisive combats of history. It marked the end of the long struggle between the East and the West, between Persia and Greece, and prepared the way for the spread of Hellenic civilization over all Western Asia.

From the field of Arbela Alexander marched south to Babylon, which opened its gates to him without opposition. Susa was next entered by the conqueror. Here he seized incredible quantities of gold and silver (\$57,000,000, it is said), the treasure of the Great King.—*"General History," Philip Van Ness Myers, pp. 153, 154. Boston: Ginn and Company.*

Greece, ALEXANDER'S POWER "BROKEN" ("WHEN HE WAS STRONG." DAN. 8: 8).—As he was now on his return to Babylon, from the remotest shores of the ocean, he received advice that ambassadors from Carthage, and the other cities of Africa, as also from Spain, Sicily, Gaul, Sardinia, and some places of Italy, attended his coming there. So much was the whole world awed by the terror of his name, that all nations came to pay their obedience to him, as one that was designed by fate to be their monarch. For this reason as he was hastening to Babylon, with a design, as one would think, to celebrate the Convention of the whole universe, a Chaldean soothsayer advised him not to enter that city.—*"History of the World," Junianus Justinus Justin, book 12, chap. 13.*

Greece, ALEXANDER REMOVED IN THE "FLOWER OF HIS AGE."—Being thus taken off in the flower of his age, and in the height of his victories. . . . The conquered nations could not believe the report.—*Id., book 13, chap. 1.*

Greece, ALEXANDER'S INCOMPLETED WORK.—The work was everywhere incomplete. Who could expect that this god should perish, and so young, in the strength of his age and mental vigor? His death struck the world with stupor.—“*History of Greece*,” Jean Victor Duruy, Vol. IV, p. 215, chap. 33. Boston: Estes and Lauriat, 1891.

Greece, ALEXANDER'S FALL AT SUMMIT OF GREATNESS.—Now, when he [Alexander] seemed to be at the summit of worldly greatness and prosperity, that space of life which he might have run through by the course of nature was cut short by the determination of fate.—“*Historical Library*,” Diodorus Siculus, book 17, chap. 12.

Greece, THE DEATH OF ALEXANDER (323 B. C.).—In the midst of his vast projects Alexander was seized by a fever, brought on doubtless by his insane excesses, and died at Babylon, 323 B. C., in the thirty-second year of his age. His soldiers could not let him die without seeing him. The watchers of the palace were obliged to open the doors to them, and the veterans of a hundred battlefields filed sorrowfully past the couch of their dying commander. His body was carried first to Memphis, but afterwards to Alexandria, in Egypt, and there inclosed in a golden coffin, over which was raised a splendid mausoleum. His ambition for celestial honors was gratified in his death; for in Egypt and elsewhere temples were dedicated to him, and divine worship was paid to his statues.—“*General History*,” Philip Van Ness Myers, p. 155. Boston: Ginn and Company.

Greece, INFLUENCE OF ALEXANDER'S CONQUESTS ON.—His genius and energy in war, in organization, and in planting colonies were marvelous. His mind expanded rapidly with the progress of his conquests. First king of Macedon, next captain-general of Hellas, then emperor of Persia, he aspired finally to be lord of the whole earth. His object was not to Hellenize the world, but to blend the continents in one nation and one civilization. But the dizzy height of power to which he had climbed disturbed his mental poise; in an outburst of passion he murdered his dearest friend; his lust for worship grew upon him till he bade the manly Macedonians grovel before him like servile Asiatics, and sent an order to the Greeks to recognize him as a god. Year by year he grew more egotistical and more despotic and violent.

It would be idle to speculate on what he might have accomplished had he lived to old age. We must judge him by his actual achievements. His conquests stimulated exploration and discovery, introducing a great age of scientific invention. They tended to break down the barrier between Greek and barbarian, and they gave Hellenic civilization to the world. People of widely separated countries became better acquainted with one another, and thus acquired a more liberal spirit and a broader view of mankind. The building up of an empire far greater than the Persian was itself a stage in the growth of the idea that all men are brothers. It is a fact, too, that Alexander's conquests made easier the growth of the Roman Empire. On the other hand, the conquest conferred no lasting benefit on the masses of the conquered.—“*A History of the Ancient World*,” George Willis Botsford, Ph. D., p. 284. New York: The Macmillan Company, 1911.

It would not be easy to name any other period of ten years in the history of the world beside the reign of Alexander in which as momentous a change passed over as large a part of the earth—a change which made such difference in the face of things. Suddenly the pageant of the greatest empire ever known had been swept away. . . .

In the spring of 323 before Christ the whole order of things from the Adriatic away to the mountains of Central Asia, and the dusty plains of the Punjab, rested upon a single will, a single brain, nurtured in Hellenic thought. Then the hand of God, as if trying some fantastic experiment, plucked this man away.—“*House of Seleucus*,” *E. R. Bevan*, Vol. I, p. 28.

Greece, ALEXANDER'S EMPIRE LEFT “NOT TO HIS POSTERITY.”—The family of Alexander had a most tragical end: 1. His wife Statira was murdered soon after his death by his other wife Roxana. 2. His brother Aridæus, who succeeded him, was killed, together with his wife Euridice, by command of Olympias, Alexander's mother, after he had been king about six years and some months. 3. Olympias herself was killed by the soldiers in revenge. 4. Alexander Ægus, his son, together with his mother Roxana, was slain by order of Cassander. 5. Two years after, his other son Hercules, with his mother Barsine, was privately murdered by Polysperchon; so that in fifteen years after his death not one of his family or posterity remained alive!—“*Commentary*,” *Dr. Adam Clarke*, note on Dan. 11: 4.

Now all the seed royal being extinct, and no successor remaining, every one of the captains who had possessed themselves of provinces or cities took upon themselves the titles and styles of kings.—“*Historical Library*,” *Diodorus Siculus*, book 19, chap. 7.

Greece, DIVIDED TOWARD THE FOUR WINDS (DAN. 8: 8; 11: 4).—When Alexander died, the authority passed to his generals, all trained in war, yet none qualified to fill the place of the master. As his son was but an infant, and as the generals began to fight among themselves for the first place, the empire naturally fell to pieces. The decisive battle among these generals was fought at Ipsus in Phrygia (301 B. C.). This was one of the most important battles of ancient times, as it determined the history of the empire till it fell under the power of Rome.

The victors divided the empire into kingdoms for themselves: Seleucus received Asia from Phrygia to India; western Asia Minor and Thrace fell to Lysimachus; Ptolemy became king of Egypt; and Cassander, already governor of Macedon, was now recognized as sovereign. In this way four kingdoms arose from the empire. Somewhat later Lysimachus was killed and his realm divided. While most of his Asiatic possessions were annexed to the kingdom of Seleucus, barbarous tribes, including many Gauls, seized the interior of Thrace and threatened the Greek cities along the coast.—“*A History of the Ancient World*,” *George Willis Botsford*, Ph. D., pp. 296, 297. New York: The Macmillan Company, 1911.

Greece, FOUR “NOTABLE” DIVISIONS.—The vast empire created by Alexander's unparalleled conquests was distracted by the wranglings and wars of his successors, and before the close of the fourth century before Christ, had become broken up into many fragments. Besides minor states, four well-defined and important monarchies arose out of the ruins. . . . Their rulers were Lysimachus, Cassander, Seleucus Nicator, and Ptolemy, who had each assumed the title of king. The great horn was broken; and instead of it came up four notable ones toward the four winds of heaven.—“*History of Greece*,” *Philip Van Ness Myers*, edition 1902, p. 457.*

A quadripartite division of Alexander's dominions was recognized, Macedonia, Egypt, Asia Minor, and Syria (or Southwestern Asia) be-

coming thenceforth distinct political entities.—“*The Sixth Great Oriental Monarchy*,” George Rawlinson, M. A., chap. 3, p. 30. New York: Dodd, Mead & Co.

Greece, THE FOUR DIVISIONS REDUCED TO THREE.—The result of the battle of Ipsos was not, however, the establishment of a more permanent division of the empire. We shall see later the number of kings again reduced; at present they are four; soon they will be only three.—“*History of Greece*,” Jean Victor Duruy, chap. 34; Vol. IV, p. 296. Boston: Estes and Lauriat, 1891.

[After the overthrow of Lysimachus] there were three great kingdoms—Macedonia, Egypt, Syria—which lasted each under its own dynasty, till Rome swallowed them up.—“*Alexander’s Empire*,” J. P. Mahaffy, p. 89.

Greece, OUTLINE HISTORY OF THREE DIVISIONS.—230. *Macedonia* (323-146 B. C.).—Macedonia was one of the first countries east of the Adriatic to come in hostile contact with the great military republic of the West. After much intrigue and a series of wars, the country was finally brought into subjection to the Italian power and made into a Roman province (146 B. C.).

231. *Syria, or the Kingdom of the Selucidæ* (312-65 B. C.).—Under its first ruler this kingdom comprised nominally almost all the countries of Asia conquered by Alexander, thus stretching from the Hellespont to the Indus; but in reality the monarchy embraced only Asia Minor, Syria, and the old Assyria and Babylonia. Its rulers were called Selucidæ, from the founder of the kingdom, Seleucus Nicator.

Seleucus Nicator (312-281 B. C.), besides being a ruler of unusual ability, was a most liberal patron of learning and art. He is declared to have been “the greatest founder of cities that ever lived.” Throughout his dominions he founded a vast number, some of which endured for many centuries, and were known far and wide as homes and centers of Hellenistic civilization.

The successors of Seleucus Nicator led the kingdom through checkered fortunes. On different sides provinces fell away and became independent states. Antiochus III (223-187 B. C.), called “the Great,” raised the kingdom for a short time into great prominence; but finally the country was overrun by the Roman legions and was made a part of the Roman Republic (63 B. C.).

232. *Kingdom of the Ptolemies in Egypt* (323-30 B. C.).—The Græco-Egyptian empire of the Ptolemies was by far the most important, in its influence upon the civilization of the world, of all the kingdoms that owed their origin to the conquests of Alexander. The founder of the house and dynasty was Ptolemy I, surnamed Soter (323-283 B. C.), a companion of Alexander.

Under Ptolemy, Alexandria became the great depot of exchange for the productions of the world. At the entrance of the harbor stood the Pharos, or lighthouse,—the first structure of its kind. This edifice was reckoned one of the Seven Wonders.

But it was not alone the exchange of material products that was comprehended in Ptolemy’s scheme. His aim was to make his capital the intellectual center of the world,—the place where the arts, sciences, literatures, and even the religions of the world should meet and mingle. He founded the famous Museum, a sort of college, which became the “University of the East,” and established the renowned Alexandrian Library. He encouraged poets, artists, philosophers, and teachers in all departments of learning to settle in Alexandria by conferring upon

them immunities and privileges, and by gifts and a munificent patronage. His court embraced the learning and genius of the age.

Ptolemy Philadelphus (283-247 B. C.) followed closely in the footsteps of his father. He added largely to the royal library, and extended to scholars the same liberal patronage that his father had before him. It was under his direction that the translation into Greek of the Hebrew Testament was made.

Altogether the Ptolemies reigned in Egypt almost exactly three centuries (323-30 B. C.). The story of the beautiful but dissolute Cleopatra, the last of the house of the Ptolemies, belongs properly to the history of Rome, which city was now interfering in the affairs of the Orient. In the year 30 B. C., the year which marks the death of Cleopatra, Egypt was made a Roman province.—“*General History*,” Philip Van Ness Myers, pp. 157-159. Boston: Ginn and Company.

Greece, ITS TWO STRONG DIVISIONS (DAN. 11: 5).—Soon after Alexander's death, his generals formed a compact for the government of his empire; but it was soon broken, and out of his conquests four kingdoms arose, of which the most important were those of Seleucus in Asia, and of Ptolemy in Africa.—“*Bible Atlas*,” Rev. Jesse L. Hurlbut, D. D., p. 95. Chicago: Rand, McNally & Co.

Greece, THE SOUTHERN KINGDOM STRONG.—During the reign of its [Egypt's] second monarch, Ptolemy Philadelphus (285-246 B. C.), its capital, Alexandria, was the London of the ancient world. Its only rival in trade and commerce was its neighbor to the west, Carthage. The golden age of the Ptolemies coincides with the one epoch in the history of the world in which Africa was the leader in business enterprise, in money power, in naval strength, in luxury, in science, and, till the real test came, in political prestige and influence. The commercial aristocracy of Carthage and the enlightened despots of Alexandria had the Mediterranean divided between them.—“*Greek Imperialism*,” W. S. Ferguson, p. 155.

Greece, THE NORTHERN KINGDOM STRONGEST.—Of the four powers thus established [at Ipsus, 301 B. C.], the most important, and that with which we are here especially concerned, was the kingdom of Syria (as it was called), or that ruled for 247 years by the Selucidæ. Seleucus Nicator, the founder of this kingdom, was one of Alexander's officers.—“*The Sixth Great Oriental Monarchy*,” George Rawlinson, M. A., chap. 3, p. 31. New York: Dodd, Mead & Co.

Greece, APPIAN ON THE KINGDOM OF SELEUCUS.—At this division [301 B. C.] all Syria from the Euphrates to the sea, also inland Phrygia, fell to the lot of Seleucus. Always lying in wait for the neighboring nations, strong in arms and persuasive in council, he acquired Mesopotamia, Armenia, the so-called Seleucid Cappadocia, the Persians, Parthians, Bactrians, Arabs, Tapryi, Sogdiani, Arachates, Hyrcanians, and other adjacent peoples that had been subdued by Alexander, as far as the river Indus, so that the boundaries of his empire were the most extensive in Asia after that of Alexander. The whole region from Phrygia to the Indus was subject to Seleucus.—“*The Roman History*,” Appian of Alexandria, “*The Foreign Wars*,” book 11, chap. 9, par. 55 (Vol. I, p. 314).

Greece, THE NORTH BECOMES THE TERRITORY OF SELEUCUS.—He [Seleucus] then [312 B. C.] proceeded to conquer Susiana, Media, and the eastern provinces of Alexander's empire to the banks of the Oxus

and the Indus. He carried on war, too, with an Indian king, Sandracottus or Chandragupta. In 306 he assumed the title of king, and in 302 he again joined Lysimachus, Cassander, and Ptolemy against Antigonus; and the victory at Ipsus in 301 was largely due to his generalship. By this victory he acquired half of Asia Minor and all Syria. After capturing Demetrius in 286 B. C., Seleucus declared war on Lysimachus, and defeated and slew him at Corupedion. This victory made Seleucus master of all Asia, and left the throne of Macedonia vacant. Seleucus crossed the Hellespont to seize it; but he was murdered in Thrace by Ptolemy Ceraunus, a son of Ptolemy, king of Egypt. He was a great conqueror, and founded many cities. . . . These foundations were centers of Greek life and culture; and two of them, Antioch in Syria and Seleucia on the Tigris, ranked among the greatest cities of the world.—*Nelson's Encyclopedia*, art. "Seleucus," Vol. XI, p. 91. New York: Thomas Nelson & Sons, 1907.

Greece, CAPITAL OF SELEUCUS REMOVED TO NORTH.—The empire of Seleucus might have been conveniently ruled from the site of the ancient Nineveh, or from either of the two still existing and still flourishing cities of Susa and Babylon. . . . Babylon was Seleucus's first choice; and there his court was held for some years previously to his march against Antigonus. But either certain disadvantages were found to attach to Babylon as a residence, or the mere love of variety and change caused him very shortly to repent of his selection, and to transfer his capital to another site. He founded, and built with great rapidity, the city of Seleucia upon the Tigris, at the distance of about forty miles from Babylon, and had transferred thither the seat of government even before B. C. 301. . . .

But after Ipsus a further change was made. . . . Seleucus once more transferred the seat of empire, exchanging this time the valley of the Tigris for that of the Orontes, and the central position of Lower Mesopotamia for almost the extreme western point of his vast territories. Antioch arose in extraordinary beauty and magnificence during the first few years that succeeded Ipsus, and Seleucus in a short time made it his ordinary residence. The change weakened the ties which bound the empire together, offended the bulk of the Asiatics, who saw their monarch withdraw from them into a remote region, and particularly loosened the grasp of the government on those more eastern districts which were at once farthest from the new metropolis and least assimilated to the Hellenic character. Among the causes which led to the disintegration of the Seleucid kingdom, there is none that deserves so well to be considered the main cause as this.—"*The Sixth Great Oriental Monarchy*," George Rawlinson, M. A., chap. 3, pp. 34, 35. New York: Dodd, Mead & Co.

Greece, WARFARE BETWEEN NORTH AND SOUTH OVER PALESTINE.—It was the fond dream of each "successor" of Alexander that in his person might, perhaps, be one day united all the territories of the great conqueror. Seleucus would have felt that he sacrificed his most cherished hopes if he had allowed the West to go its own way, and had contented himself with consolidating a great power in the regions east of the Euphrates.

And the policy of the founder of the house was followed by his successors. The three Seleucid sovereigns who reigned prior to the Parthian revolt were, one and all, engaged in frequent, if not continual, wars with the monarchs of Egypt and Asia Minor. The first Seleucus, by his claim to the sovereignty of Lower Syria, established a ground of constant contention with the Ptolemies; and though he did not prosecute

the claim to the extent of actual hostility, yet in the reign of his son, Antiochus I, called Soter, the smothered quarrel broke out.—*Id.*, chap. 3, p. 37.

The Ptolemies gained Cyrene and Cyprus, and struggled hard with the Syrian kings for the possession of Phœnicia; Palestine was as of old the battlefield for the king of the north and the king of the south. The Ptolemies even held Seleucia at the mouth of the Orontes for some time. The history of these times is lost in its detail.—*Encyclopedia Britannica*, Vol. XV, art. "Macedonian Empire," p. 144, 9th edition. New York: The Werner Company, 1903.

Greece, OUTLINE HISTORY OF CONFLICTS OF THE KINGS OF NORTH AND SOUTH.—Ptolemy became master of Palestine in 312 B. C., and though, as Josephus complains, he may have disgraced his title, *Soter* [Preserver], by momentary severity at the outset, later he created in the minds of the Jews the impression that in Palestine or in Egypt he was—in deed as well as in name—their preserver. Since 315 B. C. Palestine had been occupied by the forces of Antigonus. Ptolemy's successful forward movement was undertaken by the advice of Seleucus (Diodorus xix. 80 sqq.), who followed it up by regaining possession of Babylonia. So the Seleucid era began in 312 B. C. (cf. Maccabees 1: 10) and the dynasty of Seleucus justified the "prophecy" of Daniel (11: 5): "And the king of the south [Ptolemy] shall be strong, but one of his captains [Seleucus] shall be strong above him and have dominion." . . .

But when Seleucus came to claim Palestine as part of his share, he found his old chief Ptolemy in possession and retired under protest. From 301 B. C. to 198 B. C. Palestine remained, with short interruptions, in the hands of the Ptolemies. . . .

Halfway through this century (249 B. C.) the desultory warfare between Egypt and the Seleucid power came to a temporary end (Dan. 11: 6). Ptolemy II, Philadelphus, gave his daughter Berenice with a great dowry to Antiochus II, Theos. When Ptolemy died (247 B. C.), Antiochus's divorced wife Laodice was restored to favor, and Antiochus died suddenly in order that she might regain her power. Berenice and her son were likewise removed from the path of her son Seleucus. In the vain hope of protecting his sister Berenice, the new king of Egypt, Ptolemy III Euergetes I, invaded the Seleucid territory, "entered the fortress of the king of the north" (Dan. 11: 7 sqq.), and only returned—laden with spoils, images captured from Egypt by Cambyses, and captives (Jerome on Daniel *loc. cit.*)—to put down a domestic rebellion. Seleucus reconquered northern Syria without much difficulty (Justin xxxvii. 2, 1), but on an attempt to seize Palestine he was signally defeated by Ptolemy (Justin xxvii. 2, 4).

In 223 B. C. Antiochus III the Great came to the throne of the Seleucid Empire and set about extending its boundaries in different directions. His first attempt on Palestine (221 B. C.) failed; the second succeeded by the treachery of Ptolemy's lieutenant, who had been recalled to Alexandria in consequence of his successful resistance to the earlier invasion. But in spite of this assistance the conquest of Coele-Syria was not quickly achieved; and when Antiochus advanced in 218 B. C. he was opposed by the Egyptians on land and sea. Nevertheless he made his way into Palestine, planted garrisons at Philoteria on the Sea of Galilee and Scythopolis, and finally stormed Rabbath-ammon (Philadelphia) which was held by partisans of Egypt. [Dan. 11: 10.] Early in 217 B. C. Ptolemy Philopater led his forces towards Raphia, which with Gaza was now in the hands of Antiochus, and drove the invaders back. The great multitude was given into his hand, but he

was not to be strengthened permanently by his triumph (Dan. 11: 11 sqq.). Polybius describes his triumphal progress (v. 86): "All the cities vied with one another in returning to their allegiance. The inhabitants of those parts are always ready to accommodate themselves to the situation of the moment and prompt to pay the courtesies required by the occasion. And in this case it was natural enough because of their deep-seated affection for the royal house of Alexandria."

When Ptolemy Philopater died, in 205 B. C., Antiochus and Philip of Macedon, his nominal friends, made a secret compact for the division of his possessions outside Egypt. The time had come of which Daniel (11: 13 sqq.) says: "The king of the north shall return after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south." . . . Palestine was apparently allotted to Antiochus and he came to take it, while Philip created a diversion in Thrace and Asia Minor. . . . But in the year 200 B. C. Rome intervened with an embassy, which declared war upon Philip and directed Antiochus and Ptolemy to make peace (Polyb. xvi. 27). And in 198 B. C. Antiochus heard that Scopas, Ptolemy's hired commander-in-chief, had retaken Coele-Syria (Polyb. xvi. 39) and had subdued the nation of the Jews in the winter. For these sufficient reasons Antiochus hurried back and defeated Scopas at Paneas, which was known later as Cæsarea Philippi (Polyb. xvi. 18 sqq.). After his victory he took formal possession of Batanæa, Samaria, Abila, and Gadara; "and after a little the Jews who dwelt round about the shrine called Jerusalem came over to him" (Polyb. xvi. 39). Only Gaza withstood him, as it withstood Alexander; and Polybius (xvi. 40) pauses to praise their fidelity to Ptolemy. The siege of Gaza was famous; but in the end the city [thus "fenced cities" were taken. Dan. 11: 15] was taken by storm, and Antiochus, secure at last of the province, which his ancestors had so long coveted, was at peace with Ptolemy, as the Roman embassy directed. . . . But war between Rome and Antiochus was clearly inevitable—and Antiochus was joined by Hannibal. After much diplomacy, Antiochus advanced into Greece, and Rome declared war upon him in 191 B. C. (Livy xxxvi. 1). He was defeated on the seas and driven first out of Greece and then out of Asia Minor. His army was practically destroyed at Magnesia, and he was forced to accept the terms of peace, which the Romans had offered and he had refused before the battle. [At last one had "come against him" before whom he could not stand, the mighty power of Rome. Dan. 11: 16].—*Encyclopædia Britannica*, Vol. XX, art. "Palestine," pp. 618, 619, 11th edition.

NOTE.—It should be noted that in this article explanatory insertions in brackets [] are by the publishers of this book, while those in curves are in the Encyclopædia article itself.—EDS.

Greece.—See Rome, 431, 432.

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. [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. [312-314]—“*History of the Christian Church*,” Philip Schaff, Vol. IV, pp. 311-314. New York: Charles Scribner's Sons, 1885.

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 Cæularius, 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 Cæularius [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. London: George Allen & Co.

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.

Gregory VII, LAST DAYS OF.—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.

Gregory VII.—See Papacy, 342, 349-351; Papal Supremacy, 359; Pope, 382, 383, 384, 385; Rome, 452, 453, 455; Sabbath, 467.

Health and Temperance, ALCOHOL A “MOCKER.”—It can be demonstrated that every action of alcohol in the body is an action on tissue cells, and is paralytic in its effect, the cells of the brain suffering in the inverse order of their development, the last developed suffering first and most, the first developed suffering last and least. . . . If this is true, why do not all believe it? For two reasons: Because alcohol mocks those who take it, and enriches those who make it. Wine is a mocker. It promises what it does not give. It gives one and takes ten. But this is its primary deception. Its secondary deception is the crave for more that it ultimately engenders. Like morphia, it creates a craving for itself.—W. A. Chapple, M. D.; cited in “*Shall I Drink?*” by Joseph H. Crooker, pp. 9, 10. New York: The Pilgrim Press, 1914.

Health and Temperance, ALCOHOL A HABIT-FORMING DRUG.—Scientists differ as to the fractional value of alcohol as a food. Physicians differ upon the minor value of alcohol as a medicine. Scientific and medical men agree that alcohol is a drug, and that it belongs to the group of habit-forming drugs which beget pleasurable but destructive effects. All of them agree that alcohol predisposes the user to disease, and is a common cause of insanity. All of them agree that the habitual and even moderate use of alcohol induces tissue handicapped by a nervous system prone to insanity, epilepsy, and other major faults.—Richard Olding Beard, M. D., Professor of Physiology, University of Minnesota; quoted in the *Pioneer*, Toronto, May 26, 1916.

Health and Temperance, SCIENTIFIC CONGRESS ON NATURE OF ALCOHOL.—In the summer of 1909 an international conference on alcoholism was held in London, to which most of the great nations sent scientific men or delegates. Comparing the results of investigation made in all parts of the world, finding that these results agreed, representative medical leaders of the conference drew up a report in the form of a statement defining the nature of alcohol, as follows:

“Exact laboratory, clinical, and pathological research has demonstrated that alcohol is a dehydrating, protoplasmic poison, and its use as a beverage is destructive and degenerating to the human organism. Its effects upon the cells and tissues of the body are depressive, narcotic, and anesthetic. Therefore, therapeutically, its use should be limited and restricted in the same way as the use of other poisonous drugs.”—“*Speech of Hon. Richmond P. Hobson, in the House of Representatives. Feb. 2, 1911*,” pp. 2, 3. Washington: Government Printing Office, 1912.

Health and Temperance, ALCOHOL A POISON.—The last word of science, after exact research in all the domains, is that alcohol is a poison. It has been found to be a hydrocarbon of the formula C_2H_6O , that is produced by the process of fermentation, and is the toxin, or liquid excretion or waste product, of the yeast or ferment germ. According to the universal law of biology, that the toxin of one form of life is a poison to all forms of life of a higher order, alcohol, the toxin of the low

yeast germ, is a protoplasmic poison to all life, whether plant, animal, or man, and to all the living tissues and organs.—*Id.*, p. 3.

Health and Temperance, ALCOHOL PARALYZES THE POWERS OF RESISTANCE.—Nearly all the diseases of mankind and nearly all the deaths hang upon the vitality and vigor of the white blood corpuscles. Under the microscope it was found that even a moderate drink of alcoholic beverage passing quickly into the blood paralyzes the white blood corpuscles. They behave like drunken men. In pursuit they cannot catch the disease germs. In conflict they cannot hold the disease germs for devouring, and they cannot operate in great phalanxes, as they do when sober, against such powerful germs as those of consumption. Every time a man takes a drink of alcoholic beverage, he lays himself open for a time to contracting diseases. Every time a man takes a drink, he puts his life in peril. No wonder the mortality statistics show, as they do, that a total abstainer has nearly twice the security and hold on life that the average drinker has, and about three times the hold of heavy drinkers.—*Id.*, p. 4.

Health and Temperance, RAILROADS AND THE USE OF ALCOHOLIC DRINK.—We received answers from ten railroads having over 400,000 employees. . . . There has been a marked change in attitude among these corporations since the government study of twenty years ago. At that time there was a large number of railroad organizations that had no rule in regard to the use of alcohol and made no attempt to reduce its consumption among their employees. Now, apparently, it is difficult for a man to secure a position in the operating branches unless he is a teetotaler; and any employee is liable to lose his position if he indulges in intoxicants or frequents places where alcoholic beverages are sold.—“*Railroads and the Use of Alcohol*,” in the *Monthly Bulletin of the Department of Health of the City of New York*, June, 1916, pp. 160-162.

Health and Temperance, ALCOHOL AND DEGENERACY.—The physicians in charge of our insane asylums and our institutions for the care of the mentally deficient, have given us a tremendous amount of statistical information during the past few years; and under the heading of the principal causes of insanity, apoplexy, mental deficiency, moral degeneracy, and criminal tendencies, alcohol is given the prime etiological place.—“*The Baneful Influences of Alcohol*,” *J. Wallace Beveridge, M. D., in Medical Times*, September, 1914, p. 281.

Health and Temperance, LINCOLN'S PLAN FOR REFORM.—“Merwin, we have cleared up, with the help of the people, a colossal job. Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic; and you know, Merwin, that my head and heart and hand and purse will go into that work. In 1842—less than a quarter of a century ago—I predicted, under the influence of God's Spirit, that the time would come when there would be neither a slave nor a drunkard in the land. Thank God, I have lived to see one of those prophecies fulfilled. I hope to see the other realized.” Major Merwin was so impressed by this remarkable statement that he said, “Mr. Lincoln, shall I publish this from you?” “Yes,” was his prompt and emphatic reply, “publish it as wide as the daylight shines.”—“*Latest Light on Abraham Lincoln*,” *Ervin S. Chapman, D. D.*, p. 174. *New York: Fleming H. Revell Company.*

NOTE.—Major Merwin started for New York immediately after this conversation, and the next morning heard that Lincoln had been shot.—Eds.

Health and Temperance, THE LIQUOR TRAFFIC.—I hate it for the load it straps to labor's back, for its wounds to genius. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potters' fields.

I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations. I hate it for its heartless cruelty to the aged, the infirm, and the helpless, for the shadow it throws upon the lives of children.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.—*Ex-Governor J. Frank Hanly, of Indiana; cited in "The Shadow of the Bottle," p. 30.*

Health and Temperance, CARDINAL GIBBONS ON INTEMPERANCE.—The great curse of the laboring man is intemperance. It has brought more desolation to the wage-earners than strikes, or war, or sickness, or death. It is a more unrelenting tyrant than the grasping monopolist. It has caused little children to be hungry and cold, to grow up among evil associates, to be reared without the knowledge of God. It has broken up more homes and wrecked more lives than any other curse on the face of the earth.—*Cardinal Gibbons, of Baltimore; cited in "The Shadow of the Bottle," p. 102.*

Health and Temperance, TOBACCO IN ARCTIC COLD.—Tobacco is equally or more objectionable in polar work. It affects the wind endurance of a man, particularly in low temperatures, adds an extra and entirely unnecessary article to the outfit, vitiates the atmosphere of tent or igloo, and, when the supply gives out, renders the user a nuisance to himself and those about him.—*"The Secrets of Polar Travel," Rear-Admiral Robert E. Peary, p. 77.*

Health and Temperance, NANSEN ON TOBACCO.—Though tobacco is less destructive than alcohol, still, whether it is smoked or chewed, it has an extremely harmful effect upon men who are engaged in severe physical exertion, and not least so when the supply of food is not abundant. Tobacco has not only an injurious influence upon the digestion, but it lessens the strength of the body, and reduces nervous power, capacity for endurance, and tenacity of purpose.—*"First Crossing of Greenland," Fridtjof Nansen, p. 41.*

Health and Temperance, NANSEN ON TEA, COFFEE, AND OTHER STIMULANTS.—My experience, however, leads me to take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee on the one hand, to tobacco and alcoholic drinks on the other. It must be a sound principle at all times that one should live in as natural and simple a way as possible, and especially must this be the case when the life is a life of severe exertion in an extremely cold climate. The idea that one gains by stimulating the body and mind by artificial means betrays, in my opinion, not only ignorance of the simplest physiological laws, but also a want of experience, or perhaps a want of capacity to learn from experience by observation. It seems indeed quite simple and obvious that one can get nothing in this life without paying for it in one way or another, and that artificial stimulants, even if they had not the directly injurious effect which they undoubtedly have, can pro-

duce nothing but a temporary excitement followed by a corresponding reaction.—*Id.*, pp. 40, 41.

Health and Temperance, JOHN WESLEY'S LETTER ON TEA.—"But I cannot leave it off; for it helps my health. Nothing else agrees with me." I answer, First, Will nothing else agree with you? I know not how to believe that. . . . Secondly, If in fact nothing else will, if tea has already weakened your stomach and impaired your digestion to such a degree, it *has* hurt you more than you are aware; it *has* prejudiced your health extremely. You have need to abhor it as deadly poison, and to renounce it from this very hour. . . . How few understand, 'Whether ye eat or drink, or whatever ye do, do all to the glory of God.' And how glad ought you to be of a fair occasion to observe that though the kingdom of God does not consist in meats and drinks, yet without exact temperance in these, we cannot have either righteousness or peace or joy in the Holy Ghost.—"*Letter to a Friend on Tea,*" John Wesley, dated Dec. 10, 1748. (*Tract in British Museum Library.*)

Health and Temperance, WHAT THE SMOKER INHALES AND EXHALES.—If all boys could be made to know that with every breath of cigarette smoke they inhale imbecility and exhale manhood; that they are tapping their arteries as surely and letting their life blood out as truly as though their veins and arteries were severed, and that the cigarette is a maker of invalids, criminals, and fools, not men,—it ought to deter them some.—*Hudson Maxim; cited in Youth's Instructor, Washington, D. C., Aug. 28, 1917.*

Health and Temperance, IMPORTANCE OF PRESERVING THE NERVES UNIMPAIRED.—I never contracted the habit of smoking tobacco, and from my youth I always regarded as a pitiful object an engraver endeavoring to engrave with a pipe in his mouth, or dividing his attention between his cigarette and his burin. Our nerves are undoubtedly our most precious possession, and in proportion as we realize this will we abstain from anything that tends, even remotely, to affect them deleteriously.—*Timothy Cole (the famous wood-engraver), in Youth's Instructor, Washington, D. C., Aug. 28, 1917.*

Health and Temperance, THE NEED FOR IMMEDIATE ACTION.—Every year finds King Tobacco more firmly entrenched, his resources vaster, his followers more numerous, their chains more firmly riveted. Every year we delay in our fight against it, makes the warfare more difficult. There is immediate need that the churches take determined action. The enemy's progress has been at the rate of five hundred per cent a decade. What has been ours?—*Amos R. Wells; quoted in Youth's Instructor, Washington, D. C., Aug. 28, 1917.*

Health and Temperance, TOBACCO, INJURIOUS EFFECTS OF.—It leads to impaired nutrition of the nerve centers.

It is a fertile cause of neuralgia, vertigo, and indigestion.

It irritates the mouth and throat, and thus destroys the purity of the voice.

By excitation of the optic nerves it provokes amaurosis and other defects of vision.

It causes a tremulous hand and an intermittent pulse.

One of its conspicuous effects is to develop irritability of the heart.

It retards the cell change upon which the development of the adolescent depends.

It will be remembered that when the Boer War broke out, 11,000 volunteered for service in the Manchester District alone; 8,000 of whom

were at once rejected as physically unfit, and only 1,200 finally passed the doctors. The chief cause of unfitness was proved to be smoking by boys and young men.—*Dr. A. E. Gilson, of the United States Navy; quoted in Youth's Instructor, Washington, D. C., Aug. 28, 1917.*

Health and Temperance, TOBACCO ONE OF THE GREATEST OF MODERN EVILS.—No, I do not smoke. Tobacco is one of the greatest evils of the modern world. It is one of the great degenerators of the race. None of my direct ancestry, as far back as I am able to trace, ever used tobacco, consequently tobacco is unusually poisonous to me through lack of immunity. Up to the time I was thirty-five years old I found the use of tobacco by others an insufferable nuisance. Frequently I would become so poisoned by tobacco smoke as to be ill for days. One time while in London, attending a dinner, I was made sick for six weeks.—*Hudson Maxim (inventor), in Youth's Instructor, Washington, D. C., Aug. 28, 1917.*

Health and Temperance, THE CIGARETTE AND RAILWAY SERVICE.—George Baumhoff, superintendent of the Lindell Railway, St. Louis, once said: "Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous at the front end of a motor as the man who drinks; in fact, he is more dangerous. His nerves are bound to give way at a critical moment. A motorman needs his nerve all the time, and a cigarette smoker cannot stand the strain."—*New York Journal, May 19, 1911.*

Health and Temperance, THE CIGARETTE HABIT A SERIOUS HANDICAP.—The boy or the young man whose brain is fogged by the use of cigarettes finds himself hopelessly handicapped. His services are accepted only as a last resort; and if there is any one else available, he is not intrusted with important matters or considered for future possibilities.

This is the testimony of men in every walk of life, . . . men who have made good, and who know exactly why some boys succeed and why others make a sorry failure of anything they attempt.

But the most any one can do is to point out the dangers that confront you. You must avoid them if you play safe. If you are not already enslaved, the safest and easiest way to escape the danger is to follow the advice of Pliny the Elder, who is wise in our generation as well as in his own, and "profit by the folly of others," by avoiding cigarettes.—*Henry Ford, in his cigarette bulletin, "The Little White Slaver," No. 4; cited in Youth's Instructor, Washington, D. C., Aug. 28, 1917.*

Health and Temperance, CIGARETTES AFFECT BOYS AS SAND DOES A WATCH.—I have never used tobacco in any form, and being of a nervous temperament, I am entirely satisfied that I should not have survived if I had. Many of my young friends are now in their graves, undoubtedly from cigarette smoking alone. I have never met any person who thought that cigarettes were beneficial to any one, under any circumstances. Why do people use them? That is too much for me, for the effect of them on boys is exactly like that of sand in a watch.—*Luther Burbank, in Youth's Instructor, Washington, D. C., Aug. 28, 1917.*

Heresy.—A view or opinion not in accord with the prevalent standards. The Greek word *hairesis*, meaning originally a choice, then a self-chosen belief, is applied by the Fathers as early as the third century to a deviation from the fundamental Christian faith, which was

punished by exclusion from the church. From the end of the fourth century the emperors accepted the view that they were bound to use their temporal power against heretics for the maintenance of purity of doctrine; Theodosius the Great attempted to exterminate heretics by a system of penalties, which was extended by his successors and maintained by Justinian. Any deviation from the orthodox belief might be punished by infamy, incapacity to hold office or give testimony, banishment, and confiscation of property; the death penalty was only prescribed for certain sects, such as the Manichean. The severer punishments were imposed on the leaders of heretical sects, or for the conferring and receiving of orders within them and for public gatherings.

This legislation was not accepted in the Merovingian kingdom, which left it to the church to combat heresy with spiritual weapons; the Visigothic law, on the other hand, took the same standpoint as the Roman. The Carolingian period provided penalties for the practice of paganism; but in the twelfth and thirteenth centuries the rise and spread of heretical sects, especially the Cathari, led to active ecclesiastical legislation against heresy. As early as the eleventh century, the secular authorities in France and Germany had punished individual heretics with death, and the councils of the twelfth declared them bound to use their power in this way.

While Frederick I and II, and Louis VIII, IX, and X of France were enacting laws of this kind, the ecclesiastical view that heresy came by right before the church's tribunal led to the erection of special church courts with a procedure of their own.

In the present Roman Catholic practice, heresy is the wilful holding by a baptized person of doctrines which contradict any article of faith defined by the Catholic Church, or which have been condemned by a pope or a general council as heretical, provided that the holder knows the right faith and makes open profession of his departure from it. . . . Theoretically, the Roman Catholic Church still holds to the old severe legislation, and as late as 1878 Leo XIII confirmed a ruling of the cardinal vicar based on these principles in relation to those who attended Protestant services in Rome. But the altered position of the church in modern times permits only the imposition of ecclesiastical penalties.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. V, art. "Heresy," pp. 234, 235. New York: Funk and Wagnalls Company.

Heresy, GUILT OF, DEFINED.—The theory [of fundamental articles] is repugnant to the nature of Christian faith as understood by the church. According to her teaching, the essential note of this faith lies in the complete and unhesitating acceptance of the whole *depositum* on the ground that it is the revealed word of God. The conscious rejection of a single article of this deposit is sufficient to render a man guilty of heresy. The question is not as to the relative importance of the article in question, but solely as to whether it has been revealed by God to man. . . . The Catholic Church knows of one and only one test to determine this question of membership in Christ's body. This test does not lie in the acceptance of this or that particular doctrine, but in communion with the apostolic hierarchy.—*The Catholic Encyclopedia*, Vol. VI, art. "Fundamental Articles," p. 320.

Heresy a CRIME.—In all these states [into which the Roman Empire was divided] heresy was generally regarded as a crime, not less opposed to public order and to the good of society than to the honor of God and of religion. With such severity was it punished, that during

many centuries its partisans or abettors dared not appear; and hardly a single example of it appears in the kingdoms of France, Spain, or England, from the conversion of these kingdoms to the Catholic faith until the close of the ninth century.¹ An obstinate heretic was immediately prosecuted by the two powers, and cut off from society as a rotten member; exile or perpetual imprisonment was the ordinary penalty of his impiety. It was thus that a Monothelite heretic was treated in France in the year 639; and some other innovators who endeavored to pervert the people.²—“*Library of Translations: The Power of the Pope During the Middle Ages.*” M. Gosselin (R. C.), Vol. I, p. 86. London: C. Dolman, 1853.

Heresy AND THE DEPOSING POWER.—In 1876 Cardinal Manning “committed the work of editing” Cardinal Allen’s Letters to the Brompton Oratorians. The book was published in 1882. In the introduction to this volume it is affirmed that “the relation which ought to exist between the Church [of Rome] and a temporal sovereign” (p. 26) is that which obtained “in the Middle Ages.” That relation is described in the introduction in the following terms:

“It was chiefly in the case of heresy that the Pope had recourse to his deposing power. Other sins might be tolerated for a time in a sovereign, and their evil effects abated by lesser remedies; but not so heresy, which, under the protection of an heretical sovereign, will soon pervert a nation. Hence the greatness of the evil calls for prompt and unsparing measures. No monarch so manifestly uses his authority for the destruction, not the good, of the commonwealth as the heretical prince. No one, therefore, so justly deserves to lose his throne as he. It was, in fact, an axiom in those days that the heretic, whatever his degree, was an enemy and alien to the Christian commonwealth, and that, so long as he continued in heresy, he had no part or lot with Christian men. . . . Hence no one saw ground for complaint when the church punished heretics or delivered them over to the civil power for punishment, and men greeted as an act of supreme justice the solemn deposition of an heretical king” (p. 27).—“*Notes on the Papal Claims,*” Arthur Brinckman, p. 213. London: A. R. Mowbray & Co., 1910.

Heresy, TO DENY BOTH TEMPORAL AND SPIRITUAL POWER TO THE ROMAN CATHOLIC CHURCH.—All those are branded with the error of heresy who take away from the Roman Church, the chair of Peter, one of the two swords, and concede only the spiritual.—*Annal. Baron. An. 1053, Sec. XIV (The Annals of Baronius for the year 1053, sec. 14).*

Heresy, TO DENY PRIMACY OF PETER.—It is a pernicious heresy to deny that the primacy of blessed Peter was instituted by Christ.—*De Romano Pontifice, Bellarm., Tom. I, lib. 1, cap. x, par. 2 (On the Roman Pontiff, Bellarmine, Vol. I, book 1, chap. 10, par. 2).*

Heretics DEFINED.—28. What is a heretic?

A heretic is any baptized person, professing Christianity, and choosing for himself what to believe and what not to believe as he pleases, in obstinate opposition to any particular truth which he knows is taught by the Catholic Church as a truth revealed by God. . . .

30. How many kinds of heretics (Protestants) are there?

¹ Thomassin, “*Traité des Édits,*” Vol. I, chap. 57, note 2; Vol. II, chap. 13, note 1; etc. Lingard, “*Antiquities of the Anglo-Saxon Church,*” chap. 6, p. 226. Daniel, “*Hist. de France,*” Vol. IV, p. 153.

² Fleury, “*Hist. Eccl.,*” Vol. VIII, book 37, note 40. “*Hist. de l’Eglise Gallicane,*” Vol. III, ann. 639.

There are three kinds of heretics:

(1) Those who are guilty of the sin of heresy.

(2) Those who are not guilty of the sin of heresy, but commit other grievous sins.

(3) Those who are not guilty of the sin of heresy and live up to the dictates of their conscience. . . .

38. Can a Christian be saved, who has left the true church of Christ, the Holy Catholic Church?

No; because the church of Christ is the kingdom of God on earth, and he who leaves that kingdom, shuts himself out from the kingdom of Christ in heaven.

39. Have Protestants left the true church of Christ?

Protestants left the true church of Christ, in their founders, who left the Catholic Church, either through pride, or through the passion of lust and covetousness.

40. Who were the first Protestants?

The first Protestants were:

(1) Martin Luther, a bad German priest, who left his convent, broke the solemn vows of poverty, chastity, and obedience, which he had made to God, married a nun, and became the founder of the Lutherans.

(2) Henry VIII, a bad Catholic king of England, who murdered his wives, and founded the Episcopalian or Anglican Church.

(3) John Calvin, a wicked French Catholic; who was the founder of the Calvinists.

(4) John Knox, a bad Scottish priest, who was the founder of the Presbyterians or Puritans.

41. What great crime did these wicked men commit?

Those authors of heresies rebelled against the church of Jesus Christ, and caused a great number of their Catholic countrymen to follow their bad example.

42. What will be the punishment of those who wilfully rebel against the Holy Catholic Church?

Those who wilfully rebel against the Holy Catholic Church, will, like Lucifer, and the other rebellious angels, be cast into the everlasting flames of hell.—*Familiar Explanation of Catholic Doctrine*, Rev. M. Müller (R. C.), No. IV, pp. 170, 171, 176, 177. New York: Benziger Brothers, Printers to the Holy Apostolic See.

A heretic is one who is baptized and claims to be a Christian, but does not believe all the truths that our Lord has taught. He accepts only a portion of the doctrine of Christ and rejects the remainder, and, hence, is a rebellious child of the church. By baptism he belongs to the true church, but does not submit to its teaching, and is therefore an outcast child, disinherited until he returns to the faith.—*Benziger's Magazine* (R. C.), September, 1915.

Heretics, KEEPING FAITH WITH.—No one is obliged to keep faith with excommunicated persons until they have been reconciled.—*The Decretum of Gratian*,¹ part 2, case 15, ques. 6. par. 5.

Christians should not regard the sanctity of an oath towards him who is the enemy of God and who tramples underfeet the decrees of

¹ Gratian's collection obtained great authority and superseded all other collections; yet it remained a *private* compilation, was never clothed with an official character, or approved by the Holy See.—*Elements of Ecclesiastical Law*, Rev. S. B. Smith, D. D. (R. C.), Vol. I, p. 69 (Book I, part 1, chap. 9, par. 156) New York: Benziger Brothers, 1877.

the church.—*From the Anathema of Gregory IX against Frederick II of Germany, "History of the Popes," De Cormenin, Vol. I, p. 470.*

"It pertains also to the punishment and to the hatred of heretics that faith given to them must not be kept; for if faith is not to be kept with tyrants, pirates, and other public robbers because they slay the body, much less is it to be kept with obstinate heretics because they slay the soul."

Rightly, therefore, were certain heretics consigned to lawful flames by the judgment of the grave Council of Constance, although their safety had been promised to them; and blessed Thomas [St. Thomas Aquinas] likewise holds, that an intractable heretic is to be delivered up to the judges, notwithstanding the faith and oath by which he may have bound a Catholic.—*Simanca [a Portuguese Roman Catholic bishop], "On Catholic Institutions;" cited in "Delineation of Roman Catholicism," Rev. Chas. Elliott, D. D., p. 572. London: John Mason, 1844.*

Yet further, it [the General Synod of Trent] promises in true and good faith, all guile and deceit being excluded, that the said synod will neither openly nor covertly seek for any opportunity, nor make use of, nor suffer any one to make use of, any authority, power, right, or statute, privilege of laws or canons, or of any councils soever, especially those of Constance and Siena, under what form soever of words expressed; to the prejudice in any way of this public faith, and most full security, and of the public and free hearing, granted by this said synod to the above-named; as it suspends the force of the aforesaid [acts] in this instance and for this occasion.—*Extract from a decree of the eighteenth session of the Council of Trent, "History of the Councils," Labbe and Cossart (R. C.), Vol. XIV, col. 844.*

Heretics AND SAFE-CONDUCTS.—This present sacred synod [of Constance] declares that whatsoever safe-conduct, granted by the emperor, kings, or other secular princes to heretics, or such as are defamed for heresy, and by whatsoever bond they have obliged themselves to the observance of it, no prejudice can arise, no impediment can or ought to be put to the Catholic faith, or other ecclesiastical jurisdiction, but that (notwithstanding the safe-conduct) it may be lawful for any competent and ecclesiastical judge to inquire into the errors of such persons, and duly otherways proceed against them, and punish them so far as justice shall require, if they shall pertinaciously refuse to revoke their errors; yea, though they come to the placé of judgment, relying upon such safe-conduct, and would not otherwise come thither; nor doth he who so promiseth, remain obliged in anything, when he has done what lies in him.—*"History of the Councils," Labbe and Cossart (R. C.), Vol. XII, cols. 169, 170.*

Heretics, SAFE-CONDUCT OF HUSS.—"The Holy Synod [of Constance] decrees: Forasmuch as certain persons presumptuously or with a sinister intention, or wishing to be wise above what is right, not only calumniate the emperor, but also this Sacred Council with slanderous tongues, publicly and secretly saying or insinuating that the safe-conduct given by the most invincible Prince Sigismund, king of the Romans, Hungary, etc., to John Huss, the Heresiarch, of execrable memory, was unduly violated, contrary to justice or honor; although the said John Huss, by obstinately impugning the orthodox faith, forfeited all safe-conduct and privileges, and no faith or promise was to be kept with him by natural law, either human or divine, to the prejudice of the Catholic faith; therefore, the said Holy Synod declares by the tenor

of these presents, that the said most Invincible Prince, notwithstanding the said safe-conduct, did what he could and what became his Imperial Majesty, with respect to the said John Huss; and it enjoins and forbids all and singular Christians of whatever dignity, grade, preëminence, condition, state, or sex, henceforth to slander or in any way disparage the Sacred Council or the Imperial Majesty for their deeds in the matter of John Huss: and it decrees that whosoever transgresses this command, shall be punished without pardon as an abettor of heresy, and guilty of high treason."

Such is the second decree of the Sacred Ecumenical Synod of Constance, concerning John Huss.—"*Sequel to Letters to M. Gondon, On the Destructive Character of the Church of Rome,*" Chr. Wordsworth, D. D., pp. 151-153. London: Francis and John Rivington, 1848.

Heretics, LORD ACTON ON KEEPING FAITH WITH.—In the religious struggle a frenzy had been kindled which made weakness violent, and turned good men into prodigies of ferocity; and at Rome, where every loss inflicted on Catholicism and every wound was felt, the belief that, in dealing with heretics, murder is better than toleration prevailed for half a century. The predecessor of Gregory had been Inquisitor-General. In his eyes Protestants were worse than pagans, and Lutherans more dangerous than other Protestants.

The Capuchin preacher, Pistoja, bore witness that men were hanged and quartered almost daily at Rome; and Pius declared that he would release a culprit guilty of a hundred murders rather than one obstinate heretic. He seriously contemplated razing the town of Faenza because it was infested with religious error, and he recommended a similar expedient to the king of France. He adjured him to hold no intercourse with the Huguenots, to make no terms with them, and not to observe the terms he had made. He required that they should be pursued to the death, that not one should be spared under any pretense, that all prisoners should suffer death. He threatened Charles with the punishment of Saul when he forebore to exterminate the Amalekites. He told him that it was his mission to avenge the injuries of the Lord, and that nothing is more cruel than mercy to the impious. When he sanctioned the murder of Elizabeth, he proposed that it should be done in execution of his sentence against her. It became usual with those who meditated assassination or regicide on the plea of religion to look upon the representatives of Rome as their natural advisers. . . .

The theory which was framed to justify these practices has done more than plots and massacres to cast discredit on the Catholics. This theory was as follows: Confirmed heretics must be rigorously punished whenever it can be done without the probability of greater evil to religion. Where that is feared, the penalty may be suspended or delayed for a season, provided it be inflicted whenever the danger is past. Treaties made with heretics, and promises given to them, must not be kept, because sinful promises do not bind, and no agreement is lawful which may injure religion or ecclesiastical authority. No civil power may enter into engagements which impede the free scope of the church's law. It is part of the punishment of heretics that faith shall not be kept with them. It is even mercy to kill them, that they may sin no more.—"*The History of Freedom and Other Essays,*" John Emerich Edward Dalberg-Acton (R. C.); edited by John Neville Figgis, Litt. D., and Reginald Vere Laurence, M. A., pp. 138-141. London: Macmillan & Co., 1909.

Heretics, FACTS CONCERNING KEEPING FAITH WITH.—The Third Lateran Council, which was held at Rome in 1167 [1179] under the pon-

tificate of Alexander III, and which all papists admit to be infallible, decreed in its sixteenth canon, that "oaths made against the interest and benefit of the church are not so much to be considered as oaths, but as perjuries."¹ The fourth or great Lateran Council absolved from their oath of allegiance the subjects of heretical princes.

The Council of Constance, which was holden in 1414, expressly decreed that no faith was to be kept with heretics. The words of this decree, as preserved by M. L'Enfant, in his learned history of that famous council, are, that "by no law, natural or divine, is it obligatory to keep faith with heretics, to the prejudice of the Catholic faith."² This fearful doctrine the council ratified in a manner not less fearful, in the blood of John Huss. It is well known that this Reformer came to the council trusting in a safe-conduct, which had been given him under the hand of the emperor Sigismund. The document in the amplest terms guaranteed the safety of Huss, in his journey to Constance, in his stay there, and in his return home. Notwithstanding, he was seized, imprisoned, condemned, and burnt alive, at the instigation of the council, by the very man who had so solemnly guaranteed his safety.

When the Council of Trent assembled in the sixteenth century, it was exceedingly desirous of obtaining the presence of the Protestants at its deliberations. Accordingly, it issued numerous equivocal safe-conducts, all of which the Protestants, mindful of the fate of Huss, rejected. At last the council decreed, that *for this time, and in this instance*, the safe-conduct should not be violated, and that no "authority, power, statute, or decree, and especially that of the Councils of Constance and Siena," should be employed against them. In this enactment of the Council of Trent, canons, decrees, and laws, to the prejudice of safe-conducts to heretics, are expressly recognized as already existing. These decrees are not revoked or abjured by the council; they are only suspended *for the time*,—"pro hac vice." This is a plain declaration, that on all other occasions Rome means to act upon them, and will, whenever she has the power. There has been no general council since; and as no decree of the Pope has repudiated the doctrine of these decrees and canons, they must be regarded as still in force.—"*The Papacy: Its History, Dogmas, Genius, and Prospects*," Rev. J. A. Wylie, LL. D., pp. 379-381. London: Hamilton, Adams & Co., 1889.

NOTE.—This was written before 1870.—EDS.

Heretics, SENTENCED TO DEATH BY THE CHURCH.—Therefore we conclude that the church cannot of itself put to death any one, but nevertheless it has the right to sentence obstinate or relapsed heretics, not only to corporal punishments, but also to condemn to capital punishment, if it shall have judged it expedient; whence those enemies of the faith equally err from the truth who falsely charge that the church has of itself consigned some heretics to the pyre, and many Catholic apologists, who think that all sentences of death must be attributed to the secular power, or timidly concede that the church, yielding to the spirit of the times, has deviated a little in this matter. History surely testifies that the Roman Inquisition, if not in express words, at least in equivalent terms, has sentenced heretics to capital punishment, to be inflicted without fail by the secular arm, with manifold censures lest it fail of its duty; who, then, would dare to say that the church has erred in so serious a matter?—"De Stabilitate et Progressu Dogmatis," Alexius M. Lepicier (R. C.), p. 203. Rome, 1910.

¹ "Non quasi juramenta, sed quasi perjuria."

² "Nec aliqua sibi fides, aut promissio de jure naturali, divino, et humano, fuerit in prejudicium Catholicæ fidei observanda."

Heretics, EXTERMINATION OF, JUSTIFIED.—With regard to heretics two elements are to be considered, one element on their side, and the other on the part of the church. On their side is the sin whereby they have deserved, not only to be separated from the church by excommunication, but also to be banished from the world by death. For it is a much heavier offense to corrupt the faith, whereby the life of the soul is sustained, than to tamper with the coinage, which is an aid to temporal life. Hence if coiners or other malefactors are at once handed over by secular princes to a just death, much more may heretics, immediately they are convicted of heresy, be not only excommunicated, but also justly done to die. But on the part of the church is mercy in view of the conversion of them that err; and therefore she does not condemn at once, but “after the first and second admonition,” as the apostle teaches. After that, however, if the man is still found pertinacious, the church, having no hope of his conversion, provides for the safety of others, cutting him off from the church by the sentence of excommunication; and further she leaves him to the secular tribunal to be exterminated from the world by death.—“*Aquinas Ethicus; or, The Moral Teaching of St. Thomas,*” Joseph Rickaby, S. J. (R. C.), Vol. I, pp. 332, 333. London: Burns and Oates, 1892.

Heretics, TO BE PUT TO DEATH.—In actual fact, the church at first dealt more leniently with heretics, excommunicating them, confiscating their property . . . till at last she was compelled to inflict the extreme penalty; “secondly, experience shows (says Bellarm., “*De Laicis,*” I. 3, c. 21) that there is no other remedy: for the church gradually advanced, and tried every means, first excommunication alone, then a pecuniary fine was added, then exile, FINALLY SHE WAS COMPELLED TO FALL BACK ON DEATH [the capitals here are the author’s own]. Heretics despise excommunication and say that that bolt is powerless; if you threaten them with a pecuniary fine, they neither fear God nor respect men, knowing that they will find fools enough to believe them and support them. If you imprison them or send them into exile, they corrupt those near them with their words and those at a distance with their books. So THE ONLY REMEDY IS TO SEND THEM SOON TO THEIR OWN PLACE [capitals are the author’s]. The society of the church and its public order, against the disturbance of which there are many ecclesiastical charges, must necessarily be preserved, that men’s souls may be sanctified by the true faith and good works, and that they may gain eternal salvation.—“*Institutiones Juris Ecclesiastici Publici*” (*Institutes of Public Ecclesiastical Law*), P. Marianus de Luca, S. J. (R. C.), Professor in the Gregorian University of Rome, Vol. I, p. 143. 1901.

NOTE.—This work was highly recommended by Pope Leo XIII.—Eds.

Heretics, TO BE PUNISHED WITH DEATH.—He who publicly avows a heresy and tries to pervert others by word or example, speaking absolutely, can not only be excommunicated but even justly put to death, lest he ruin others by pestilential contagion; for a bad man is worse than a wild beast, and does more harm, as Aristotle says. Hence, as it is not wrong to kill a wild beast which does great harm, so it must be right to deprive of his harmful life a heretic who withdraws from divine truth and plots against the salvation of others.—“*De Stabilitate et Progressu Dogmatis,*” Fr. Alexius M. Lepicier, O. S. M. (R. C.), p. 194. Printed at the official printing office in Rome, in 1910.

Heretics, EDICTS OF CONSTANTINE AGAINST.—Some years later, that is, about 325, Arius having been condemned in the Council of Nice,

Constantine published several edicts branding him as infamous, condemning him and the bishops of his party to exile, ordering all his writings to be burned, compelling his partisans to deliver them up, and threatening with capital punishment all who refused. All private persons, moreover, who persisted in this error, were condemned to pay, in addition to their capitation tax, the tax of ten other persons. In the following year, a new edict restricted to the Catholics the immunities conferred on the clergy, and ordered that heretics and schismatics, instead of enjoying that immunity, should be subjected to heavier burdens than others. From this law the emperor excepted the Novatians, whom, it would appear, he did not regard at the time as being absolutely condemned; but, becoming afterwards better informed about that sect, he prohibited them, as well as the Valentinians, Marcionites, and all others, to hold any meetings, public or private; ordered that their churches should be given to the Catholics, that their other places of assembly should be confiscated, and that all their books should be diligently searched for and destroyed.—*Library of Translations: The Power of the Pope During the Middle Ages,* M. Gosselin (R. C.), Vol. I, p. 78. London: C. Dolman, 1853.

Heretics, JUSTINIAN'S LAW AGAINST.—We declare forever infamous, and deprived of their rights, and condemned to exile, all heretics of either sex, whatever be their name; their property shall be confiscated without hope of restoration, or of being transmitted to their children by hereditary succession, because crimes which attack the majesty of God are infinitely more grievous than those which attack the majesty of earthly princes. With regard to those who are strongly suspected of heresy, if, after having been ordered by the church, they do not demonstrate their innocence by suitable testimony, they also shall be declared infamous, and condemned to exile.—*Codex Justinianus, lib. 1, tit. 5, n. 19; cited in "Library of Translations: The Power of the Pope During the Middle Ages,"* M. Gosselin (R. C.), Vol. I, pp. 83, 84. London: C. Dolman, 1853.

Heretics TO BE EXTIRPATED BY PRINCES.—Temporal princes shall be reminded and exhorted, and if need be, compelled by spiritual censures, to discharge every one of their functions; and that, as they desire to be reckoned and held faithful, so, for the defense of the faith, let them publicly make oath that they will endeavor, bona fide with all their might, to extirpate from their territories all heretics marked by the church; so that when any one is about to assume any authority, whether spiritual or temporal, he shall be held bound to confirm his title by this oath. And if a temporal prince, being required and admonished by the church, shall neglect to purge his kingdom from this heretical pravity, the metropolitan and other provincial bishops shall bind him, in fetters of excommunication; and if he obstinately refuse to make satisfaction this shall be notified within a year to the Supreme Pontiff, that then he may declare his subjects absolved from their allegiance, and leave their lands to be occupied by Catholics, who, the heretics being exterminated, may possess them unchallenged, and preserve them in the purity of the faith.—*"The Decretals of Gregory IX,"* book 5, title 7, chap. 13.

Heretics, PROTESTANTS, DECLARED TO BE.—In the eyes of the church, Protestants are heretics pure and simple; and if the name be offensive, it's nothing more than the offensiveness of truth. . . .

We do not question the possibility of good faith, or of the theological distinction between material and formal heresy. That there are

among Protestants material heretics, those who in invincible ignorance deny some dogmas of faith while honestly believing themselves to be in possession of the whole deposit, is not for us or even for the church to positively affirm or deny. Only the all-seeing Searcher of hearts can know aught of that. But in our opinion, the assertion that Protestants in general are not to be considered as heretics, as men who have voluntarily, in one or other of the many ways in which an act can be voluntary, refused the light, merits unqualified condemnation as militating against the present economy of salvation as well as against the efficiency of the means that God infallibly gives to all who do what lies in their power to come into the possession of the truth.

In this, as in all other matters of doctrine, the church alone is to be our guide. That the church has ever regarded Protestants as heretics, has ever called them heretics, has ever conducted herself towards them as heretics, is undeniably true, and it ill becomes us to dictate to the church that her terms are "only partly true" and "unnecessarily offensive."

We abominate these spineless Catholics who adopt such methods of kinship and co-operation with Protestants in view of their conversion. — *The Western Watchman (R. C.), Jan. 27, 1916.*

Heretics.— See Church of Rome, 114; Fathers; Heresy; Popes, 387, 388.

Heruli.— See Rome, 450-452; Ten Kingdoms.

Hildebrand, Dictates of.— There is a document known as Gregory's "Dictate" (*Dictatus*) which may be regarded as embodying the principles of his system. The origin of this piece is, indeed, uncertain. Some have supposed it to have been drawn up by the Pope himself; and here again we have a consent between the extreme Romanists, who think both him and the Dictate perfectly right, and the extreme Protestants, who abominate both Gregory and the principles ascribed to him in that document. Others hold, not only that it was not drawn up by Gregory, but that it is an enemy's misrepresentation of him; but this view would seem to have been devised, merely in order to save the Pope's credit, by writers of the Gallican school, who disliked the Dictate, but had no wish to quarrel with Gregory's memory. Gieseler says that the propositions in the Dictate look much as if they were the headings and summaries of a set of canons passed at some Roman council held under Gregory; and this view of their origin seems very probable. But, however the paper may have come into existence, it seems to be certain — notwithstanding the denial of the Gallican writers whom I have mentioned — that there is nothing in the Dictate but what might be paralleled from the unquestioned writings of Gregory himself, or from the actions in which his principles were exemplified.— "*Plain Lectures on the Growth of the Papal Power,*" James Craigie Robertson, M. A., pp. 204, 205. London: Society for Promoting Christian Knowledge.

1. That the Romish Church was founded by our Lord alone.
2. That the Roman Pontiff alone is justly styled universal.
3. That he alone can depose bishops and restore them.
9. That all princes should kiss his feet only.
12. That it is lawful for him to depose emperors.
18. That his sentence is not to be reviewed by any one; while he alone can review the decisions of all others.
19. That he can be judged by no one.
22. That the Romish Church never erred; nor will it, according to the Scriptures, ever err.

27. That he can absolve subjects from their allegiance to unrighteous rulers.—“Dictates” in “Annals of Baronius,” 1076, Vol. XI, col. 506; cited in Gieseler’s “Ecclesiastical History,” period 3, div. 3, par. 47, note 3.

Hiidebrand.—See Papacy, Builders of, Gregory VII, 349-351.

Hippolytus.—See Fathers, 168.

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, re-peopling 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,” Henry Smith Williams, LL. D., editor, Vol. II, pp. 391, 392. New York: The Outlook Company, 1904.

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, 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 mediæval 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's "Mediæval and Modern History," edition 1905, p. 112.—Eds.

Holy Roman Empire, A TURNING POINT IN 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 mediæval 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.*

Holy Roman Empire, ITS INFLUENCE UPON THE RELATION BETWEEN CHURCH AND STATE.—Whilst 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.

Horns, Ten.— See Ten Kingdoms.

Huguenots.— See Massacre.

Huns.— See Rome, 437, 438, 444, 452; Ten Kingdoms.

Huss, John.— See Heretics, 205, 206, 207.

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 WHICH 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, THE PAGAN IDEA OF, ROMANIZED.—The real presence of our divine Lord in the blessed eucharist [the host kept in the monstrance] makes every Catholic church a tabernacle of the Most High.— *The True Voice (R. C.), Omaha, Nebr., April 18, 1913.*

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 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 afterwards, 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.—*Id.*, pp. 94-96.

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. . . .

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*) to men; which when they meet with, they are able to realize the conception of God (*γινώσκειν περί τῆς τοῦ θεοῦ καταλήψεως*)." 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 con-

cerning 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, 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, 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, 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., 2d ed., p. 197. 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 towards him.—"*Plain Reasons Against Joining the Church of Rome*," Richard Frederick Littledale, LL. D., D. C. L., p. 39, note. London: Society for Promoting Christian Knowledge, 1905.

Idolatry, REAPPEARANCE OF, IN THE CHURCH.—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 Nicæa 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.

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.

Idolatry.—See French Revolution, 175, 176; Images; Mass, 297.

Ignatius.—See Greek Church, 195.

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 amongst 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 worshipers; 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 invisible 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. 133, 134.*

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.*

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, when born of woman, assumed sinful flesh (Heb. 2:14; Rom. 8:3), 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, 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 towards 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.

Immaculate Conception.— See *Infallibility*, 249, 250.

Immortality.— See *Nature of Man*.

Increase of Knowledge, STUDY OF PROPHECY AS TIME OF END APPROACHED.— But I may say, that I did not out of choice apply myself to the study of the prophecies: I found myself forced to it by a kind of violence, which I could not resist.

Two things led me to it: 1. The cruel and horrible persecution [revival of persecution in France, preceding Revocation of the Edict of Nantes.—Eds.], which at this day makes such terrible ravage and desolation in the church: endeavoring some consolation under the deepest sorrow I ever felt, by searching into the grounds, we may have to hope for a speedy deliverance of the church, and not finding them other where, I inquired after them in the prophecies, which foretell the destiny of the church, and the most remarkable changes through which she is to pass.—“*The Accomplishment of the Scripture Prophecies*,” *Peter Jurieu*, Preface, pp. 6, 7. London, 1687.

Increase of Knowledge, SIR ISAAC NEWTON ON.— But in the very end, the prophecy should be so far interpreted as to convince many. Then, saith Daniel, many shall run to and fro, and knowledge shall be increased. For the gospel must be preached in all nations before the great tribulation, and end of the world. . . . An angel must fly through the midst of heaven with the everlasting gospel to preach to all nations, before Babylon falls, and the Son of man reaps his harvest. The two prophets must ascend up to heaven in a cloud, before the kingdoms of this world become the kingdoms of Christ. 'Tis therefore a part of this prophecy, that it should not be understood before the last age of

the world; and therefore it makes for the credit of the prophecy, that it is not yet understood. But if the last age, the age of opening these things, be now approaching, as by the great successes of late interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the gospel be approaching, it is to us and our posterity that those words mainly belong: "In the time of the end the wise shall understand, but none of the wicked shall understand." Dan. 12: 4, 10. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Apoc. 1: 3.—"*Observations upon the Prophecies of Daniel and the Apocalypse of St. John*," Sir Isaac Newton, Part II, chap. 1, pp. 250, 251. London: J. Darby and T. Browne, 1733.

Increase of Knowledge, EVENTS OF FRENCH REVOLUTION LEAD TO PROPHETIC STUDY.—The prophecies respecting the downfall of the anti-Christian usurpations, must have their accomplishment in some era,—it may be the present. It is therefore surely worth our while to inquire how far the predictions of God's Word will agree with the rise and progress of known events.

Thus it has appeared to me, and the more I examine and think upon the subject, the more I am convinced that the last days spoken of by God's servants the prophets, are fast approaching.—"*The Signs of the Times, or the Overthrow of the Papal Tyranny in France*," J. Bicheno, M. A., Preface to first edition, dated Jan. 19, 1793. London, 1793.

But the consequences of this terrible convulsion to the church were most important and beneficial. She was thereby shaken out of the sloth which had crept over her; was driven in her terror to the Scriptures, her only anchor and pole-star; and found, to her joy, that they were no longer a sealed book, but that the mystery of God was drawing to its close, and that the events of every year explained something previously unknown. Multitudes, no doubt, thus strengthened their faith, who have never published the results; but many did immediately publish, and the sudden perspicuity of interpretation is very observable.—"*The Morning Watch, or Quarterly Journal on Prophecy*, December, 1829, Vol. I, p. 540. London: James Nisbet, 1830.

Increase of Knowledge, UNSEALING THE BOOK OF PROPHECY.—The wonderful events which have taken place since the year 1792, have so much increased the number of facts forming prophetic data, as to have introduced a new era for prophetic history; and writers of the present day, in their attempts to elucidate the prophecies, possess advantages very superior to those enjoyed by their predecessors.—"*Combined View of the Prophecies of Daniel, Esdras, and St. John*," James Hatley Frère, Esq., p. 2. London, 1815.

Increase of Knowledge, JOHN WESLEY ON PROPHECIES ABOUT TO BE FULFILLED.—Happy is he that readeth, and they that hear the words of this prophecy." Some have miserably handled this book. Hence others are afraid to touch it. And while they desire to know all things else, reject only the knowledge of those which God hath shown. They inquire after anything rather than this: as if it were written, Happy is he that doth not read this prophecy. Nay, but happy is he that readeth, and they that hear and keep the words thereof: especially at this time, when so considerable a part of them is on the point of being fulfilled.—"*Explanatory Notes on the New Testament*," John Wesley, Vol. III, On Revelation 1:3; first American edition. Philadelphia: John Dick-ens, 1791.

Increase of Knowledge, THE KNOWLEDGE OF SALVATION.—"Many shall run to and fro," hither and thither, like couriers in the time of war, and "knowledge shall be increased:" knowledge of the most important kind, the knowledge of God's salvation. Then, those who are wise themselves, shall endeavor to enlighten others; to "turn them from darkness to light," and from sin to righteousness.—*The Cottage Bible,* Thomas Williams's note on Daniel 12:1-13 (Vol. II, p. 937). Hartford: Case, Tiffany & Co., 1853.

Increase of Knowledge, SIR ISAAC NEWTON ON OPENING OF PROPHECIES.—Amongst the interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing; and thence I seem to gather that God is about opening these mysteries. The success of others put me upon considering it; and if I have done anything which may be useful to following writers, I have my design.—*Observations upon the Prophecies of Daniel and the Apocalypse of St. John,* Sir Isaac Newton, Part II, chap. 1, p. 253. London: J. Darby and T. Browne, 1733.

Increase of Knowledge, ACCOMPANIED BY WORLD TRAVEL.—The natural meaning [of the phrase, "many shall run to and fro." Dan. 12: 4. —Eds.] must be upheld, i. e., wandering to and fro.—*Daniel and Its Critics,* Rev. Charles H. H. Wright, D. D., p. 209. London: Williams and Norgate, 1906.

Why should not that expression be used in the sense in which it is employed in Jeremiah 5:1, namely, of rapid movement hither and thither?—*Daniel and His Prophecies,* Rev. Charles H. H. Wright, D. D., p. 321. London: Williams and Norgate, 1906.

Increase of Knowledge, SPIRIT ANIMATING COLUMBUS.—In the execution of my enterprise to the Indies, human reason, mathematics, and maps of the world have served me nothing. It has accomplished simply that which the prophet Isaiah had predicted,—that before the end of the world all the prophecies should have their accomplishment.—*Christopher Columbus,* quoted in "Examen Critique," A. von Humboldt, Vol. I, pp. 15-19; cited in "The Reign of Christ on Earth," Daniel T. Taylor, p. 294. Boston: Scriptural Tract Repository, 1882.

In a letter to his sovereign, dated Jamaica, July 7, 1503, Columbus, after saying he must hasten and finish up his work of divine inspiration, namely, the opening up of the whole earth to the spread of Christianity preparatory to the coming of the Lord, added as follows: "According to my calculations there remain now to the end of the world but one hundred and fifty years!" How very striking it is that the great discoverer of the earth's Western Hemisphere should have been impelled to his task and have enthusiastically performed it all under a deep and solemn conviction of the fast approaching, and, we may say, the actual imminence of the Great Consummation.—*Id.* (Taylor), p. 295.

Increase of Knowledge, ERA LONG FORESEEN.—Nor should the prophecy of Daniel be forgotten, touching the last ages of the world: "Many shall go to and fro, and knowledge shall be increased;" clearly intimating that the thorough passage of the world (which now by so many distant voyages seems to be accomplished, or in course of accomplishment), and the advancement of the sciences, are destined by fate, that is, by divine Providence, to meet in the same age.—*Novum*

Organum," Francis Bacon (died, 1626), book 1, p. xciii; in *Bacon's Works*, Vol. IV, p. 92. Spedding and Ellis.

Increase of Knowledge, JURIEU, ON INVENTION OF SEA COMPASS.—Why did God reserve the invention of the sea compass to these last times? why was it not known three or four hundred years ago, what it was to sail upon the ocean far from the shore? was there less curiosity, covetousness, or industry among men formerly than now? for what reason would God that one half of the world should live in ignorance of the other for so long a time? Why hath God in these latter days more visibly favored the designs which men have always had, to enrich themselves by commerce and trade, going in pursuit of riches to the end of the world? For my own part, I cannot but look upon this as a work of a most wise Providence, discovering to us unknown people, whose conversion he intends to bring about within a short time.—*"The Accomplishment of the Scripture Prophecies," Peter Jurieu, Preface, p. 13. London, 1687.*

Increase of Knowledge, ALL LANDS NOW EXPLORED.—The same task [the penetration of every unknown tract, to which eighteenth-century explorers set themselves.—Eds.] has occupied modern explorers, who pride themselves on not passing over in their surveys the smallest corner of the earth, or the tiniest islet. With a similar enthusiasm are imbued the intrepid navigators who penetrate the ice-bound solitudes of the two poles, and tear away the last fragments of the veil which has so long hidden from us the extremities of the globe.

All then is now known, classed, catalogued, and labeled! Will the results of so much toil be buried in some carefully laid down atlas, to be sought only by professional savants? No! it is reserved to our use, and to develop the resources of the globe, conquered for us by our fathers at the cost of so much danger and fatigue. Our heritage is too grand to be relinquished. We have at our command all the facilities of modern science for surveying, clearing, and working our property. No more lands lying fallow, no more impassable deserts, no more useless streams, no more unfathomable seas, no more inaccessible mountains! We suppress the obstacles nature throws in our way. The isthmuses of Panama and Suez are in our way; we cut through them.—*"Great Explorers of the Nineteenth Century," Jules Verne, p. 378.*

Increase of Knowledge, TRAVEL AND SPREAD OF INFORMATION.—One very remarkable feature of this Day of God defies adequate description. We might call it acceleration, concentration, condensation; but there is no fit word for it. Centuries are practically crowded into years, and years into days. Travel is so rapid that what would have taken months, one hundred years ago, is now easily accomplished in weeks, perhaps in days. We keep in touch, day by day, with the whole world, so that, in the morning papers, we read the news from Japan and China, India and Africa as naturally as from London and Dublin, New York and Chicago. So much can be done, in a brief space of time, and over a vast space of territory, that practically time and space are annihilated, and nothing seems any longer impossible to human achievement. The last fifty years have brought to the race an absolutely new era and epoch, abundant illustrations of which it would be easy to adduce.—*"The Modern Mission Century," Arthur T. Pierson, p. 44. New York: The Baker and Taylor Company.*

Increase of Knowledge, SPREAD OF GEOGRAPHICAL STUDY.—The first [geographical society] was founded at Paris in 1821, the second at Berlin in 1828, and the third, which is now the most influential, at

London in 1830. The largest is the National Geographic Society at Washington, which had 30,000 members in 1908. There were in 1901 no less than 89 active geographical societies in Europe, with more than 60,000 members, 6 in Asia, 8 in North America, 5 in South America, 3 in Africa, and 4 in Australia,—115 altogether. There are also more than 150 different geographical journals or magazines published regularly in all parts of the world. It may safely be said that this argues a more widespread interest in geography than exists in any other science.—*“International Geography,”* H. R. Mill, p. 12. New York: D. Appleton & Co., 1909.

Increase of Knowledge, “THE CENTURY OF WONDERS.”—The nineteenth century is conceded to be a century of wonders. Judged by human progress along the highway of scientific discovery and invention, and by the general widening out of the horizon of human knowledge, it is not only unsurpassed, but it leaves all previous centuries far behind. Mr. Gladstone thought that a single decade of years might be found, within its limits, during which the race had advanced farther than during five hundred decades preceding. This estimate is probably not an exaggeration; but, if so, what must be true of the whole century!

The catalogue of its achievements is both long and lustrous. In modes of travel, it has given us the railway and steamship, and come near to aerial navigation [now achieved]; in labor-saving machinery, it has invaded every department of handiwork; in transmission of thought and intelligence, it has bequeathed us the telegraph, ocean cable, and telephone, and, last of all, wireless telegraphy; in the department of fire and light, the lucifer match, gas, and electricity; in the new application of light, photography, the Röntgen ray, and the miracle of spectrum analysis; in the department of physics, the conservation of energy and the molecular theory of gases, and solidified air; in the application of physical principles, the velocity of light, and the phonograph; it has demonstrated the “importance of dust” and the “ethics of dust,” and unveiled great mysteries of chemistry; it has multiplied the elemental substances by the score; in astronomy, unveiled new worlds; . . . in physiology, this last century gave us the cell theory and the germ theory; in medicine and surgery, anesthetics and antiseptics; . . . it has improved prison discipline, revolutionized the treatment of lunatics, introduced aniline dyes, and given us a new set of explosive; it has carried on investigation in anthropology and archeology, and has explored land and sea until the secrets of ages have been unlocked.—*“The Modern Mission Century,”* Arthur T. Pierson, pp. 41, 42. New York: The Baker and Taylor Company.

Increase of Knowledge, THE STEAMSHIP COMES AT A PROVIDENTIAL HOUR.—There was one other force which was needed to fully equip the church for its universal activity, and to draw the nations of the world together into a net, as the peoples of old had been drawn into the Greco-Roman Empire. That was the power of steam, which was to bind the lands together with bands of steel, turn the oceans into a Mediterranean, make the locomotive an emissary of God’s kingdom, and the steamer a morning star to herald the day. That invention was not ready to begin its task of annihilating space until the dawn of the nineteenth century. But it was ready in time, for not until then was the purified church itself roused to a fidelity grand enough to undertake the work for which God had been preparing this equipment. It was in 1807, while the young men at Williamstown [Massachusetts] were praying and studying about missions, that Robert Fulton was making the first trip of the “Clermont” from New York to Albany.—*“Introduction to Foreign Missions,”* Dr. Edward Lawrence, p. 20.

Increase of Knowledge, WHEN TRANSATLANTIC STEAMSHIPS WERE COUNTED IMPOSSIBLE.—AS to the project, however, which was announced in the newspapers, of making the voyage directly from New York to Liverpool [under steam alone], it was, he had no hesitation in saying, perfectly chimerical, and they might as well talk of making a voyage from New York or Liverpool to the moon.—*Report of Lecture by Dr. Lardner, quoted in Liverpool Albion, Dec. 14, 1835.*

Increase of Knowledge, FULTON'S FIRST STEAMSHIP, 1807.—Fulton's biographer [Dyer] describes the trial: "Before the boat had made the progress of a quarter of a mile, the greatest unbeliever was converted, and Fulton was received with shouts and acclamations of congratulation and applause. The vessel, 'Clermont,' made her first voyage from New York to Albany, 140 miles, at the average rate of five miles an hour; stopping some time at Clermont to take in water and coals.

The whole progress up the Hudson was a continual triumph. The vessel is described as having the most terrific appearance. The dry pine-wood fuel sent up many feet above the flue a column of ignited vapor, and, when the fire was stirred, tremendous showers of sparks. The wind and tide were adverse to them, but the crowds saw with astonishment the vessel rapidly coming towards them; and when it came so near that the noise of the machinery and paddles was heard, the crew, in some instances, shrunk beneath their decks from the terrific sight; while others prostrated themselves, and besought Providence to protect them from the approach of the horrible monster, which was marching on the tide, and lighting its path by the fire that it vomited."

Mr. Dyer had sailed in the "Clermont," and remembers the sensation created by her appearance, and the high admiration bestowed on the projector of so great an enterprise. That sensation in 1807 was precisely the same as the "Margery" created among the vessels on the Thames in 1815. In 1816, the Marquis de Jauffroy complained that the "Fulton" steamboat on the Seine had taken the "paddle wheels" invented by him and used at Lyons thirty-four years before, but also abandoned by him. To this charge Mons. Royou replied in the *Journal des Debats*, thus: "It is not concerning an invention, but the means of applying a power already known. Fulton never pretended to be an inventor with regard to steamboats in any other sense. The application of steam to navigation had been thought of by all artists, but the means of applying it were wanting, and Fulton furnished them." The "Fulton," of 327 tons, was built in 1813, and the first steamer for harbor defense, was built under Fulton's direction, 2,740 tons, launched in 1814.—"*Wonderful Inventions*," John Timbs, p. 258. London, 1868.

Increase of Knowledge, BEGINNING OF STEAMSHIPS IN BRITAIN.—[Symington, in England, had preceded Fulton in steamship building, but his scheme was frowned down. Some objected that the river and canal banks would be washed away by the stirring of the waters. After Fulton's success, Dyer revived the matter in England.—Eds.]

"We don't doubt the success of steamboats in the wide rivers and harbors of America [said the engineers], but in our comparatively small rivers and crowded harbors they will never answer." Even such scientific engineers as John Rennie and Peter Ewart, both advised Dyer to relinquish the attempt to introduce steamboats, as sure to prove a waste of time and money to no purpose. However, when conviction came over the public mind that steam navigation would answer here—but not until after more than 5,000 tons of steamboats had been launched on the Hudson in 1816, did it so come—then began the spread

of steam navigation, since extended with such marvelous rapidity and perfection as to atone for the sluggish beginning.

The success of these enterprises was not likely to pass unnoticed by the shipowners and builders of the greatest port in the world; and we find that in 1814, a steamboat was employed between London and Richmond. George Dodd, son of Ralph Dodd, the well-known engineer, from 1814 to 1828, had more to do with establishing steamboats on the Thames than any other individual. He it was who started the Richmond packet, in 1814—the first steamboat which succeeded in *plying for hire* on the Thames. He had to contend against the Watermen's Company, who for a long time succeeded in preventing any steamboat plying for hire unless navigated by free watermen. The "Richmond" was not, however, the first steamboat *seen* on the Thames. Sir I. M. Brunel, as may be read in his "Life" by Beamish, made a voyage to Margate in a boat of his own, propelled by a double-acting engine, and met with such opposition and abuse that the landlord of the hotel where he stopped, refused him a bed! — *Id.*, p. 261.

Increase of Knowledge, ESTABLISHMENT OF TRANSATLANTIC STEAMSHIP SERVICE.—What may be the ultimate fate of this excitement [arrival of steamships "Sirius" and "Great Western" in New York, from England]—whether or not the expense of equipment and fuel will admit of the employment of these vessels in the ordinary packet service—we cannot pretend to form an opinion; but of the entire feasibility of the passage of the Atlantic by steam, as far as regards safety, comfort, and dispatch, even in the roughest and most boisterous weather, the most skeptical must now cease to doubt.—*New York Courier and Enquirer*, April 24, 1838.

Increase of Knowledge, PROGRESS IN STEAMSHIPS.—It is a far cry from the year 1838, when the steam conquest of the ocean was achieved definitely and commercially, to 1912. Yet in these seventy-four years progress has been marked. The pioneer liner "Sirius" [from England to New York, 1838] was driven by paddle wheels, and with the collective energy of three hundred twenty horses resolved into harnessed steam, her engines were able to give her an average speed of seven and a half knots—eight and three-fourths miles—per hour. At the time, this was considered an amazing engineering achievement, but it pales into insignificance when ranged beside the pace of the crack liners of today. . . . They travel three and a half times faster than did the "Sirius," but their engines are more than two hundred times as powerful in order to cross the North Atlantic in a quarter of the time occupied by the little vessel which led the way. This comparison offers a graphic idea of the enormous strides that have been made by the marine engineer in the space of three quarters of a century.—"*Steamship Conquest of the World.*" F. A. Talbot.*

Increase of Knowledge, TRANSPORTATION CHANGES IN NINETEENTH CENTURY.—From the earliest historic and even in prehistoric times till the construction of our great railways in the second quarter of the present century [the nineteenth], there had been absolutely no change in the methods of human locomotion.—"*The Wonderful Century.*" Prof. Alfred Russel Wallace, p. 7.

Increase of Knowledge, THE FIRST STEAM RAILWAY.—The first public steam railway in the world was formally opened in England, Sept. 27, 1825. The Stockton and Darlington was thirty-eight miles in length. The line was laid with both malleable and cast-iron rails, and cost £250,000. Its opening was attended with great curiosity and ex-

citement. There was to be a competition between various kinds of motive power, horses, stationary engines, and a locomotive being tried. The train consisted of six loaded wagons, a passenger carriage, twenty-one trucks fitted with seats, and six wagons filled with coal. George Stephenson [the builder of it] drove the locomotive. "The signal being given," says a writer of the time, "the engine started off with this immense line of carriages, and such was the velocity that in some parts the speed was frequently twelve miles an hour, and the number of passengers was counted to be 450, which, together with the coals, merchandise, and carriages, would amount to near ninety tons.

"The engine, with its load, arrived at Darlington, traveling the last eight and three quarter miles in sixty-five minutes. The six wagons loaded with coals, intended for Darlington, were then left behind, and obtaining a fresh supply of water, and arranging the procession to accommodate a band of music and numerous passengers from Darlington, the engine set off again, and arrived at Stockton in three hours and seven minutes, including stoppages, the distance being nearly twelve miles."

The passenger coaches, with their rough, uncomfortable seats, were in great contrast to the plainest passenger cars of today, but people crowded the "wagons" with feelings of mingled curiosity, delight, suspense, and fear, and there were six hundred persons on the train when it returned to Darlington.

In 1829 the Stephensons invented the steam blast, which, continually feeding the flame with a fresh supply of oxygen, enabled the "Rocket," their prize engine, to make steam enough to draw ten passenger cars, at the rate of ten miles an hour.

In 1830 the Liverpool and Manchester Railway was opened in spite of bitter opposition from landowners and canal companies, who sought in every way to prevent the building of the road. The surveyor and his assistants were attacked with guns and pitchforks and sticks.—*The World's History and Its Makers: Achievements of the Nineteenth Century.*" *

Increase of Knowledge, FIRST RAILWAY EXPECTATIONS.—In 1825, Mr. Nicholas Wood, in his work on railways, took the standard at six miles an hour, drawing forty tons on a level; and so confident was he that he had gauged the power of the locomotive, that he said: "Nothing could do more harm towards the adoption of railways than the promulgation of such nonsense, as that we shall see locomotive engines traveling at the rate of twelve, sixteen, eighteen, and twenty miles an hour." . . .

[The London] *Quarterly Review* gravely observed: "As to those persons who speculate on the making of railroads generally throughout the kingdom, and superseding all the canals, all the wagons, mail and stage coaches, postchaises, and in short every other mode of conveyance by land and by water, we deem them and their visionary schemes unworthy of notice.—*Wonderful Inventions,*" John Timbs, p. 297. *London, 1868.*

Increase of Knowledge, WHEN RAILWAYS WERE COUNTED IMPOSSIBLE.—Henry Meigs, a member of the New York Legislature in 1817, a young man of fine talents, lost his influence, ruined his prospects, and came to be regarded as a proper subject for a strait-jacket, because he expressed his belief that steam carriages would be operated successfully on land.—*When Railroads Were New,*" C. F. Carter, p. 8.

Increase of Knowledge, WHEN RAILWAYS WERE NEW IN FRANCE.—The council of ministers, on being acquainted with His Majesty's project

[to go by rail from Paris to Rouen, 1843], held a sitting, and came to the conclusion that this mode of traveling by railway was not sufficiently secure to admit of its being used by the king, and consequently His Majesty went to Bizy with post horses.—*Railways of England*, W. M. Acworth, p. 19.

Increase of Knowledge, A MASSACHUSETTS TOWN AVOIDING A RAILWAY.—Dorchester, Mass., in a town meeting assembled in 1842, instructed its representatives in the legislature to use their utmost endeavors to prevent, if possible, so great a calamity to our town as must be the location of any railroad through it.—*When Railroads Were New*, C. F. Carter, p. 11.

Increase of Knowledge, FIRST RAILWAY OFFICE IN NEW YORK CITY.—Cornelius Vanderbilt opened a railway office on Manhattan Island in 1844, and that was the beginning of the railway methods that have grown into such enormous proportions on the island today, with ninety-six railway corporations and all of their direct and indirect interests represented here. All of this means the interests of 280,000 miles of railway.—*New York Herald*, Jan. 22, 1911.

Increase of Knowledge, GROWTH OF RAILWAYS IN UNITED STATES.—The American railway system has grown as follows:

	Miles		Miles
1850	9,021	1890	167,191
1860	30,626	1900	198,964
1870	52,922	1910	249,992
1880	93,267		

The United States have the most wonderful system of railways. Their mileage is far greater than that of all Europe, which in 1910 had only 207,432 miles of railway. . . . The great republic possesses forty per cent of the railway mileage of the world.—*J. Ellis Barker, in the Nineteenth Century and After*, London, May, 1918, pp. 941, 942.

Increase of Knowledge, RAILWAY CROSSING OF AUSTRALIAN CONTINENT.—At 428 miles from Augusta the route [of the railway connecting Western Australia with South Australia, completed in 1913] debouches suddenly on to the famous "Nullarbor," an absolutely level and treeless plain—a plain as big as France, averaging 600 feet above the sea level. . . . For 330 miles on the "Nullarbor" the line runs without a curve—the longest tangent in the world. There is no surface water, but an extensive boring is producing fresh water in large quantities. . . . It renders possible one of the longest railway runs in the world. From Tropical Townsville, sheltered behind the barrier Reef, the traveler may soon run by way of Brisbane, Sydney, Melbourne, and Adelaide, to Perth, on the surf-beaten shores of the Indian Ocean—a run of 4,000 miles. He may do this in the running time of 150 hours.—*Engineering*, London; reprinted in *Literary Digest*, New York, May 18, 1918.

Increase of Knowledge, BIRTH OF MODERN POSTAL SYSTEM, OF 1839-1843.—Coleridge, when a young man, was walking through the lake district, when he one day saw the postman deliver a letter to a woman at a cottage door. The woman turned it over and examined it, and then returned it, saying she could not pay the postage, which was a shilling. Hearing that the letter was from her brother, Coleridge paid the postage in spite of the manifest unwillingness of the woman. As soon as

the postman was out of sight, she showed Coleridge how his money had been wasted, as far as she was concerned. The sheet was blank. There was an agreement between her brother and herself that as long as all went well with him, he should send a blank sheet in this way once a quarter; and she thus had tidings of him without expense of postage. Most persons would have remembered this incident as a curious story to tell; but there was one mind which wakened up at once to a sense of the significance of the fact. It struck Mr. Rowland Hill that there must be something wrong in a system which drove a brother and sister to cheating, in order to gratify their desire to hear of one another's welfare.—*A Short History of Our Own Times*, Justin McCarthy, pp. 10, 11. London: Chatto and Windus, 1904.

Increase of Knowledge, COMING OF THE ELECTRIC TELEGRAPH.—It is a somewhat curious coincidence that in the year [1837] when Professor Wheatstone and Mr. Cooke took out their first patent "for improvements in giving signals and sounding alarms in distant places by means of electric currents transmitted through metallic circuit," Professor Morse, the American electrician, applied to Congress for aid in the construction and carrying on of a small electric telegraph to convey messages a short distance, and made the application without success. In the following year he came to this country [England] to obtain a patent for his invention; but he was refused. He had come too late. Our own countrymen were beforehand with him.—*Id.*, p. 9.

Increase of Knowledge, FIRST LONG-DISTANCE ESTABLISHMENT OF TELEGRAPH, 1844.—The system is daily extending. It was, however, in the United States of America that it was first adopted on a great scale, by Professor Morse, in 1844, and it is there that it is now already developing most extensively.—*Speech in 1847 by Sir Robert Inglis, President of the British Association*; quoted in "*Lives of the Electricians*," W. F. Jeans, p. 285. London.

Increase of Knowledge, MORSE ON THE TELEGRAPH AS A GIFT OF PROVIDENCE.—If not a sparrow falls to the ground without a definite purpose in the plans of Infinite Wisdom, can the creation of an instrument so vitally affecting the interests of the whole human race have an origin less humble than the Father of every good and perfect gift? I am sure I have the sympathy of such an assembly as is here gathered together, if in all humility, and in the sincerity of a grateful heart, I use the words of Inspiration in ascribing honor and praise to Him to whom first of all and most of all it is pre-eminently due. "Not unto us, not unto us, but to God be all the glory"—not, What hath man, but, "What hath God wrought!" [the words of the first long-distance message, sent by Morse from Washington to Baltimore, May, 1844.—Eds.]—*Prof. S. F. B. Morse, in speech, Dec. 31, 1863*; quoted in "*Lives of the Electricians*," W. F. Jeans, p. 315. London.

Increase of Knowledge, TELEPHONY.—Long-distance transmission from coast to coast by metallic circuits has been successfully accomplished during past year. By the use of well-known and commercially practicable apparatus, the human voice may now be clearly transmitted over the span of 3,400 miles between New York and San Francisco. This transcontinental line is now in regular commercial use, and already the traffic over it has reached sufficient proportions to justify the expense involved.—*The American Year Book, 1915, edited by Francis G. Wickware, B. A., B. Sc.*, p. 560. New York: D. Appleton & Company, 1916.

Increase of Knowledge, WIRELESS TELEPHONY.—In September, 1915, the human voice was carried by wireless transmission from Arlington, Va., near Washington, to Honolulu, a distance of 4,900 miles. Two weeks later words spoken at Arlington were received by the station on the Eiffel Tower in Paris. Since the first successful transmission, messages have been sent from Arlington to Mare Island, San Diego, Darien, and Paris.—*Id.*, p. 561.

Increase of Knowledge, MODERN INVENTIONS COUNTED GOSPEL AGENCIES.—The development of scientific invention in the past hundred years is sufficient to bewilder the careful thinker. He feels almost like Alice in Wonderland. It is said that when the battle of Waterloo was fought, in 1815, all haste delivered the thrilling dispatches in London three days later. How does that appear in contrast with wireless telegraphy and wireless telephony? All the world is now becoming a vast whispering gallery.

The *Watchman and Examiner*, in a July issue, refers to three events which it calls modern marvels. The first is the Institute of American Electrical Engineers' simultaneous convention in Boston, New York, Philadelphia, Atlanta, Chicago, Salt Lake City, and San Francisco. Telephone connection was made so that speakers in each city were perfectly heard by the members of the Institute in all the other cities named. At the close, each city furnished a song. Atlanta's song was "Way Down South in Dixie," other cities furnished other songs, while Philadelphia closed with "The Star Spangled Banner." When the first notes of this last song were heard, the president of the Institute asked all to stand, and the five thousand men composing the Institute in the seven cities stood loyally while this national song was being sung. The song was heard in the different places, and also the applause at the close. The second wonder was the sending of two thousand words from Nauen, Germany, to Long Island by wireless telegraphy, beating the cable message of the German government by over seven hours. The third of these remarkable events was the hearing of the human voice at the wireless telephone in New York City, by an operator in Honolulu.

Such astonishing facts are suggestive of the greatness of the world's future. God is developing these agencies for the welfare of the human race, and the progress of his kingdom in this world. They are intended to be conveyors of his truth. Satan is quick to employ new inventions in his work, and he uses them most effectively; but they are also channels for the work of the kingdom. God wants his people to control them in his service; and the day is coming when they will. These things are developments in the providence of God, and foretokens of a far greater era of spirituality for this world than it has ever seen.—*The Christian Statesman, Pittsburgh, Pa., August-September, 1916.*

Increase of Knowledge, A LIFETIME'S MEASUREMENT.—There ought to be no reluctance of imagination. No dream should be too bold to be dreamed by inhabitants of a world which has passed through the marvels of the last half-century. Lord Avebury, writing for the *New York Times* the other day, remarked: "Though not eighty, I am older than any railway company in the world, any gas company, any steamboat company, any telegraph, telephone, or electric light company."

One need only ponder these words—pondering is required before it is possible to realize that they can be true—to get a sense of the world of yesterday. No electric light, no telephone—any man of forty can remember that he lived in that world, but nobody can quite remember what it was like. Fifty years ago all Africa, except its coast,

was a blank on the map; Asia was a dwelling place of mystery; Japan was unborn; United Italy had no existence, and the German Empire was still a dream. Transportation was primitive; business was done on the basis of the country store; the feats of modern engineering were unattempted; electricity was an interesting toy; machinery had only begun its revolutionizing service. Ex-president Eliot's saying — that the world has been practically remade in the last half century — is a moderate and truthful statement.— *The World's Work, New York.**

Increase of Knowledge, THE RISE OF MODERN MISSIONS.— The closing years of the eighteenth century constitute in the history of Protestant missions an epoch indeed, since they witnessed nothing less than a revolution, a renaissance, an effectual and manifold ending of the old, a substantial inauguration of the new. It was then that for the first time since the apostolic period, occurred an outburst of general missionary zeal and activity. Beginning in Great Britain, it soon spread to the Continent and across the Atlantic. It was no mere push of fervor, but a mighty tide set in, which from that day to this has been steadily rising and spreading.—“*A Hundred Years of Missions,*” *Rev. Delevan L. Leonard, p. 69. New York: Funk and Wagnalls Company, 1895.*

Increase of Knowledge, EUROPE'S MESSAGE TO BRITAIN ON BIRTH OF MODERN MISSIONS.— It is like the dawn promising the beautiful day after the dark night. It is the beginning of a new epoch for the kingdom of God on earth. Your undertaking and its success fills our hearts with joy and our eyes with tears. The history of Great Britain is sanctified by this unparalleled mission. What harmony among different persuasions! You call on the wise and good of every nation to take interest in the work and bear a part. Such a call was never heard of before. It was reserved for the close of the eighteenth century to be distinguished by it.—*Message of Basle (Switzerland) Delevers, days of 1796-98; cited in "A Hundred Years of Missions," p. 91.*

Increase of Knowledge, WM. CAREY'S PIONEER MISSIONARY SOCIETY.— Carey's Baptist society [1792], which originated in his brain, was the model for the scores and hundreds which followed after. Thus was ushered in the happy day of voluntary societies, organizations sustained by such as are interested in the promotion of the objects sought.

And the year of grace 1792 is *annus mirabilis*, the famous date from which to reckon backward and forward. Well may it stand side by side with 44 A. D., when the Holy Ghost said, “Separate me Barnabas and Saul for the work whereunto I have called them;” or 53 A. D., when in vision Paul was bidden to lay the foundations of the gospel in Europe. Whatever has been accomplished since can be traced to forces which began to operate a hundred years ago.—“*A Hundred Years of Missions,*” *Rev. Delevan L. Leonard, p. 70. New York: Funk and Wagnalls Company, 1895.*

Increase of Knowledge, THE HOUR AT HAND, DELAY IMPOSSIBLE.— Even Andrew Fuller, in 1787, replied to Carey's urgency for immediate action: “If the Lord should make windows in heaven, then might this thing be.” The fact, published by his contemporaries in 1793, and verified by all the history since, is thus expressed by Dr. Ryland, another unbeliever in immediate duty, like Fuller: “I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen which cannot be fairly traced to any other source.”—“*Short*

History of Christian Missions. George Smith, LL. D., F. R. G. S., p. 160, revised edition. Edinburgh: T. & T. Clark.

Increase of Knowledge, ORIGIN OF THE IDEA OF BIBLE SOCIETIES— [Mary Jones, Welsh girl, walked twenty-five miles with six years' savings to buy a Welsh Bible—only to find that Mr. Thomas Charles, minister, had no copies save a few spoken for, and knew not how to get further copies.—Ens.] Poor Mary! When she heard this answer, her disappointment was so great that she burst into tears, and sobbed as if her heart would break. Mr. Charles was deeply moved, and tears filled his eyes, partly in sorrow for his country, where the Word of God was so scarce, and partly in pity for Mary. He could not bear that she should return home in grief and disappointment. "You shall have a Bible," he said, and he gave her one of the reserved copies. Mary's tears were now tears of joy as she paid for her treasure. "Well, David Edward," said Mr. Charles, turning to the elder, who had been weeping too, "is not this very sad—that there should be such a scarcity of Bibles in the country, and that this poor child should have walked some twenty-eight or thirty miles to get a copy? If something can be done to alter this state of things, I will not rest till it is accomplished."—*Little Hands and God's Book,* William Canton, p. 22. London: The Bible House.

Increase of Knowledge, DIARY RECORDING BIRTH OF BRITISH BIBLE SOCIETY.—March 7, 1804.—Memorable day! The British and Foreign Bible Society founded. I and others belonging to the tract society had long had it in view; and after much preparation, in which we did not publicly appear, a meeting was called in the London Tavern, and the society began with a very few. . . . Nations unborn will have cause to bless God for the meeting of this day.—*Entry in George Burder's Diary, quoted in British and Foreign Bible Society's Centenary Report, "After a Hundred Years," p. 2.*

Increase of Knowledge, WONDERFUL DEVELOPMENT OF THE PRINTING PRESS.—If the spirit of the man [Gutenberg] who invented printing from movable type could animate his striking statue outside the big Hoe building [New York] and step down from his pedestal, how he would marvel at the triumphs of his beloved art at the dawn of the twentieth century!

R. Hoe & Co. have just completed the construction of the largest printing press in the world. . . . It is a double octuple press, and so called, but in reality is much more than this, inasmuch as it combines the ability to do printing in colors as well as in black. . . . Altogether there are 18 plate cylinders in the machine, each carrying eight plates the size of a newspaper page. . . .

The full capacity of the machine, when printing all black, on eight rolls, is equivalent to 300,000 four-, six-, or eight-page papers per hour.

The maximum product of the machine when running as a color press is 50,000 twenty-four-page papers per hour, with two outside pages printed in three colors and black; the other pages in black only. Papers with any number of pages from four to twenty-four, with four colors and black on the outside pages, the other pages in black only, can be obtained at a speed of 50,000 to 100,000 per hour. . . . Running at a speed of 300 revolutions per minute of the cylinders and using eight rolls of paper, the consumption of paper will be at the rate of 108 miles an hour, six feet wide, or 216 miles an hour three feet wide. The weight of this paper would be about eighteen tons.—*Statement to Publishers, from R. Hoe & Co., March 29, 1916.*

Index of Prohibited Books.— See Censorship of Books; Galileo, 180, 181.

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 amongst 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 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.— 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 indul-

gences 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.—*Extrav. Com., 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 amongst the Christian people has been derived — be wholly abolished.—“*Dogmatic Canons and Decrees*,” *Decree Concerning Indulgences, published in the twenty-fifth session of the Council of Trent, pp. 173, 174. New York: The Devin-Adair Company, 1912.*

Indulgences, THE PARDON OF SINS.—Further, it is much insisted on in Roman Apologetic books that indulgences are in no sense *pardons* for sin, far less *licences to commit sin*, nor purchasable for money. This is true *now*, but it was not always true. The existing practice, whatever its errors and abuses may be, is at any rate free from the horrible scandals which attended the older method, abolished by the Council of Trent in consequence of the outcry raised on the subject at the Reformation — one proof, amongst many, that Rome *can* be forced to mend her ways by pressure from without, though she never does it voluntarily. The Roman Catholic princes of Germany, alarmed at the progress of Lutheranism, met in Diet at Nuremberg in 1523, and addressed a petition to Pope Hadrian VI for the remedy of a “Hundred Grievances of the German Nation,” which they set forth in that document. Amongst these occur —

No. 5. How license to sin with impunity is granted for money.

No. 67. How more money than penitence is exacted from sinners.

No. 91. How bishops extort money from the concubinage of priests. They restated these grievances more at length, classifying them in chapters, and alleged that the vendors of bulls of indulgence “declare that by means of these purchasable pardons, not only are past and *future* sins of the living forgiven, but also those of such as have departed this life and are in the purgatory of fire, provided only something be counted down. . . . Every one, in proportion to the price he had expended in these wares, promi ed himself impunity in sinning. Hence came fornications, incests, adulteries, perjuries, homicides, thefts, rapine, usury, and a whole hydra of evils. For what wickedness will mortals shudder at any longer, when they have once persuaded themselves that license and impunity for sinning can be had for money, however extravagant the sum, not only in this life but after death also, by means of these marketings of indulgences?” — “*Plain Reasons Against Joining the Church of Rome*,” Richard Frederick Littledale, LL. D., pp. 102, 103. London: Society for Promoting Christian Knowledge, 1905.

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 afore-said 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, 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.

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. New York: Robert Appleton Company.

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.

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 Lasteyrie, (2 vols.) Vol. II, pp. 131-135. London: Richard Bentley, 1848.

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 gen Himmel springt*”].—“*History of the Reformation in Germany and Switzerland Chiefly*,” Dr. K. R. Hagenbach, Vol. I, pp. 95, 96. Edinburgh: T. & T. Clark, 1878.

Infallibility, IMPORTANCE OF THE DOCTRINE OF.—For what is the subject in dispute when we discuss the primacy of the Pontiff? In a few words, it is the sum and substance of Christianity. The inquiry is nothing less than, Whether the church ought any longer to maintain its existence, or to be dissolved and to fall to ruin? What is the difference between asking whether it is expedient to remove the foundation from a building, the shepherd from his flock, the general from his army, the sun from the stars, the head from the body; and asking whether it is expedient that the building should fall, the flock be scattered, the army routed, the stars darkened, the body prostrate?—“*On the Chief Pontiff*,” Bellarmine (R. C.), preface, par. 2.

Infallibility DEFINED.—Infallibility, (in general) exemption or immunity from liability to error or failure; (in particular) in theological usage, the supernatural prerogative by which the church of Christ is, by a special divine assistance, preserved from liability to error in her definitive dogmatic teaching regarding matters of faith and morals.—*Catholic Encyclopedia*, Vol. VII, art. “*Infallibility*,” p. 790.

Infallibility, WHAT IT IS NOT.—1. The infallibility of the popes does not signify that they are inspired. . . .

2. Infallibility does not mean that the Pope is impeccable, or specially exempt from liability to sin. . . .

3. Bear in mind, also, that this divine assistance is guaranteed to the Pope, not in his capacity as a private teacher, but only in his official capacity, when he judges of faith and morals as head of the church. . . .

4. Finally, the inerrability of the popes, being restricted to questions of faith and morals, does not extend to the natural sciences, such as astronomy or geology, unless where error is presented under the false

name of science, and arrays itself against revealed truth.—“*The Faith of Our Fathers*,” James Cardinal Gibbons (R. C.), pp. 145-148. Baltimore, Md.: John Murphy & Co., 1893.

Infallibility, DECREE OF THE VATICAN COUNCIL ON.—Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving, we teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedrâ*,¹ that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his church should be endowed for defining doctrine regarding faith or morals: and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the church.—From “*First Dogmatic Constitution on the Church of Christ*,” chap. 4, published in the fourth session of the Vatican Council, July 18, 1870; “*Petri Privilegium*” (*The Vatican Council and Its Definitions*), Archbishop Manning (R. C.), p. 218. London: Longmans, Green & Co., 1871.

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] 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? . . .

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. Veillot 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 towards 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*

¹The words *ex cathedrâ* exclude all acts of the Pontiff as a private person or as a private doctor, and confine the character of infallibility to those acts which are promulgated from the chair of supreme authority as universal doctor of the church in faith and morals.—“*Petri Privilegium*,” Archbishop Manning, part 2, pp. 60, 61.

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, 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,*" Archbishop Kenrick, p. 139.

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, 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. . . .

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 place, 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? . . .

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 (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, afterwards 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 Pöbst und der Concil*” (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, 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.—“*Doctrinal Catechism*,” *Rev. Stephen Keenan (previous to 1870)*.

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, THE TESTIMONY OF HISTORY CONCERNING.—As to concrete examples of the fallibility of the Pope, even when speaking *ex cathedrâ*, 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 afterwards, 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*,” John J. Ign. von Döllinger (R. C.), pp. 219, 220. London: Rivingtons, 1871.

Infallibility, THE PRINCIPLE EXTENDED.—Not only are the Scriptures and apostolic traditions infallible sources of doctrine which is unerringly transmitted, but the general sense and belief of the faithful is also infallible.—*The Catholic World*, August, 1871, p. 582.

Infallibility AND OMNIPOTENCE.—The infallible possession of truth in the head of a mortal appears so nearly related to omniscience and so exclusive an attribute of the Godhead, that a man might almost as readily be declared omnipotent as infallible.—“*Handbook to the Controversy with Rome*,” Karl von Hase, Vol. I, p. 252. London: The Religious Tract Society, 1909.

Infallibility, ITS REMARKABLE EFFECT.—External force may frighten a man into altering his outward profession, but has no effect on his inward belief. But if he comes to persuade himself of the existence of a guide incapable of leading him wrong, he is ready to surrender his previous beliefs in deference to that authority, to accept as true what he had before proved to be false, and to renounce as false what he had before proved to be true: even though he can point out no flaw in his previous demonstrations, and though he might find it hard to explain why he was not as liable to error in the process by which he persuaded himself of the infallibility of his guide as in his earlier reasonings.—“*The Infallibility of the Church*,” George Salmon, D. D., p. 23, note. New York: E. P. Dutton & Co., 1914.

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 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?”

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, UNQUESTIONING SUBMISSION TO.—We have no right to ask reasons of the church, any more than of Almighty God, as a preliminary to our submission. We are to take with unquestioning docility whatever instruction the church gives us.—*The Catholic World, August, 1871, p. 589.*

Infallibility, A DECLARATION AGAINST.—The bishops on both sides of the ocean all submitted to the new dogma. It was the scrupulousness of some German professors which rose up against it. At the end of August eleven of them united in making this declaration in Nuremberg: "The resolutions of the majority of the assemblage of bishops at the Vatican published by means of the bull of July 18, we are unable to recognize as the pronouncements of a truly ecumenical council. We reject them as new doctrines, never recognized by the church."—"*Handbook to the Controversy with Rome,*" Karl von Hase, Vol. I, p. 320. London: The Religious Tract Society, 1909.

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 AND INSPIRATION.—According to this theory [of infallibility], then, all the prerogatives of Scripture are annulled: the dicta of Pius IX and Leo XIII are as truly inspired by God's Spirit, and are to be received with as much reverence, as the utterances of Peter and Paul. . . . It is a very short way from the doctrine that Pius IX and Leo XIII were as much inspired as Peter and Paul, to the doctrine that Peter and Paul were no more inspired than Pius or Leo.—"*The Infallibility of the Church,*" George Salmon, D. D., pp. 43, 45. New York: E. P. Dutton & Co., 1914.

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.—*Id.*, p. 18.

Infallibility AND PRIVATE JUDGMENT.—It is common with Roman Catholics to speak as if the use of private judgment and the infallibility of the church were things opposed to each other. They are fond of contrasting the peace, and certainty, and assurance of him whose faith rests on the rock of an infallible church, with the uncertainty of him whose belief rests only on the shifting sands of his own fallible judgment. But it must be remembered that our belief *must*, in the end, rest on an act of our own judgment, and can never attain any higher certainty than whatever that may be able to give us. We may talk about the right of private judgment, or the duty of private judgment, but a more important thing to insist on is the *necessity* of private judgment. We have the choice whether we shall exercise our private judgment in one act or in a great many; but exercise it in one way or another we must. We may either apply our private judgment separately to the different questions in controversy—purgatory, transubstantiation, invocation of saints, and so forth—and come to our own conclusion on each; or we may apply our private judgment to the question whether the Church of Rome is infallible, and, if we decide that it is, take all our religious opinions thenceforward on trust from her. But it is clear that our certainty that any of the things she teaches us is right cannot be greater than whatever certainty we have that our private judgment has decided the question rightly whether we ought to submit unreservedly to her teaching.—*Id.*, pp. 47, 48.

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.* [This book was first printed in 1832.—EDS.]

Infallibility, ROMAN CATHOLIC DOCTRINE OF, BEFORE 1870.—It is no matter of faith to believe that the Pope is in himself infallible, separated from the church, even in expounding the faith: by consequence papal definitions or decrees, in whatever form pronounced, taken ex-

clusively from [apart from] a general council, or universal acceptance of the church, oblige none, under pain of heresy, to an interior assent.—“*Roman Catholic Principles in Reference to God and the King*,” *Kirk's edition*; cited in “*Documenta ad Illustrandum Concilium Vaticanum*,” *Dr. Johann Friedrich*, p. 213. Nordlingen: C. H. Beck'sche Buchhandlung, 1871.

The doctrine of Scripture is one and the same with the doctrine of the church, since the church hath to interpret the Scripture, and in this interpretation cannot err.—*Id.*, p. 288.

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 gospel, 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*,” *Ignaz von Döllinger (R. C.)*, p. 103. Edinburgh: T. & T. Clark, 1891.

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.”—*Id.*, p. 102.

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 Alphonsus 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 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.—*Id.*, pp. 94-96.

Infallibility, NOT UNIVERSALLY TAUGHT.—In several pastoral letters and manifestoes of recent date from the bishops, the opinion is maintained, or a historical proof is attempted, that the new doctrine of papal omnipotence over every individual Christian, and of papal infallibility in decisions of faith as proclaimed at Rome, has always been believed and taught universally, or, at all events, almost universally in the church from the earliest times and throughout all the centuries. This assertion rests, as I am ready to prove, on a complete misunderstanding of ecclesiastical tradition in the first thousand years of the church, and on a distortion of her history; it contradicts the clearest facts and evidences.—*Id.*, p. 84.

Infallibility, A USURPATION OF WHAT BELONGS TO GOD.—They had perceived and shown that the infallibility of the Pope is contrary to Scripture and tradition; that it is the usurpation on the part of a poor child of man of what God has reserved to himself; that it is injurious to the church, as placing the government now altogether in the hands of the Jesuits, and perhaps sometime in the future in the hands of a frivolous or even criminal Pope.—“*Handbook to the Controversy with Rome*,” Karl von Hase, Vol. I, p. 299. London: The Religious Tract Society, 1909.

Infallibility, A MONSTROSITY.—The *Allgemeine Augsburger 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.”—*Id.*, pp. 311, 312.

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, 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.

The 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. W. E. Gladstone, pp. 83, 84. New York: Harper & Brothers, 1875.

Infallibility.—See Councils, 120, 121, 122, 123, 124; Gallicanism, 181; Papacy, 341; Papal Supremacy, 369.

Infidelity.—See French Revolution.

Innocent III.—See Inquisition, 252; Magna Charta, 292; Papacy, Builders of, 351-353.

Inquisition, DEFINED.—By this term is usually meant a special ecclesiastical institution for combating or suppressing heresy. Its characteristic mark seems to be the bestowal on special judges of judicial powers in matters of faith, and this by supreme ecclesiastical authority, not temporal or for individual cases, but as a universal and permanent office.—*The Catholic Encyclopedia*, Vol. VIII, art. "Inquisition," p. 26. New York: Robert Appleton Company.

Inquisition, CHARACTER OF INQUISITORS.—History shows us how far the inquisitors answered to this ideal. Far from being inhuman, they were, as a rule, men of spotless character and sometimes of truly ad-

mirable sanctity, and not a few of them have been canonized by the church. There is absolutely no reason to look on the medieval ecclesiastical judge as intellectually and morally inferior to the modern judge. No one would deny that the judges of today, despite occasional harsh decisions and the errors of a few, pursue a highly honorable profession. Similarly, the medieval inquisitors should be judged as a whole, and not by individual examples.—*The Catholic Encyclopedia*, Vol. VIII, art. "Inquisition," p. 31.

Inquisition, ORIGIN OF.—The power of the church, according to Fleury, is "purely spiritual," and he held with Marsilius that the Pope could employ no coercive punishment of any kind unless the emperor — i. e., the civil power — gave him leave. From such a view it logically follows that St. Paul ought to have asked the permission of Sergius Paulus before striking Elymas the sorcerer with blindness. The overwhelming majority of the canonists take the opposite view, namely, that the church can and ought to visit with fitting punishment the heretic and the revolter; and since the publication of the numerous encyclical letters and allocutions of the late Pope treating of the relations between church and state, and the inherent rights of the former, the view of Fleury can no longer be held by any Catholic.

For many ages after the conversion of Constantine it was easier for the church to repress heresy by invoking the secular arm than by organizing tribunals of her own for the purpose. Reference to ecclesiastical history and the codes of Justinian and Theodosius shows that the emperors generally held as decided views on the pestilent nature of heresy, and the necessity of extirpating it in the germ before it reached maturity, as the popes themselves. They were willing to repress it; they took from the church the definition of what it was; and they had old-established tribunals armed with all the terrors of the law. The bishops, as a rule, had but to notify the appearance of heretics to the lay power, and the latter hastened to make inquiry, and, if necessary, to repress and punish.

But in the thirteenth century a new race of temporal rulers rose to power. The emperor Frederic II perhaps had no Christian faith at all; John of England meditated, sooner than yield to the Pope, openly to apostatize to Islam; and Philip Augustus was refractory towards the church in various ways. The church was as clear as ever upon the necessity of repressing heretics, but the weapon — secular sovereignty — which she had hitherto employed for the purpose seemed to be breaking in her hands. The time was come when she was to forge a weapon of her own; to establish a tribunal the incorruptness and fidelity of which she could trust; which in the task of detecting and punishing those who misled their brethren should employ all the minor forms of penal repression, while still remitting to the secular arm the case of obstinate and incorrigible offenders. Thus arose the Inquisition.—*A Catholic Dictionary*, William E. Addis and Thomas Arnold (R. C.), art. "Inquisition," p. 488. New York: Benziger Brothers, 1893.

Inquisition, ITS DEVELOPMENT.—Historically, the Inquisition may be traced back as far as the thirteenth century, but it was not until 1542 that Pope Paul III, by the bull *Licit ab Initio*, gave it the form and extent which made it a supreme tribunal for the whole church; it can reach cardinals and bishops as well as plain laymen. Paul III placed at its head Cardinal Caraffa, who proved pitiless. He began by renting a house in which he installed surgeons and provided chains and instruments of torture. He then proclaimed these four fundamental principles: There must be no delay in matters of faith; no consideration for

princes or prelates; no clemency for any one who seeks protection from the secular power; indefatigable activity in seeking out traces of Calvinism everywhere. When he became Pope Paul III, Caraffa pursued his course with extreme severity, and did not spare such cardinals as Morone and Pole, who had spent their lives in defense of the church. Pius IV, Pius V, Sixtus V, were to complete the work begun by Paul III, and to make the Congregation of the Inquisition, or the Holy Office, the highest authority of the Roman Curia.—“*The Catholic Church; the Renaissance and Protestantism,*” Alfred Baudrillart (R. C.), pp. 156, 157. London: Kegan Paul, Trench, Trübner & Co., 1908.

Inquisition, WORK OF.—In 1208 Innocent III established the Inquisition. In 1209 De Montfort began the massacre of the Albigenses. In 1215 the Fourth Council of the Lateran enjoined all rulers, “as they desired to be esteemed faithful, to swear a public oath that they would labor earnestly, and to the full extent of their power, to exterminate from their dominions all those who were branded as heretics by the church.”—“*History of the Rise and Influence of the Spirit of Rationalism in Europe,*” William Edward Hartpole Lecky, Vol. II, p. 30. London: Longmans, Green & Co., 1904.

Inquisition IN SPAIN.—In 1478 a bull was obtained from Pope Sixtus IV establishing the Inquisition in Spain, it being provided that the inquisitors were to be appointed by the sovereign. The Holy Office in this way became an instrument for establishing a civil despotism, as well as a means for repressing heresy. It did its work with a ruthless severity hitherto unexampled. Sixtus himself and some of his successors, moved by repeated complaints, endeavored to restrain its savage energy; but the Inquisition was too useful an instrument in the hands of a despotic sovereign, and the popes were forced to allow its proceedings, and to refuse all appeals to Rome against its sentences. It was put in use against the Moorish subjects of the Catholic kings, notwithstanding the terms of the capitulation of Granada, which provided for the exercise of civil and religious liberty. The result was that, in spite of fierce rebellions, all the Moors, save small groups of families under the special protection of the Crown, had become nominal Christians by 1502, although almost a century had to pass before the Inquisition had rooted out the last traces of the Moslem faith in the Spanish peninsula.

The death of Isabella, in 1504, roughly dates a formidable rising against this process of repression and consolidation. The severities of the Inquisition, the insistence of Ferdinand to govern personally the lands of his deceased wife, and many local causes led to widespread conspiracies and revolts against his rule. The years between 1504 and 1522 were a period of revolutions and of lawlessness which was ended when Charles V, the grandson of Ferdinand and Isabella, overcame all resistance and inaugurated a reign of personal despotism which long distinguished the kingdom of Spain.—“*A History of the Reformation,*” Thomas M. Lindsay, M. A., D. D., pp. 29, 30. New York: Charles Scribner's Sons, 1906.

Inquisition, VICTIMS OF.—Entire volumes would be requisite to give an adequate idea of the way in which the Papacy has worn out and overcome the saints of the Most High by her cruel persecutions. . . .

The Inquisition—a name at which humanity has learned to shudder—is a long and supremely cruel and wicked history compressed into one word! Instituted for the avowed purpose of suppressing heresy, it was established in every country which submitted to papal authority. In Spain alone it has been proved by the careful statistical

investigations of Llorente, that between the years 1481 and 1808 over *three hundred and forty-one thousand persons* were condemned by this "Holy Office," of whom 31,912 were burned alive, 17,000 burned in effigy, and nearly three hundred thousand tortured and condemned to severe penances. Every Catholic country in Europe, Asia, and America had its Inquisition, and its consequent unexplained arrests, indefinitely long imprisonments of innocent persons, its secret investigations, its horrible torture chambers and dreadful dungeons, its *auto da fés*, or burnings of obstinate heretics, and its thousand nameless cruelties and injustices.—"*The Approaching End of the Age*," H. Grattan Guinness, p. 204. London: Hodder and Stoughton, 1880.

It has been calculated that the popes of Rome have, directly or indirectly, slain on account of their faith, fifty millions of martyrs; fifty millions of men and women who refused to be parties to Romish idolatries, who held to the Bible as the word of God.—*Id.*, p. 212.

Inquisition, THE MEDIUM OF, LOST.—The duties and powers of inquisitors are minutely laid down in the canon law, it being always assumed that the civil power will favor, or can be compelled to favor, their proceedings. . . . No such state of things as that here assumed now exists in any part of Europe; nowhere does the state assist the church in putting down heresy; it is therefore superfluous to describe regulations controlling jurisdiction which has lost the *medium* in which it could work and live.—"*Half-Hours with the Servants of God*," *Catholic Church History*, chap. 9, p. 60. New York: Murphy and McCarthy (R. C.), 1888.

Inquisition, DECLINE OF.—From the year 1700 the vigor of the Inquisition began to decline. Literature aimed its sharpest blows at the institutions of Dominic. The free press, which it had striven to destroy, covered the secret tribunal with ignominy, and denounced its most glorious triumphs as more savage than the wild orgies of the Carib. Even Spain and Italy felt the abhorrence of mankind; the acts of faith no longer drew applauding crowds at Valladolid and Seville; the bullfight and the blood-stained matador supplied the excitement that had once followed the inquisitor and his victim; and liberal priests began to lament the fanatical rage that had covered their church and their native land with infamy. Yet the Holy Office still defied the indignation of the Reformers, and as late as 1763 heretics were burned in the midst of Spanish civilization; the Inquisition still ruled with a mysterious terror over the minds of men; literature, science, and invention still withered beneath its frown. The French Revolution and Napoleon swept away the inquisitors and the holy houses; they were restored by the arms of Wellington and the return of the old dynasty. In 1823, a Tribunal of Faith punished heretics; and in 1856, English and American missionaries were imprisoned or banished by the Spanish priests.—"*Historical Studies*," Eugene Lawrence, pp. 400, 401. New York: Harper & Brothers, 1876.

Inquisition AND SPANISH CIVILIZATION.—In Spain the savage genius of Dominic gained its highest triumph. The Spanish Inquisition for more than six centuries has awakened the wonder and the horror of mankind. From Provence it was early transferred to Aragon and Castile; but its beginnings were modest, its influence comparatively slight, and it was not until the reign of Ferdinand and Isabella that its fatal tyranny began to sap the energy and destroy the foundations of Spanish civilization.—*Id.*, p. 367.

Inquisition.— See Councils, 121; Persecution.

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. New York: Robert Appleton Company.

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.—"*Medieval and Modern History*," Philip van Ness Myers, p. 117. Boston: Ginn and Company.

Inventions.— See Increase of Knowledge, 231-233.

Irenæus.— See Easter, 147; Fathers, 169.

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. *New York and London: The Colonial Press, 1900.*

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. 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 Decline and Fall of the Roman Empire,*” Edward Gibbon, chap. 49, par. 16. New York: Harper & Brothers.

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* is the most important) the canons of many councils, beginning with that of Nicaea, 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. New York: The Macmillan Company.

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.—“*Ecclesiastical History*,” *Mosheim*, book 3, cent. 9, part 2, chap. 2, sec. 8.

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, 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.

Isidorian Decretals.— See Forgeries; Papacy, 332.

Jerusalem, FALL OF, CONDITIONS IN NATION PRECEDING.—Never was a people so turbulent, so excited with expectation of a deliverer who

should restore the ancient kingdom, so fired with bigotry and fanaticism, as were the wretched Jews of this period. One Christ came after another. Revolt was succeeded by revolt, instigated by some pseudo-prophet or pretended king.—“*History of the World*,” John Clark Ridpath, LL. D., Part III, chap. 62 (9 vol. ed., Vol. III, p. 291). Cincinnati: The Jones Brothers Pub. Co., 1910.

Jerusalem, FALL OF, UNREST, WARS, AND TUMULTS IN DECADES PRECEDING.—Now as for the affairs of the Jews [in time of Nero], they grew worse and worse continually, for the country was again filled with robbers and impostors, who deluded the multitude.—“*Antiquities of the Jews*,” Josephus, book 20, chap. 8, par. 5.

Now the people of Cæsarea [Syrians] had slain the Jews that were among them on the very same day and hour [when the soldiers were slain], which one would think must have come to pass by the direction of Providence; insomuch that in one hour’s time above twenty thousand Jews were killed, and all Cæsarea was emptied of its Jewish inhabitants; for Florus caught such as ran away, and sent them in bonds to the galleys. Upon which stroke that the Jews received at Cæsarea, the whole nation was greatly enraged; so they divided themselves into several parties, and laid waste the villages of the Syrians.—“*Wars of the Jews*,” Josephus, book 2, chap. 18, par. 1.

7. But for Alexandria [Africa], the sedition of the people of the place against the Jews was perpetual. . . .

8. Now when he [the governor] perceived that those who were for innovations would not be pacified till some great calamity should overtake them, he sent out upon them those two Roman legions that were in the city, and together with them five thousand other soldiers, who, by chance, were come together out of Libya, to the ruin of the Jews. . . . No mercy was shown to the infants, and no regard had to the aged; but they went on in the slaughter of persons of every age, till all the place was overflowed with blood, and fifty thousand of them lay dead upon heaps.—*Id.*, book 2, chap. 18, pars. 7, 8.

Jerusalem, FALL OF, FALSE CHRISTS PRECEDING.—Very soon after our Saviour’s decease appeared Simon Magus (Acts 8: 9, 10), “and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.” He boasted himself likewise among the Jews, as the Son of God. Of the same stamp and character was also Dositheus the Samaritan, who pretended that he was the Christ foretold by Moses.¹—“*Dissertations on the Prophecies*,” Bishop Thomas Newton, D. D., London, 1840, p. 375. London: William Tegg & Co., 1849.

1. Now [A. D. 46] it came to pass, while Fadus was procurator of Judea, that a certain magician, whose name was Theudas, persuaded a great part of the people to take their effects with them, and follow him to the river Jordan; for he told them he was a prophet, and that he would, by his own command, divide the river, and afford them an easy passage over it; and many were deluded by his words. However, Fadus did not permit him to make any advantage of his wild attempt, but sent

¹ And after the time of Jesus. Dositheus, of Samaria, wished to persuade the Samaritans that he was the Christ predicted by Moses; and he appeared to have gained some by his doctrine.—*Origen contra Celsum*, lib. 1, p. 372.

a troop of horsemen out against them; who, falling upon them unexpectedly, slew many of them, and took many of them alive. They also took Theudas alive, and cut off his head, and carried it to Jerusalem.—“*Antiquities of the Jews*,” *Josephus*, book 20, chap. 5, par. 1.

4. There was also another body of wicked men gotten together [in the reign of Nero, A. D. 54-68], not so impure in their actions, but more wicked in their intentions; which laid waste the happy state of the city no less than did these murderers [the Sicarii]. These were such men as deceived and deluded the people under pretense of divine inspiration, but were for procuring innovations and changes of the government; and these prevailed with the multitude to act like madmen, and went before them into the wilderness, as pretending that God would there show them the signals of liberty [from the Roman yoke]. But Felix [the procurator] thought this procedure was the beginning of a revolt; so he sent some horsemen and footmen, both armed, who destroyed a great number of them.

5. But there was an Egyptian false prophet that did the Jews more mischief than the former; for he was a cheat, and pretended to be a prophet also; and got together thirty thousand men that were deluded by him; these he led round about from the wilderness to the mount which was called the Mount of Olives, and was ready to break into Jerusalem by force from that place; and if he could but once conquer the Roman garrison and the people, he intended to domineer over them by the assistance of those guards of his that were to break into the city with him.—“*Wars of the Jews*,” *Josephus*, book 2, chap. 13, pars. 4, 5. (All bracketed matter is supplied by the editors.)

Jerusalem, FALL OF, FAMINE IN ITALY PRECEDING.—A failure in the crops [reign of Claudius], and a famine consequent thereupon, was regarded as a prodigy. Nor were the complaints of the populace confined to murmurs; they even gathered round the prince with tumultuous clamors while administering justice, and driving him to the extremity of the forum, pressed upon him in a violent manner; till at length, by means of a compact body of soldiers, he forced his way through the incensed multitude. It is certain, there was then in Rome provision only for fifteen days; and it was by the signal bounty of the gods and the mildness of the winter, that the public was relieved in its urgent distress. And yet in former days, distant provinces were furnished with supplies from the districts of Italy.—“*The Works of Tacitus*,” Vol. I, “*The Annals*,” book 12, chap. 44, par. 43, pp. 296, 297. *New York: Harper & Brothers, 1863.*

Jerusalem, FALL OF, FAMINE IN SYRIA PRECEDING.—In his [Claudius’s] reign there was a famine that prevailed over the whole world; an event, indeed, which has been handed down by historians very far from our doctrine; and by which the prediction of the prophet Agabus, recorded in the Acts of the Apostles, respecting the impending famine over the whole world, received its fulfilment.—“*Ecclesiastical History*,” *Eusebius*, book 2, chap. 8 (p. 46). *London: George Bell & Sons, 1839.*

Jerusalem, FALL OF, PESTILENCES PRECEDING.—Now when they [zealots] were slaying him [Niger], he made this imprecation upon them, that they might undergo both famine and pestilence in this war, and besides all that, they might come to the mutual slaughter of one another; all of which imprecations God confirmed against these impious men.—“*Wars of the Jews*,” *Josephus*, book 4, chap. 6, par. 1,

Jerusalem, FALL OF, EARTHQUAKES IN DECADES PRECEDING.—" 'And earthquakes in divers places,' as particularly that in Crete in the reign of Claudius, mentioned by Philostratus in the life of Apollonius, and those also mentioned by Philostratus at Smyrna, Miletus, Chios, Samos." [Grotius.] In all which places some Jews inhabited; and those at Rome mentioned by Tacitus; and that at Laodicea, in the reign of Nero, mentioned by Tacitus, which city was overthrown, as were likewise Hierapolis and Colosse; and that in Campania, mentioned by Seneca; and that at Rome in the reign of Galba, mentioned by Suetonius; and that in Judea, mentioned by Josephus.—"*Dissertations on the Prophecies,*" Bishop Thomas Newton, D. D., pp. 378, 379. London: William Tegg & Co., 1849.

In Asia city after city had been shattered to the dust by earthquakes. "The world itself is being shaken to pieces," says Seneca, "and there is universal consternation."—" *The Early Days of Christianity,*" Canon Farrar, chap. 27, sec. 2 (pp. 488, 489).

Jerusalem, FALL OF, FOREWARNINGS OF IMPENDING DOOM.—Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the] temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of the multitude, saying, "Let us remove hence."

But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!" This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes. Yet did not he either say anything for himself, or anything peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, "Woe, woe to Jerusalem!" And when Albinus (for he was then our procurator) asked him, who he was? whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him.

Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow: "Woe, woe to Jerusalem!" Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or

being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house!" And just as he added at the last, "Woe, woe to myself also!" there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages, he gave up the ghost.—"*Wars of the Jews*," *Josephus*, book 6, chap. 5. par. 3.

Jerusalem, FALL OF, JOSEPHUS ON JEWS' REFUSAL TO REPENT.—For that it was a seditious temper of our own that destroyed it, and that they were the tyrants among the Jews who brought the Roman power upon us, who unwillingly attacked us, and occasioned the burning of our holy temple, Titus Cæsar, who destroyed it, is himself a witness, who, during the entire war, pitied the people who were kept under by the seditious, and did often voluntarily delay the taking of the city, and allowed time to the siege, in order to let the authors have opportunity for repentance.—*Id.*, *Preface*, par. 4.

Jerusalem, FALL OF, SUDDEN WITHDRAWAL OF ROMANS GIVING OPPORTUNITY FOR FLIGHT OF CHRISTIANS.—So the soldiers [of Vespasian, on first siege.—Eds.] undermined the wall, without being themselves hurt, and got all things ready for setting fire to the gate of the temple.

6. And how it was that a horrible fear seized upon the seditious, insomuch that many of them ran out of the city, as though it were to be taken immediately; but the people upon this took courage, and where the wicked part of the city gave ground, thither did they come, in order to set open the gates, and to admit Cestius as their benefactor who, had he but continued the siege a little longer, had certainly taken the city; but it was, I suppose, owing to the aversion God had already at the city and the sanctuary, that he was hindered from putting an end to the war that very day.¹

7. It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world. But when the robbers perceived this unexpected retreat of his, they resumed their courage, and ran after the hinder parts of his army, and destroyed a considerable number of both their horsemen and footmen.—*Id.*, book 2, chap. 19, pars. 5-7.

Jerusalem, FALL OF, FLIGHT OF CHRISTIANS FROM CITY.—The whole body, however, of the church at Jerusalem, having been commanded by

¹ There may another very important, and very providential, reason be here assigned for this strange and foolish retreat of Cestius; which, if Josephus had been now a Christian, he might probably have taken notice of also; and that is, the affording the Jewish Christians in the city an opportunity of calling to mind the prediction and caution given them by Christ about thirty-three years and a half before, that "when they should see the abomination of desolation" [the idolatrous Roman armies, with the images of their idols in their ensigns ready to lay Jerusalem desolate] "stand where it ought not;" or, "in the holy place;" or, "when they should see Jerusalem compassed with armies;" they should then "flee to the mountains." By complying with which those Jewish Christians fled to the mountains of Perea, and escaped this destruction. See "Lit. Accompl. of Proph.," pp. 69, 70. Nor was there, perhaps, any one instance of a more unpolitic, but more providential, conduct than this retreat of Cestius visible during this whole siege of Jerusalem; which yet was providentially such a "great tribulation, as had not been from the beginning of the world to that time; no, nor ever should be."—*Note by the translator, William Whiston.*

a divine revelation, given to men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan, called Pella.—“*Ecclesiastical History*,” *Eusebius*, book 3, chap. 5. London: George Bell & Sons, 1889.

Jerusalem, FALL OF, FLIGHT OF MANY WHEN ROMAN ARMY WITH-DREW TEMPORARILY.—After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink.—“*Wars of the Jews*,” *Josephus*, chap. 20, par. 1.

Jerusalem, FALL OF, GRANDEUR OF TEMPLE OF.—6. Now the outward face of the temple in its front wanted nothing that was likely to surprise either men’s minds or their eyes; for it was covered all over with plates of gold of great weight, and, at the first rising of the sun, reflected back a very fiery splendor, and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun’s own rays. But this temple appeared to strangers, when they were coming to it at a distance, like a mountain covered with snow; for as to those parts of it that were not gilt, they were exceeding white. On its top it had spikes with sharp points, to prevent any pollution of it by birds sitting upon it. Of its stones, some of them were forty-five cubits in length, five in height, and six in breadth.—*Id.*, book 5, chap. 5, par. 6.

Jerusalem, FALL OF, EFFORTS OF TITUS TO SAVE THE TEMPLE.—Why do you trample upon dead bodies in this temple? and why do you pollute this holy house with the blood of both foreigners and Jews themselves? I appeal to the gods of my own country, and to every god that ever had any regard to this place; (for I do not suppose it to be now regarded by any of them;) I also appeal to my own army, and to those Jews that are now with me, and even to yourselves, that I do not force you to defile this your sanctuary; and if you will but change the place whereon you will fight, no Roman shall either come near your sanctuary, or offer any affront to it; nay, I will endeavor to preserve you your holy house, whether you will or not.—*Appeal of Titus to Jews*, in “*Wars of the Jews*,” *Josephus*, book 6, chap. 2, par. 4.

Jerusalem, FALL OF, THE BLIND INFATUATION OF THE NATION.—More sorrowful scenes than those which marked the downfall of the Holy City and the suppression of the Jewish people never transpired in the history of man; and never were any horrors more truly self-inflicted than these. Through every page the line seems to glow: “His blood be upon us and upon our children!” Everywhere reappears the same insensate fury; the same needless provoking of foes clearly too powerful to resist; the same foolhardy obstinacy, too near a sublime courage to be despised, too hopeless and too costly to be applauded.—“*From Exile to Overthrow: A History of the Jews*,” *Rev. John W. Mears*, D. D., p. 246. Philadelphia: Presbyterian Board of Publication.

Jerusalem, FALL OF, TIMES COMPARED WITH FRENCH REVOLUTION.—The zealots created and maintained a “reign of terror” akin to that of the French Revolution, only more dreadful, and, considering the available scope and compass, more bloody.—“*Comments on Matthew*,” *James Morrison*, p. 471.

Jerusalem, FALL OF, CONSIDERED BY THE ROMANS AS A JUDGMENT.—1. Now when Titus was come into this [upper] city, he admired not

only some other places of strength in it, but particularly those strong towers which the tyrants in their mad conduct had relinquished; for when he saw their solid altitude, and the largeness of their several stones, and the exactness of their joints, as also how great was their breadth, and how extensive their length, he expressed himself after the manner following: "We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men or any machines do towards overthrowing these towers?"—*Wars of the Jews,* Josephus, book 6, chap. 9, par. 1.

Jerusalem, FALL OF, SURVIVORS CARRIED AWAY CAPTIVE.—So this Fronto slew all those that had been seditious and robbers, who were impeached one by another; but of the young men he chose out the tallest and most beautiful, and reserved them for the triumph; and as for the rest of the multitude that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines.¹ Titus also sent a great number into the provinces, as a present to them, that they might be destroyed upon their theaters, by the sword and by the wild beasts; but those that were under seventeen years of age were sold for slaves.—*Id.*, book 6, chap. 9, par. 2.

Jerusalem, FALL OF, THE MULTITUDE OF VICTIMS.—3. Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege eleven hundred thousand, the greater part of whom were indeed of the same nation [with the citizens of Jerusalem], but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which, at the very first, occasioned so great a straitness among them, that there came a pestilential destruction upon them, and soon afterward such a famine, as destroyed them more suddenly.—*Id.*, book 6, chap. 9, par. 3.

Jerusalem, FALL OF, ITS RUINS DUG UP.—Yet was there no small quantity of the riches that had been in that city still found among its ruins, a great deal of which the Romans dug up; but the greatest part was discovered by those who were captives, and so they carried it away; I mean the gold and the silver, and the rest of that most precious furniture which the Jews had, and which the owners had treasured up under ground, against the uncertain fortunes of war.—*Id.*, book 7, chap. 5, par. 2.

Jerusalem, FALL OF, PLOWED AS A FIELD.—Afterwards, as we read in the Jewish Talmud and in Maimonides, Turnus Rufus, or rather "Terentius Rufus, who was left to command the army at Jerusalem," did with a plowshare tear up the foundation of the temple; and thereby signally fulfilled those words of Micah 3: 12: "Therefore shall Zion for your sake be plowed as a field." Eusebius, too, affirms, "that it was plowed up by the Romans, and he saw it lying in ruins." The city also shared the same fate, and was burned and destroyed as well as the temple.—*Dissertations on the Prophecies,* Bishop Thomas Newton, D. D., p. 372. London: William Tegg & Co., 1849.

Jerusalem, FALL OF, DESOLATION FOLLOWING.—1. Now as soon as the army had no more people to slay or to plunder, because there re-

¹ See the several predictions that the Jews, if they became obstinate in their idolatry and wickedness, should be sent again or sold into Egypt for their punishment. Deut. 28: 68; Jer. 44: 7; Hosea 8: 13; 9: 3; 11: 4, 5.

mained none to be the objects of their fury (for they would not have spared any, had there remained any other work to be done), Cæsar gave orders that they should now demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency; that is, Phasaelus, Hippicus, and Mariamne, and so much of the wall as inclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison, as were the towers also spared, in order to denominate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall, it was so thoroughly laid even with the ground, by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited.—“*Wars of the Jews*,” *Josephus*, book 7, chap. 1, par. 1.

Jerusalem, FALL OF, MARKED THE END OF JEWISH NATION.—The annihilation of Jewish nationality was complete. Jerusalem was reduced to a ruin, and the survivors of her people were to be found exposed in the slave markets of Rome or groaning out their lives in the rock quarries of Egypt.—“*History of the World*,” *John Clark Ridpath*. LL. D., Part III, chap. 62 (9 vol. ed., Vol. III, p. 292). *Cincinnati: The Jones Brothers Pub. Co., 1910.*

Jesuits.—Jesuits, the name generally given to the members of the Society of Jesus, a religious order in the Roman Catholic Church, founded in 1539. This society may be defined, in its original conception and well-avowed object, as a body of highly trained religious men of various degrees, bound by the three personal vows of poverty, chastity, and obedience, together with, in some cases, a special vow to the Pope’s service, with the object of laboring for the spiritual good of themselves and their neighbors. They are declared to be mendicants and enjoy all the privileges of the other mendicant orders. They are governed and live by constitutions and rules, mostly drawn up by their founder, St. Ignatius of Loyola, and approved by the popes. Their proper title is “Clerks Regulars of the Society of Jesus,” the word *Societas* being taken as synonymous with the original Spanish term, *Compañía*; perhaps the military term *Cohors* might more fully have expressed the original idea of a band of spiritual soldiers living under martial law and discipline. The ordinary term “Jesuit” was given to the society by its avowed opponents; it is first found in the writings of Calvin and in the registers of the *Parlement* of Paris as early as 1552.

Constitution and Character.—The formation of the society was a masterpiece of genius on the part of a man [Loyola] who was quick to realize the necessity of the moment. Just before Ignatius was experiencing the call to conversion, Luther had begun his revolt against the Roman Church by burning the papal bull of excommunication on the 10th of December, 1520. But while Luther’s most formidable opponent was thus being prepared in Spain, the actual formation of the society was not to take place for eighteen years. Its conception seems to have developed very slowly in the mind of Ignatius. It introduced a new idea into the church. Hitherto all regulars made a point of the choral office in choir. But as Ignatius conceived the church to be in a state of war, what was desirable in days of peace ceased when the life of the cloister had to be exchanged for the discipline of the camp; so in the sketch of the new society which he laid before Paul III, Ignatius laid down the principle that the obligation of the breviary should be fulfilled privately and separately and not in choir. The other orders, too, were bound by the idea of a constitutional monarchy based on the democratic spirit. Not so with the society. The founder placed the general

for life in an almost uncontrolled position of authority, giving him the faculty of dispensing individuals from the decrees of the highest legislative body, the general congregations. Thus the principle of military obedience was exalted to a degree higher than that existing in the older orders, which preserved to their members certain constitutional rights.—*The Encyclopedia Britannica*, Vol. XV, art. "Jesuits," p. 337, 11th edition, 1911.

Jesuits, SOCIETY OF, DEFINED.—Society of Jesus (Company of Jesus, Jesuits), a religious order founded by St. Ignatius Loyola. Designated by him "The Company of Jesus" to indicate its true leader and its soldier spirit, the title was Latinized into *Societas Jesu* in the bull of Paul III approving its formation and the first formula of its institute ("*Regimini Militantis Ecclesie*," 27 Sept., 1540). The term "Jesuits" (of fifteenth-century origin, meaning one who used too freely or appropriated the name of Jesus), was first applied to the society in reproach (1544-52), and was never employed by its founder, though members and friends of the society in time accepted the name in its good sense. The society ranks among religious institutes as a mendicant order of clerks regular, that is, a body of priests organized for apostolic work, following a religious rule, and relying on alms for their support.—*The Catholic Encyclopedia*, Vol. XIV, art. "Society of Jesus," p. 81.

Jesuits, GOVERNMENT OF.—The opinion is very generally current that the government of the Jesuit order is an absolute monarchy, and that the general is constitutionally an autocrat. But this is not the case. Undoubtedly an immense deal of power is concentrated in the head of the order, the general, and as a rule the whole of the executive power is in his hands. For all that, he is anything but an absolute ruler, and it would be hard to find a community in which the various powers are more delicately interbalanced than the Jesuit order.—"*Fourteen Years a Jesuit*," Count Paul von Hoensbroech, Vol. I, pp. 418, 419. London: Cassell and Company, 1911.

Jesuits, OATH OF SECRECY OF.—"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John Baptist, the holy apostles St. Peter and St. Paul, and the saints and sacred host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that His Holiness Pope Urban is Christ's vicar-general, and is the true and only head of the Catholic or Universal Church throughout the earth; and that by the virtue of the keys of binding and loosing given to His Holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal, without his sacred confirmation, and that they may safely be destroyed: therefore to the utmost of my power I shall and will defend this doctrine, and His Holiness' rights and customs against all usurpers of the heretical or *Protestant* authority whatsoever: especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the Church of England, of the Calvinists, Huguenots, and of others of the name of Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all, or any of His Holiness' agents in any place, wherever

I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church's interest, to keep secret and private all her agent's counsels from time to time, as they intrust me, and not to divulge directly or indirectly, by word, writing, or circumstance, whatsoever; but to execute all what shall be proposed, given in charge, or discovered unto me by you my ghostly father, or by any of this sacred convent. All which I, A. B., do swear by the blessed Trinity, and blessed sacrament, which I now am to receive, to perform, and on my part to keep inviolably. And do call all the heavenly and glorious host of heaven to witness these my real intentions, and to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the eucharist; and witness the same further with my hand and seal in the face of this holy convent."—*Foxes and Firebrands.* Usher.

The antiquated form, which is of similar import, can be found in Baronius, who thus concludes his account of it: "*Hactenus juramentum, etc.* That is the oath which to that period all the prelates used to take."—*An. 723, and 1079. Lab. Concil., Tom. X, p. 1504; and Tom. XI, p. 1565 (Labbe and Cossart's "History of the Councils," Vol. X, p. 1504; and Vol. XI, p. 1565); cited in "The Roman Catholic Church and Its Relation to the Federal Government," Francis T. Morton, pp. 40, 41. Boston: Richard G. Badger, 1909.*

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 reestablished. 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., Bellarmin 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 and Company, 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 instruments 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 unsparring 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 shrank 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 (amphiboly). 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.), 3d ed., Vol. I, pp. 128-130.

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 and Company, 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 towards the advantage and benefit of the church."—"*Jus Decretalium*" (*Romæ*), 1898-1901, 15 et seq.

"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."—*Ib.*, 29, 105.

"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, whilst 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."—*Ib.*, 147, 216.

"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."—*Ib.*, 223. Quoted in "*Fourteen Years a Jesuit*," Count Paul von Hoensbroech, Vol. II, pp. 338, 339. London: Cassell and Company, 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 blameable 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 Centre 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.—"*Fourteen Years a Jesuit*," *Count Paul von Hoensbroech, Vol. II, p. 320. London: Cassell and Company, 1911.*

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 dungeons 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, 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 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, p. 173.**

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

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, DECREE 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. . . . 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.—"*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, 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. . . .

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.—*The Catholic Encyclopedia*, Vol. XIV, 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 missions; 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.

Jesuits.—See Councils, Vatican, 124.

Jewish League, ITS MEANING AND DATE.—For the purpose of restoring him [Alcimus] a Syrian army once more invaded Judea under Nicanor (B. C. 160) [the Britannica, 11th edition, art. “Israel,” says B. C. 161], but first at Kapharsalama and afterwards at Bethhoron was

defeated by Judas [Maccabeus] and almost annihilated in the subsequent flight, Nicanor himself being among the slain (13th Adar — Nicanor's day). Judas was now at the acme of his prosperity; about this time he concluded his (profitless) treaty [or league] with the Romans.—*Encyclopaedia Britannica, 20th Century edition, Vol. XIII, art. "Israel," p. 422.*

Jewish League, THE DECREE.—Hearing of the power of the Romans, and that they had conquered in war Galatia, and Iberia, and Carthage, and Libya; and that, besides these, they had subdued Greece, and their kings, Perseus, and Philip, and Antiochus the Great also; he [Judas Maccabeus] resolved to enter into a league of friendship with them. He therefore sent to Rome some of his friends, Eupolemus the son of John, and Jason the son of Eleazer, and by them desired the Romans that they would assist them, and be their friends, and would write to Demetrius that he would not fight against the Jews. So the senate received the ambassadors that came from Judas to Rome, and discoursed with them about the errand on which they came, and then granted them a league of assistance [B. c. 161]. They also made a decree concerning it, and sent a copy of it into Judea. It was also laid up in the capitol, and engraven in brass. The decree itself was this: "The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them, as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take away anything from, this league of assistance, that shall be done with the common consent of the Romans. And whatsoever addition shall thus be made, it shall be of force."—*"Antiquities of the Jews," Josephus, book 12, chap. 10, sec. 6.*

Jews,—See Advent, First, 5, 6, Second, 17; Apostasy, 36; Azazel, 44; Babylon, 61; Calendar, 95, 96, 97; Canon, 98, 99; Daniel, 30; Easter, 147; Genealogy, 183; Jerusalem; Law, Ceremonial; Priesthood, 392; Religious Liberty, 419; Rome, 446; Sabbath, 466.

John XXIII.—See Papacy, 342.

Justification, CONTRASTING VIEWS OF.—The most striking differences between the Reformation and the medieval conception of justification are:

1. The Reformation thought always looks at the comparative *imperfection* of the works of believers, while admitting that they are good works; the medieval theologian, even when bidding men disregard the intrinsic value of their good works, always looks at the relative *perfection* of these works.

2. The Reformer had a much more concrete idea of God's grace — it was something special, particular, unique — because he invariably regarded the really good works which men can do from their relative imperfection; the medieval theologian looked at the relative perfection of good works, and so could represent them as something congruous to the grace of God which was not sharply distinguished from them.

3. These views led Luther and the Reformers to represent faith as not merely the receptive organ for the reception and appropriation of justification through Christ, but, and in addition, as the active instru-

ment in all Christian life and work — faith is our life; while the medieval theologians never attained this view of faith.

4. The Reformer believes that the act of faith in his justification through Christ is the basis of the believer's assurance of his pardon and salvation in spite of the painful and abiding sense of sin; while the medieval theologian held that the divine sentence of acquittal which restored a sinner to a state of grace resulted from the joint action of the priest and the penitent in the sacrament of penance, and had to be repeated intermittently.—“*A History of the Reformation*,” Thomas M. Lindsay, M. A., D. D., p. 452. New York: Charles Scribner's Sons, 1906.

Justification, ROMAN CANONS ON.—Canon IX. If any one saith that by faith alone the impious is justified; in such wise as to mean that nothing else is required to co-operate in order to the obtaining the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the movement of his own will; let him be anathema.

Canon X. If any one saith that men are just without the justice of Christ, whereby he merited for us to be justified; or that it is by that justice itself that they are formally just; let him be anathema.

Canon XI. If any one saith that men are justified, either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost and is inherent in them; or even that the grace, whereby we are justified, is only the favor of God; let him be anathema.

Canon XII. If any one saith that justifying faith is nothing else but confidence in the divine mercy which remits sin for Christ's sake; or that this confidence alone is that whereby we are justified; let him be anathema.

Canon XIII. If any one saith that it is necessary for every one, for the obtaining the remission of sins, that he believe for certain, and without any wavering arising from his own infirmity and indisposition, that his sins are forgiven him; let him be anathema.

Canon XIV. If any one saith that man is truly absolved from his sins and justified, because that he assuredly believed himself absolved and justified; or that no one is truly justified but he who believes himself justified; and that, by this faith alone, absolution and justification are effected; let him be anathema.—“*Dogmatic Canons and Decrees*,” pp. 51, 52. New York: Devin-Adair Company, 1912.

Justification, ROMAN CATHOLIC VIEW OF PROTESTANT TEACHING CONCERNING.—As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called Reformation — which was a revolution against church authority and order in religion — it seems that it was the aim of the Reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering of the seven sacraments of pardon and of grace.

They began, therefore, by discarding five of these sacraments, including the sacrament of order, in which priests are ordained, and the sacrament of penance, in which the forgiveness of sins is granted to the penitent, by virtue of those words of Christ: “Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.” St. John 20: 23.

They then reduced, as it appears, to a mere matter of form, the two sacraments they professed to retain, namely, holy baptism and the holy eucharist. To make up for this rejection, and enable each individual

to prescribe for himself, and procure by himself the pardon of sins and divine grace, independently of the priests and of the sacraments, they invented an exclusive means, never known in the church of God, and still rejected by all the Eastern churches and by the Roman Catholics throughout the world, by which the followers of Luther ventured to declare that each individual can secure pardon and justification for himself independently of priests and sacraments.

They have framed a new dogma, not to be found in any of the creeds, or in the canons of any general council; I mean, the new dogma of Justification by Faith alone, or by Faith only. . . .

By adding the word "alone," Protestants profess to exclude all exterior, ceremonial, pious, or charitable works, works of obedience or of penance, and good moral acts whatever, as means of apprehending justification, or as conditions to obtain it. Protestants by that word "alone" mean also to exclude the sacraments of baptism and penance as means of apprehending or possessing themselves of justification, which they maintain is only apprehended by faith. . . .

Indeed, some of them go so far as to consider these interior good acts as well as other exterior good deeds, rather hindrances than dispositions to justification.

To do these acts with the view of being justified, is, they say, like giving a penny to the queen to obtain from her a royal gift. Come as you are, they add; you cannot be too bad for Jesus. Through faith alone in his promise, they assert, you can and should accept Christ's merits, seize Christ's redemption and his justice; appropriate Christ to yourself, believe that Jesus is with you, is yours, that he pardons your sins, and all this without any preparation and without any doing on your part; in fact, that however deficient you may be in all other dispositions which Catholics require, and however loaded with sins, if you only trust in Jesus that he will forgive your sins and save you, you are by that trust alone forgiven, personally redeemed, justified, and placed in a state of salvation.—"*Catholic Belief*," Rev. Joseph Faà di Bruno, D. D. (R. C.), pp. 365-367. New York: Benziger Brothers.

Justification.—CONFERRED IN BAPTISM, ACCORDING TO THE ROMAN VIEW.—The adult is called to justification by a preventing grace, which is for him, as it were, the principle of salvation. This grace, which may be resisted and absolutely rejected, draws the will on to prepare for reconciliation in a fitting manner, and always with freedom. The acts which predispose him for reconciliation, and which grace assists him to make, are, first, acts of faith: he hears the preaching of the gospel, he believes the truth of the revelation, and God's faithfulness to his promises; he believes, especially, that God justifies the wicked by his grace, the fruit of redemption. But in hearing the sacred law promulgated he perceives that he is a sinner; and therefore fears the justice of God provoked by his iniquities; after he has been cast down by this salutary shock, a feeling of confidence in the infinite mercy of his Creator presents itself and raises him up. He hopes that God, in consideration of the merits of Jesus Christ, will pardon him; and animated by such hope, he begins to love this God, the unfailing source of all justice; this love leads him to detest his sin, to repent of it, to repair it as far as may be, and makes him resolve to receive baptism, and to observe the divine commandments. When the soul has these dispositions, it receives from the Holy Spirit in baptism, together with the remission of all its sins, the grace which makes it just; and at the same time it is incorporated into Jesus Christ, and united to that divine Head by the sacred ties of faith, hope, and charity.—"*Catholic Doctrine as Defined by the Council of Trent*," Rev. A. Nampon, S. J. (R. C.), p. 276. Philadelphia: Peter F. Cunningham, 1869.

Justification, THE CONFIRMATION OF FREEDOM.—Justification by faith alone is not the denial, it is rather the confirmation, of the highest freedom, for it involves this, that the man in matters relating to his eternal salvation is independent of any sort of priestly mediation, of any sort of human pronouncement, of any sort of legal tradition, that he stands alone before the face of God, and that it is only in his own heart that the decision is made with regard to him how far he belongs to the truly catholic, the ideal church.—“*Handbook to the Controversy with Rome*,” Karl von Hase, Vol. II, p. 37. London: The Religious Tract Society, 1909.

Justification, THE COUNCIL OF TRENT ON.—The Council of Trent says: “If any man shall declare that men are justified without the righteousness of Christ, through which he has obtained merit for us, or that through that righteousness itself they are formally justified; let him be accursed.” “If any man shall say that justifying faith is nothing else but confidence in the divine mercy, forgiving sins for Christ’s sake; or that this confidence is the only thing by which we are justified; let him be accursed.”

The Council of Trent boastfully declared that it was “lawfully assembled in the Holy Spirit,” at the beginning of every important decree; meaning that its decisions were all prompted by Him who moved holy men of old to write the Scriptures. Examine these two canons in the light of the Spirit’s revelations. The first curses those who say that men are formally justified through Christ’s righteousness; the second curses those who say that confidence in the divine mercy forgiving sins for Christ’s sake is the only thing by which we are justified. Paul comes under this curse, for he says (Catholic version, Rom. 3: 28): “For we account a man to be justified by faith without the works of the law.” And if inspired Paul arrived at such a conclusion, we may safely sit down beside him and let the Council of Trent, lawfully assembled in the Holy Spirit, curse him and us. . . .

The decree on justification has sixteen chapters and thirty-three canons; it is very elaborate, and contains some truth and much pernicious error. Take it altogether, it is one of the most self-contradictory, gospel-denying, and detestable efforts which one could well imagine.—“*The Papal System*,” William Cathcart, D. D., pp. 261, 262. Philadelphia: American Baptist Publication Society.

Justinian.—See Councils, 119; Heretics, 209; Inquisition, 251; Papal Supremacy, 356-359; Rome, Its Barbarian Invaders, 445, 446.

Keys, POWER OF.—Pastors, therefore, must first teach that the institution of confession has been to us extremely useful, and even necessary; for granting that sins are canceled by contrition, who is ignorant that [to effect this] it must be so vehement, so intense, so ardent, as that the bitterness of our sorrow may be compared with, and bear a proportion to, the magnitude of our crimes. But as this is a degree of contrition which very few could reach, the consequence also was that very few could have hoped to obtain in this way the pardon of their sins.

It was therefore necessary that the Lord, in his infinite mercy, should provide by some easier means for the common salvation of men; and this he did, in his admirable wisdom, when he gave to the church the keys of the kingdom of heaven. For, according to the doctrine of the Catholic faith, it is to be believed and firmly professed by all, that if any one is sincerely sorry for his past sins, and firmly resolves to avoid sin for the future, although his sorrow be not such as may be sufficient of itself to obtain pardon, yet all his crimes, if duly confessed

to the priest, are remitted and pardoned by the power of the keys; so that justly was it proclaimed by those most holy men, our Fathers, that by the keys of the church is thrown open the gate of heaven. Of this no one is at liberty to doubt, the Council of Florence having defined that the effect of penance is absolution from sins.—“*Catechism of the Council of Trent*,” Rev. J. Donovan, D. D. (R. C.), pp. 245, 246. Dublin: James Duffy, Sons & Co.

Kingdoms.— See Ten Kingdoms.

Laodicea, COUNCIL OF.— See Sabbath, Change of, 471.

Law, Ceremonial, LESSON OF LEVITICAL SYSTEM.— It represented strikingly the infinite holiness of God, and the necessity of purity in all who would come into his presence or enjoy his favor. It pointed to the Great Provision, which God intended to reveal in its proper time, for the taking away of sin, and directed the eye of faith and hope to the perfect salvation that was to come. By signs it foretold the sufferings and death of Christ, and the whole work of redemption which he was to accomplish.—“*Biblical Antiquities*,” John W. Nevin, Vol. II, pp. 16, 17. Utica, N. Y.: Western Sunday School Union, 1828.

Law, Ceremonial, WITNESS THAT A HIGHER LAW WAS BROKEN.— The ceremonial law taught of the holiness of God and of a coming Saviour, and was designed to provide for restored obedience to the moral law.—“*The Ten Commandments and the Lord’s Prayer*,” Ferdinand S. Schenck, p. 11. New York: Funk & Wagnalls, 1902.

Law, Ceremonial, ABROGATED AT THE CROSS.— God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.

This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mt. Sinai in ten commandments, and written in two tables; the four first commandments containing our duty towards God; and the other six, our duty to man.

Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated under the New Testament.—“*The Constitution of the Presbyterian Church in the United States of America, as ratified by the General Assemblies of 1836 and 1833*,” chap. 19, pars. 1-3, pp. 88-90. Philadelphia: Presbyterian Publication Committee.

Law, Ceremonial, ENDED WITH THE DEATH OF CHRIST.— The moral law revealed the disease for which he [Christ] brought the remedy. Its precepts were designed to convince of sin. On the other hand, the ceremonial law was suited to typify the remedy for sin. It contained a shadow of the “good things” of the gospel. It pictured the way of salvation.

What the ceremonial law obscurely typified, the prophets more plainly predicted. Both pointed to the coming Messiah. The daily sacrifices of the one, and the successive utterances of the other, pointed to “the Lamb of God who taketh away the sin of the world.”

The fulfilment of the moral law, the ceremonial law, and the prophets, in the character and work of Christ, is a threefold cord of evidence which cannot be broken. He, and he alone, perfectly fulfilled the precepts of the moral law. He, and he alone, fulfilled the types of the ceremonial law. He, and he alone, fulfilled the predictions of the prophets. By his fulfilment of the moral law he became a law. He translated its written precepts into living deeds. With his death the ceremonial system came to an end.—“*Creation Centred in Christ*,” H. Grattan Guinness, D. D., pp. 31, 32. London: Hodder and Stoughton, 1896.

Law of God, ONE PERFECT CODE.—In the Epistle of James is found a word of deep significance. “Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all” (2:10). . . . Herein lies the explanation of the apparent severity of James’s utterance. Men are apt to think that if there be ten commandments, of which they obey nine, such obedience will be put to their credit, even though they break the tenth.—“*The Ten Commandments*,” Rev. G. Campbell Morgan, p. 11. New York: Fleming H. Revell Company, 1901.

These ten commandments are not ten different laws; they are one law. If I am being held up in the air by a chain with ten links, and I break one of them, down I come, just as surely as if I break the whole ten. If I am forbidden to go out of an inclosure, it makes no difference at what point I break through the fence. “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” “The golden chain of obedience is broken if one link is missing.”—“*Weighed and Wanting*,” Dwight L. Moody, p. 119. New York: Fleming H. Revell Company, 1898.

Law of God, THE END OF ALL PERFECTION.—Now men may cavil as much as they like about other parts of the Bible, but I have never met an honest man that found fault with the ten commandments. Infidels may mock the Lawgiver and reject Him who has delivered us from the curse of the law, but they can’t help admitting that the commandments are right. Renan said that they are for all nations, and will remain the commandments of God during all the centuries.

If God created this world, he must make some laws to govern it. In order to make life safe, we must have good laws; there is not a country the sun shines upon that does not possess laws. Now this is God’s law. It has come from on high, and infidels and skeptics have to admit that it is pure.—*Id.*, p. 11.

Law of God, REVEALS THE GLORY OF GOD.—A great philosopher has said that the mind must be filled with awe when one contemplates either the universe or the moral law. The psalmist saw the glory of God alike in the heavens and in the law. Given in the early dawn of civilization, this law of the ten commandments has not been left behind in the advance of the race, but still stands far ahead, beckoning on the centuries. Its perfection is a sufficient evidence of its divine origin. Each commandment is an authoritative statement of a fundamental principle of human nature.—“*The Ten Commandments and the Lord’s Prayer*,” Ferdinand S. Schenck, Preface to new edition, par. 1. New York: Funk and Wagnalls Company, 1902.

Law of God, THE RULE OF LOVE.—If you love God with all your heart, you must keep the first table; and if you love your neighbor as yourself, you must keep the second table.—“*The Perpetuity of the Law*,” C. H. Spurgeon, p. 5.*

Law of God, "BY THE LAW IS THE KNOWLEDGE OF SIN."—Thus it appears that man cannot have a true notion of sin, but by means of the law of God. . . . And let it be observed that the law did not answer this end merely among the Jews, in the days of the apostle; it is just as necessary to the Gentiles, to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best, only heal the hurt of the daughter of my people slightly. The law, therefore, is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners: and he may safely show that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the gospel: for in this sense also Jesus Christ is the end of the law for justification to them that believe.—*Adam Clarke's Commentary, on Rom. 7:13, Vol. IV, p. 82. New York: Waugh and Mason, 1833.*

Law of God, ONLY THE OBEDIENT BY FAITH FREE.—There is a sense in which Christians are not "free from the law." It is only when grace enables men to keep the law, that they are free from it; just as a moral man who lives according to the laws of the country is free from arrest. God has not set aside law, but he has found a way by which man can fulfil law, and so be free from it.—"*The Ten Commandments,*" *Rev. G. Campbell Morgan, p. 23. New York: Fleming H. Revell Company, 1901.*

Law of God, BISHOP SIMPSON'S WORD TO PREACHERS.—The law of God, in its great and solemn injunctions, should be distinctly set forth. Our congregations should be gathered as around the base of Mt. Sinai, while from its summit is heard the voice of God in those commandments which are unalterable and eternal in their character. . . .

Some will object to the sternness of the law, and say, "Prophecy smooth things;" but still the law must be preached. It brings the sinner to a recognition of his sins; in having transgressed God's holy law, and shown him the fearfulness of the doom which is impending over him. The law must be followed by the gospel; the awakened sinner must be pointed to the Saviour, that he may see that, deep as are the stains of his transgressions, the blood of Christ can wash them all away.—"*Lectures on Preaching,*" *Matthew Simpson (Bishop M. E. Church), Lecture 4, p. 128. New York: Eaton and Mains, 1906.*

Law of God, MOODY ON THE MINISTER'S DUTY.—The people must be made to understand that the ten commandments are still binding, and that there is a penalty attached to their violation.—"*Weighed and Wanting,*" *Dwight L. Moody, p. 16. Chicago: Fleming H. Revell Company, 1898.*

Law of God, WHEN THE PULPIT IGNORES IT.—There are many preachers who love to dwell on the gospel alone. They talk sweetly and beautifully of the fatherhood of God. This is well. It is more than well, it is essential. But sometimes they go beyond this, and declaim against the preaching of the law,—intimate that it belongs to a past age, a less civilized society. . . .

Such a gospel may rear a beautiful structure; but its foundation is on the sand. No true edifice can be raised without its foundations being dug deep by repentance toward God, and then shall the rock be reached, and the building shall be through faith in Jesus Christ. The law without the gospel is dark and hopeless; the gospel without the law is inefficient and powerless.—"*Lectures on Preaching,*" *Rev. Matthew Simpson, Lecture 4, p. 129. New York: Eaton & Mains, 1906.*

Law of God, EXALTED BY CHRIST'S DEATH.—Through the atonement of Christ more honor is done to the law, and consequently the law is more established, than if the law had been literally executed, and all mankind had been condemned. Whatever tends most to the honor of the law, tends most to establish its authority.—*The Works of Jonathan Edwards,* (2 vols.) Vol. II, p. 369. Andover: Allen, Morrill, and Wardwell, 1842.

Law of God, UNIVERSAL, MAGNIFIED BY CHRIST.—The commandments of God given to Moses in the mount at Horeb are as binding to-day as ever they have been since the time when they were proclaimed in the hearing of the people. The Jews said the law was not given in Palestine (which belonged to Israel), but in the wilderness, because the law was for all nations.

Jesus never condemned the law and the prophets, but he did condemn those who did not obey them. Because he gave new commandments, it does not follow that he abolished the old. Christ's explanation of them made them all the more searching. In his Sermon on the Mount he carried the principles of the commandments beyond the mere letter. He unfolded them and showed that they embraced more, that they are positive as well as prohibitive.—*“Weighed and Wanting,”* Dwight L. Moody, p. 15. Chicago: Fleming H. Revell Company, 1898.

Law of God, ENFORCED IN THE SERMON ON THE MOUNT.—We learn hence: 1. That all the law of God is binding on Christians. Compare James 2: 10. 2. That all the commands of God should be preached, in their proper place, by Christian ministers. 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom. And 4. That true piety has respect to all the commandments of God. Compare Ps. 119: 6.—*“Notes, Explanatory and Practical, on the Gospels,”* Albert Barnes (revised edition), note on Matt. 5: 19. New York: Harper and Brothers, 1868.

Law of God, JOHN WESLEY ON CHRIST'S “SERMON ON THE MOUNT.”—In the highest rank of the enemies of the gospel of Christ, are they who, openly and explicitly, “judge the law,” itself, and “speak evil of the law;” who teach men to break (*lusu*, to dissolve, to loose, to untie the obligation of) not one only, whether of the least or of the greatest, but all the commandments at a stroke; who teach, without any cover, in so many words, “What did our Lord do with the law? He abolished it. There is but one duty, which is that of believing. . . .” This is indeed carrying matters with a high hand; this is withstanding our Lord to the face, and telling him that he understood not how to deliver the message on which he was sent. O Lord, lay not this sin to their charge. Father, forgive them; for they know not what they do! [p. 226]

The most surprising of all the circumstances that attend this strong delusion is, that they who are given up to it really believe that they honor Christ by overthrowing his law, and that they are magnifying his office while they are destroying his doctrine! Yea, they honor him just as Judas did, when he said, “Hail, Master, and kissed him.” And he may as justly say to every one of them, “Betrayest thou the Son of man with a kiss?” It is no other than betraying him with a kiss to talk of his blood and take away his crown; to set light by any part of his law, under pretense of advancing his gospel. Nor indeed can any one escape this charge who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in any wise, the least

of the commandments of God.—“*Works of Wesley*,” *Sermon XXV*, (7 vol. ed.) Vol. I, pp. 225, 226. New York: Waugh and Mason, 1833.

Law of God, CANNOT BE ABROGATED.—While God remains God, his moral law will be binding upon all who would have any part in his life. God’s moral law is eternal; it is an expression of his very being. As such it can no more be abrogated than can God himself.—*Editorial in Sunday School Times*, Jan. 3, 1914.*

Law of God, JOHN CALVIN ON ITS PERPETUITY.—We must not imagine that the coming of Christ has freed us from the authority of the law; for it is the eternal rule of a devout and holy life, and must, therefore, be as unchangeable as the justice of God, which it embraced, is constant and uniform.—*Calvin’s Comment on Matt. 5:17 and Luke 16:17*, in “*Commentary on a Harmony of the Gospels*,” Vol. I, p. 277. Printed in Edinburgh, 1845, for the Calvin Translation Society.

Law of God, DOCTRINE OF METHODIST “DISCIPLINE.”—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 [to] be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.—“*Methodist Episcopal Church Doctrines and Discipline*,” edited by Bishop Andrews, p. 23. New York: Eaton & Mains, 1904.

Law of God, THE MORAL AND THE CEREMONIAL CODE.—Ceremonial law is that which prescribes the rites of worship used under the Old Testament. These rites were typical of Christ, and were obligatory only till Christ had finished his work, and began to erect his gospel church. Heb. 7: 9, 11; 10: 1; Eph. 2: 16; Col. 2: 14; Gal. 5: 2, 3. . . .

Moral law is that declaration of God’s will which directs and binds all men, in every age and place, to their whole duty to him. It was most solemnly proclaimed by God himself at Sinai. . . . It is denominated perfect (Ps. 19: 7), perpetual (Matt. 5: 17, 18), holy (Rom. 7: 12), good (Rom. 7: 12), spiritual (Rom. 7: 14), exceeding broad (Ps. 119: 96).—*A Theological Dictionary*, Rev. Charles Buck, art. “*Law*,” p. 230, corrected edition. Philadelphia: Crissy and Markley, 1851.

Law of God, HOW THE MORAL CODE DIFFERED FROM THE CEREMONIAL IN NATURE.—One was founded on obligations growing out of the nature of men, and their relations to God and one another; obligations binding before they were written, and which will continue to be binding upon all who shall know them, to the end of time. Such are the laws which were written by the finger of God on the tables of stone, and are called moral laws.

The other kind, called ceremonial laws, related to various outward observances, which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ.—“*The Sabbath Manual*,” Justin Edwards, p. 133. New York: American Tract Society.

Law of God, NOT PART OF RITUAL SYSTEM.—The commandments did not originate with Moses, nor were they done away with when the Mosaic law was fulfilled in Christ, and many of its ceremonies and regulations abolished.—“*Weighed and Wanting*,” Dwight L. Moody, p. 14. Chicago: Fleming H. Revell Company, 1898.

Law of God, WESLEY ON DIFFERENCE BETWEEN MORAL AND CEREMONIAL LAWS.—The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish. To this bear all the apostles witness. . . . This "handwriting of ordinances" our Lord did blot out, take away, and nail to his cross. [Col. 2: 14.]

But the moral law contained in the ten commandments, and enforced by the prophets, he did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which "stands fast as the faithful witness in heaven." The moral stands on an entirely different foundation from the ceremonial or ritual law. . . . Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time, or place, or any other circumstance liable to change; but on the nature of God and the nature of man, and their unchangeable relation to each other.—"*Sermons on Several Occasions,*" John Wesley, *Sermon XXV, "On the Sermon on the Mount,"* (2 vol. ed.) Vol. I, pp. 221, 222. New York: Waugh & Mason, 1836.

Leo I.—See Papacy, Builders of, 344-347.

Leo XIII.—See Pope, 377.

Libraries, Semitic, AT BABYLON.—See Babylon, 49.

Lisbon Earthquake.—See Earthquakes, 145, 146.

Little Horn, GEOGRAPHICAL LOCATION OF.—Antichrist, then (as the Fathers delight to call him), or the little horn, is to be sought among the ten kingdoms of the western Roman Empire. I say of the western Roman Empire, because that was properly the body of the fourth beast; Greece, and the countries which lay eastward of Italy, belonged to the third beast; for the former beasts were still subsisting, though their dominion was taken away. "As concerning the rest of the beasts," saith Daniel, "they had their dominion taken away; yet their lives were prolonged for a season and a time." Dan. 7: 12. "And therefore," as Sir Isaac Newton rightly infers, "all the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedon, Greece, and Thrace, Asia Minor, Syria, and Egypt, are still the third. And those of Europe, on this side Greece, are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations on this side Greece; we are to look for all the four heads of the third beast among the nations on this side the river Euphrates; and for all the eleven horns of the fourth beast, among the nations on this side of Greece.—"*Dissertations on the Prophecies,*" Thomas Newton, D. D., pp. 239, 240. London: B. Blake, 1840.

Little Horn, IDENTIFICATION OF, WITH THE PAPACY.—The main points in the nature, character, and actings of this "little horn," which we must note in order to discover the power intended, are these:

1. Its place: within the body of the fourth empire.
2. The period of its origin: soon after the division of the Roman territory into ten kingdoms.

3. Its nature: different from the other kingdoms, though in some respects like them. It was a horn, but with eyes and mouth. It would be a kingdom like the rest, a monarchy; but its kings would be overseers or bishops and prophets.

4. Its moral character: boastful and blasphemous; great words spoken against the Most High.

5. Its lawlessness: it would claim authority over times and laws.

6. Its opposition to the saints: it would be a persecuting power, and that for so long a period that it would wear out the saints of the Most High, who would be given into its hand for a time.

7. Its duration: "time, times, and a half," or 1,260 years.

8. Its doom: it would suffer the loss of its dominion before it was itself destroyed. "They shall take away its dominion, to consume and destroy it to the end."

Here are eight distinct and perfectly tangible features. If they all meet in one great reality, if we find them all characterizing one and the same power, can we question that that is the power intended? They do all meet in the Roman Papacy, . . . and we are therefore bold to say it is the great and evil reality predicted.—"*Romanism and the Reformation*," *H. Grattan Guinness, D. D., F. R. A. S., p. 26. London: J. Nisbet & Co., 1891.*

Let me inquire, can any one suggest any other power in which all these marks, or the majority of them, meet? They are eight in number, and definite in character. The prophecy lays its finger on the place where we are to find the great enemy—Rome; on the point of time in the course of history at which we may expect to see him arise—the division of the Roman territory into a commonwealth of kingdoms; it specifies the nature of the power—politico-ecclesiastical; its character—blasphemously self-exalting, lawless, and persecuting; it measures its duration—1,260 years; and specifies its doom—to have its dominion gradually consumed and taken away, and then to be suddenly destroyed forever, because of its blasphemous assumptions, by the epiphany in glory of the Son of man, introducing the kingdom of God on earth.

The proof that the Papacy is the power intended is strictly cumulative. If it answered to one of these indications, there would be a slight presumption against it; if to several, a strong one; if to the majority, an overwhelming one; while if it answer to all, then the proof that it is the power intended becomes to candid minds irresistible. There is not a single clause in the prophecy that cannot be proved to fit the Roman Papacy exactly, except the last, which is not yet fulfilled.—*Id., pp. 42, 43.*

Little Horn, FOURTEEN MARKS OF.—Popery is here found [in the seventh chapter of Daniel] completely described by thirteen or fourteen marks. I will try to make you understand how, at each of these marks, we are forced to exclaim, not only, "This is indeed the Pope!" but, "There is nothing under the sun, nor in the history of all ages, to which these divine descriptions can be applied, unless to the Pope! It can be nothing else than the Pope!"

First Mark.—The nature itself of the power prefigured by the little horn. Plainly, according to the prophecy, this must be a *priest-king*. It is a king; for it is written: The little horn came up among the other ten; and another king shall arise after the ten. It is a priest-king; for it is written that it shall be diverse from the other kings; and all that follows is designed to tell us in what it shall be diverse, and to show it to us at once in a political and a religious character. . . . Where will you find, in the whole history of the world, unless in popery, a

priest-king who has pretended to change times and laws, who has reigned with power, and who has made war upon the saints?

Second Mark.—You have here, too, the *geography* of this power. Where must we seek for the little horn? Where is its "Holy See"? Where its lands, its patrimony, the "domain of the church"? Where must we place the theater of its baleful operations?

No point is clearer in this prophecy. The prophecy is given on purpose to point you to the Roman monarchy; to locate this Holy See in Rome; these lands of the church in Italy; and this theater of a wicked power in the vast empire of the ten Latin kingdoms. . . .

Third Mark.—The *origin* of this power, and the nature of its growth. How did it come into the world?—Slowly, little by little, by constant increase, as the horn grows on the head of a bullock. . . . And now inquire of all historians if this is not an exact description of the origin of the papal tyranny. . . .

Fourth Mark.—The *chronology* of this apostasy; by which I mean to say the time of its commencement and of its end. When ought it to commence, according to Daniel? This is a striking mark. According to the vision it is immediately after the division of the Latin Empire into its ten Gothic kingdoms; that is to say, toward the sixth or seventh century; and, according to the same vision, this divided state must continue till the coming of Christ. Now I ask if it is possible to find anywhere but in the Papacy the least solution to so clear and distinct a problem. . . .

Fifth Mark.—The *territorial acquisitions* of this power. Here is something marvelous. Three of the first horns, says Daniel (verse 8), were plucked up before the little horn; and these horns John represents to us as each wearing a crown. Take now a map of Italy; look for the Pope's domains, and find how many of the ten kingdoms the pontifical territory now occupies. You will see that it has supplanted three. . . .

Sixth Mark.—The extraordinary *sagacity*, consummate skill, incomparable policy, constant vigilance of this power. . . . What has given Rome her power for twelve hundred years is the superhuman sagacity, that perpetual policy, of which the eye is emblematical. . . .

Seventh Mark.—Its *deceivableness*, its falsehoods and lying wonders. This is a striking mark, and without a parallel in history. . . . To this head we must refer the false legends, false books, false relics, the wonder-working medals, false cures, and more especially the false decretals. . . .

Eighth Mark.—Its more than royal *pomp*. Daniel tells us (verse 20) that although this horn was "the least," his "look was more stout than his fellows." The pomps of Charlemagne, Charles V, Louis XIV, and Bonaparte were very great; but were they comparable to that of the Roman Pontiff? The greatest kings were obliged to hold his stirrup, to serve him at table,—what do I say?—to prostrate themselves before him, and to kiss his feet; he was even seen to put upon their necks his arrogant foot! . . .

Ninth Mark.—Its *language*, its great, swelling words. The little horn had "a mouth" (says Daniel), and this mouth spake very great things. . . . Let the most superficial scholar in history, in one of our schools, be asked to search, in the whole course of the nine hundred years of the Dark Ages and the four hundred years of modern history, for the power which has unceasingly filled the world with the noise of his great, swelling words,—words of threatening, words of pride, words of command, words of cursing, and also words of fire, sending the nations obedient to him on remote expeditions and exterminating

wars. Is there a schoolboy who would not at once reply, It is the Pope; it can only be the Pope? In this respect, then, the Pope is without his like in history. . . .

Tenth Mark.—The *duration of this language.* According to Daniel, it must last till the coming of the Son of man in the clouds of heaven; and you see, gentlemen, it lasts still! Who could have believed beforehand that in Europe, after so much civilization, after the blessed Reformation, after twelve hundred years of scandals, a priest-king in Rome could continue with impunity such language among the nations? God is great!

Eleventh Mark.—Its *blasphemies.* Daniel says (verse 25) he shall utter blasphemies against the Most High; but where is there anything more blasphemous than the pretensions of the Roman Pontiff? To call himself "the Holy Father," the name which Jesus gives to his Father; "the Most Holy Father;" "the church's Spouse;" "the Head of the universal church," the incommunicable name of the only Son of God; to call himself "His Holiness;" to declare himself infallible; to dare to put his decrees above even the word of his God; to pretend to release men from the commands of their Creator; to maintain that he alone creates priests, who alone, in their turn, create their God in a bit of bread, by four Latin words, that he may be eaten by the people; to pardon sins committed against the Lord of lords; to open to men at his pleasure the gates of heaven,—are these blasphemies enough on the part of a worm of the dust? Was there ever under heaven any power which, in this respect, is comparable to the Pope? . . .

Twelfth Mark.—His *homicidal hatred* and his *persecutions of true Christians.* Daniel tells us (verse 21): "I beheld, and the same horn made war with the saints, and prevailed against them;" and he adds (verse 25), He "shall wear out the saints of the Most High." Alas! here the voice of history responds loudly to that of prophecy. All its pages, even to that of the last century, when it speaks of the popes, show them to you as persecuting men who would live according to the word of God, and putting them to death like sheep for the slaughter. . . .

Thirteenth Mark.—His *audacious heresies.* This perhaps is the most striking mark of all; and one in which the Roman Pontiff has never had his equal. Daniel says of the little horn, that the king diverse from the other ten shall "think to change times and laws." This denotes the unparalleled attempt which the Pope has made upon the law of his God. He pretended to change it in its sovereignty, in its sanction, in its use, in its contents, in its morals, and in its doctrine. . . .

Fourteenth and Last Mark.—The *exact duration* of his persecutions against the people of God. Daniel and John declare several times that it shall be until "a time and times and the dividing of time," or twelve hundred and sixty prophetic days, which are taken, with strong reason, for so many years. Who would have believed beforehand that a priest-king so violent, so proud, so cruel, so blasphemous, so contrary to the Scriptures and so well described by them, so outrageous against nations and kings, would last twelve years? But the Holy Spirit tells us that it shall last twelve hundred and sixty! and this was so! . . .

Lastly, gentlemen, the same prophecies have also foretold its judgment and its overthrow. I do not mean to go into this subject; but I love to call it to your minds in conclusion, for your encouragement. Read the words of Daniel: "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Gentlemen, this sketch of the seventh chapter of Daniel will suffice, I trust, to let you see with what abundant evidence the Scriptures establish the doctrine which I desired to bring before you.—*Extracts from a lecture by L. Gaussen, D. D., Professor of Theology, delivered in the School of Theology at Geneva at the opening of the school year, Oct. 3, 1843.*

Little Horn, HISTORICAL EVIDENCE CONCERNING.—Let us now, finally, review the historical evidence, and compare it with those features of the little horn which the prophecy unfolds:

And first, the little horn was to arise on the body of the fourth beast, in contrast with the first, second, or third. The Papacy has had its permanent seat among the western kingdoms of Europe, and within that territory which belongs exclusively to the fourth or Roman Empire.

The little horn appears in the vision, when the separation of the fourth empire has begun, and next in order after the mention of those ten kingdoms or horns which were to obtain the chief power in the broken monarchy. The rise of the Papacy, in like manner, followed close upon the fall of the Western Empire and the rise of the barbarian kingdoms.

The dominion of the little horn, in the prophecy, is the one main event which marks the history of the fourth empire, after its division. By the confession of all the best historians, the rise, the supremacy, and the decline of the Papacy, is the one center around which we have to arrange, for twelve centuries, the history of the European kingdoms.

To prepare the way of the little horn, three of the horns before it are uprooted. After the fall of the empire, exactly three dynasties, and no more, were uprooted to make way for the temporal sovereignty of the Bishop of Rome.

The eleventh horn, though vast in its claims and pretensions, was to be small in size. The popedom has in like manner, in its outward form, been always one of the least among the European kingdoms; while its sovereigns have claimed and exercised a supreme dominion over the whole.

The little horn is diverse from all the rest; for it has eyes like those of a man, and an articulate voice. The Papacy by its own laws claims "a principedom more perfect than every human principedom," and surpassing them as far as the light of the sun exceeds the light of the moon. It claims the office of a seer, who has full insight into divine mysteries; and of a prophet, an infallible interpreter of the divine will. All its decisions "are to be so received, as if they were confirmed by the voice of the divine Peter himself." Its decrees are given, "*auctoritate, scientiâ, ac plenitudine.*" with the fulness of divine knowledge, and the fulness also of apostolic power.

The mouth of the little horn was to speak great words against the Most High. The Pope declares, in his own solemn and authorized decrees, that *it is certain that he is styled God, and it is manifest that God cannot be judged by man.* He further pronounces concerning himself, that he is *received into the fellowship of Christ's undivided unity.*

The little horn is further to wear out the saints of the Most High. The words will apply either to delusion or oppression. Now Pelagius, and his successors ever since, have laid down these three maxims: That it is schism to deny the supremacy or disobey the mandates of the Roman See; that schism ought to be punished by the secular power; and that these powers ought to be urged and compelled to exterminate and root out all such schismatics from their dominions. From that time onward the only alternative allowed by the Papacy to the saints has been sin or suffering; the submission to an impious claim, wearing out the

conscience and wasting the spiritual life; or the open penalties of confiscation, imprisonment, torture, and death. . . .

The little horn, further, shall think to change times. The description applies, in all its force, to the systematic perversion of God's words by which all the promises of millennial glory are wrested from their true sense, and referred to the dominion and grandeur of the Church of Rome. . . .

Finally, the little horn thinks to change laws. . . .

Thus every feature of the prophecy finds its full counterpart in the constitution, decrees, and history of the Roman popedom. And hence we may gather, with a firm and assured conviction, that this is the true meaning of the vision, designed from the very first by the all-seeing Spirit of God.—“*The Four Prophetic Empires; the First Two Visions of Daniel*,” Rev. T. R. Birks, M. A., pp. 253-259. London: Seeley, Burnside, and Seeley, 1845.

Little Horn.— See Antichrist, 29, 32.

Locusts.— See Seven Trumpets, Fifth, 508-510, 512.

Lombards.— See Papacy, Builders of, 348; Rome, Its Barbarian Invaders, 452-455; Temporal Power of the Pope; Ten Kingdoms.

Longobards.— See Lombards.

Loyola, St. Ignatius.— See Jesuits, 264, 265.

Maccabees.— See Daniel, 129-131; Jewish League, 276.

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.

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. New York: Thomas Nelson & Sons, 1907.

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 surrender at discretion to his subjects.” And the spectacle of 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 afterwards 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 and Company.

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.

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 (J. J. Ign. Döllinger), (R. C.), pp. 22, 23. London: Rivingtons, 1869.

Mahomet.— See Eastern Question; Seven Trumpets, Fifth, 508-510.

Man of Sin.— See Advent, 24; Antichrist, 29, 32; Little Horn; Rome, 440.

Marcomanni.— See Rome, Its Barbarian Invaders, 455.

Mariolatry.— See Idolatry, 217, 218.

Marriage.—Marriage . . . may be defined either (a) as the act, ceremony, or process by which the legal relationship of husband and wife is constituted; or (b) as a physical, legal, and moral union between man and woman in complete community of life for the establishment of a family.—*The Encyclopedia Britannica*, 11th edition, Vol. XVII, art. “Marriage,” p. 753.

Marriage, PROTESTANT VIEW OF.—Christ has restored marriage to its first perfection, by banishing polygamy, and forbidding divorce,

except in the case of adultery (Matt. 5: 32), nor leaving to the parties so separated, the liberty of marrying again (Luke 16: 18). Our Saviour blessed and sanctified marriage by being present himself at the wedding at Cana (John 2: 1, 2), and Paul declares the excellence of Christian marriage, when he says (Eph. 5: 33, 28-32), "Let every one of you so love his wife even as himself, and the wife see that she reverence her husband." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." The union of husband and wife represents the sacred and spiritual marriage of Christ with his church. The same apostle assures us (Heb. 13: 4) that "marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." The New Testament prescribes no particular ceremony for the solemnizing of matrimony; but in the church, a blessing has always been given to the married couple.—*Calmet's Dictionary of the Holy Bible*. Edward Robinson, pp. 661, 662. New York: N. Tibbals & Sons, 1832.

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 undubitable 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. IX, 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 afterwards 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 *mixtæ religionis* or *disparitatis cultus*; 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 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.—*Id.*, p. 63.

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, March 28, 1912.

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.—“*The New Marriage Legislation*,” John T. McNicholas, O. P., S. T. Lr. (R. C.), p. 49. Philadelphia: American Ecclesiastical Review.

Marriage.—*See* Celibacy.

Martyrs.—*See* Jesuits; Massacre of St. Bartholomew; Papacy; Persecution.

Mass, EXPLANATION OF.—12. Does Christ continue in heaven the sacrifice of Calvary?

He continues it in this sense, that he realizes in his glory the effects of his sacrifice on earth, and that he applies these effects to those persons who are still in this world.

13. Ought the sacrifice of the cross to be continued on earth also?

Yes; for as man is composed of mind and matter, he needs an external and sensible religious sacrifice. But since God has rejected all the figurative sacrifices of the old law, and accepts no oblation but that of his Son, the sacrifice of the cross must be continued till the end of time.

14. What is the sacrifice that continues on earth the sacrifice of the cross?

It is the holy sacrifice of the mass.

15. What is the sacrifice of the mass?

It is the sacrifice of Christ's body and blood, offered to God, under the appearances of bread and wine, in order to represent and continue the sacrifice of the cross.

18. What relations exist between the sacrifice of the mass and that of the cross?

The sacrifice of the mass is: (1) A representation and a commemoration of the sacrifice of the cross; (2) its continuation and consummation.

19. Is then the mass the same sacrifice as that of the cross?

It is essentially the same; it differs only in the manner in which it is offered.

22. Of what value is the sacrifice of the mass?

The sacrifice of the mass is of infinite value, like that of the cross; but as a sacrifice of propitiation and of impetration, when applied to an individual, it is limited by his dispositions.—“*Manual of Christian Doctrine*,” by a seminary professor (R. C.), pp. 437-439. Philadelphia: John Joseph McVey, 1914.

Mass, A PROPITIATORY SACRIFICE.—We, therefore, confess that the sacrifice of the mass is and ought to be considered one and the same as that of the cross, as the victim is one and the same, namely, Christ our Lord, who immolated himself, once only, after a bloody manner, on the altar of the cross. For the bloody and unbloody victim are not two victims, but one only, whose sacrifice is daily renewed in the eucharist, in obedience to the command of the Lord: “Do this for a commemoration of me.”

But the priest also is one and the same, Christ the Lord; for the ministers who offer sacrifice, when they consecrate his body and blood, act not in their own, but in the person of Christ, as is shown by the words of consecration itself; for the priest does not say, “This is the body of Christ,” but, “This is my body;” and thus representing Christ the Lord, he changes the substance of the bread and wine into the true substance of his body and blood.

This being the case, it must be unhesitatingly taught that, as the holy Council [of Trent] has also explained, the holy sacrifice of the mass is not a sacrifice of praise and thanksgiving only, or a mere commemoration of the sacrifice accomplished on the cross, but also a truly propitiatory sacrifice, by which God is appeased and rendered propitious to us.—“*Catechism of the Council of Trent*,” translated by Rev. J. Donovan, D. D. (R. C.), p. 226. Dublin: James Duffy, Sons & Co.

Mass, AVAILABLE TO THE DEAD.—Parish priests will next teach that such is the efficacy of this sacrifice, that it is profitable not only to the celebrant and communicant, but also to all the faithful, whether living with us on earth, or already numbered with those who are dead in the Lord, but whose sins have not yet been fully expiated.—*Id.*, p. 227.

Mass, SOME CANONS ON.—Canon I. If any one saith that in the mass a true and proper sacrifice is not offered to God; or that to be offered is nothing else but that Christ is given us to eat; let him be anathema.

Canon II. If any one saith that by those words, "Do this for the commemoration of me," Christ did not institute the apostles priests; or did not ordain that they and other priests should offer his own body and blood; let him be anathema.

Canon III. If any one saith that the sacrifice of the mass is only a sacrifice of praise and of thanksgiving; or that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or that it profits him only who receives; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities; let him be anathema.—*Published in the twenty-second session of the Council of Trent, Sept. 17, 1562; cited in "Dogmatic Canons and Decrees," pp. 142, 143. New York: The Devin-Adair Company, 1912.*

Mass, WORSHIP PAID TO THE HOST.—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 [that is, the host] should be adored with a worship of latria.

18. What is the worship of latria?

The worship of latria, or adoration, is that which is given to God alone on account of his infinite perfection and his supreme dominion over all things created.—"*Manual of Christian Doctrine,*" by a seminary professor (R. C.), pp. 422, 239. Philadelphia: John Joseph McVey, 1914.

Mass, LUTHER'S EXPERIENCE AT ROME.—Luther heard [at Rome], so Protestant legend tells us, a celebrant at the altar say at the awful moment, "*Panis es, et panis manebis* [Bread thou art, and bread shalt thou remain]."—"*Lectures on the Council of Trent,*" James Anthony Froude, pp. 32, 33. London: Longmans, Green & Co., 1896.

NOTE.—In Roman Catholic countries this doctrine of the real presence in the wafer is presented to the people in its baldest form. We will cite one real instance: In connection with the celebration of the feast of Corpus Christi "to solemnly commemorate the institution of the holy eucharist," held June, 1914, in Porto Rico, as reported in the *Converted Catholic* for July, 1914, an announcement was printed in the Roman Catholic paper of Ponce, *El Ideal Catolico*, a portion of which we quote: "Catholics of Ponce, to the procession of the most holy Corpus Christi! Tomorrow, at half past five in the afternoon, the most holy sacrament of the altar will leave the parish church, in order to pass through the customary places. Tomorrow Jesus Christ, true God and true man, hidden for love for us beneath the sacramental elements, will leave his habitual dwelling, the holy temple, in order to receive the homage which, as King of heaven and earth, is due him. . . . Let all the people come to prostrate themselves before Jesus in his triumphal march."—EDS.

Mass, A COMMEMORATIVE SACRIFICE.—Our Saviour, in leaving to us his body and blood, under two distinct species or kinds, instituted not only a sacrament, but also a sacrifice; a commemorative sacrifice, distinctly showing his passion and death until he come. For as the sacrifice of the cross was performed by a distinct effusion of his blood, so is that sacrifice commemorated in this of the altar by a distinction of the symbols. Jesus, therefore, is here given not only to us, but for us; and the church is thereby enriched with a true, proper, and propitiatory sacrifice usually termed the mass: propitiatory, we say, because representing, in a lively manner, the passion and death of our Lord it is peculiarly pleasing to our eternal Father, and thus more effectually

applies to us the all-sufficient merits of the sacrifice of the cross.—“*The Faith of Catholics on Certain Points of Controversy Confirmed by Scripture*,” *Berington and Kirk (R. C.)*, pp. 263, 264. London: Joseph Booker, 1830.

Mass, COMPARED WITH CALVARY.—So far as the practical effects upon the soul are concerned, the holy mass has in some senses the advantage over Calvary. The reason is this: on the cross we are redeemed, but on the altar the work of our redemption is carried out.—“*On the Holy Sacrifice of the Mass*,” *Herbert Cardinal Vaughan (R. C.)*, p. 42.

Mass, PROTESTANT VIEW OF.—The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.—*The Thirty-first Article of the Thirty-nine Articles of Religion of the Church of England*; “*Sermons, or Homilies, Appointed to be Read in Churches in the Time of Queen Elizabeth*,” p. 580. London: Ellerton and Henderson, 1817.

Mass, CATHOLIC VIEW OF.—The holy eucharist is the sublime source of this intimate union with Jesus Christ during man’s earthly pilgrimage, for in receiving holy communion, the Christian soul may truly exclaim: “And I live, now not I, but Christ liveth in me.” Gal. 2: 20.—“*The Catholic Church the True Church of the Bible*,” *Rev. C. J. O’Connell (R. C.)*, pp. 132, 133. St. Louis, Mo.: B. Herder, 1913.

Mass, LUTHER’S VIEW OF.—At the present day the whole body of priests and monks, with their bishops and all their superiors, are idolaters and living in a most perilous state.—“*On the Babylonish Captivity of the Church*,” *Martin Luther*; cited in “*Luther’s Primary Works*,” *Wace and Buchheim*, p. 324. London: Hodder and Stoughton, 1896.

Mass, LIABILITY TO IDOLATRY IN.—But suppose I am satisfied in the point of transubstantiation, it is not enough for me to know in general that there is such a change; but I must believe particularly that very bread to be changed so, which I am now to worship, and by what means can I be sure of that? For my church tells me that it is necessary that he be a priest that consecrates, and that he had an intention of consecrating that very bread which I am to adore. But what if it should come to pass after many consecrations, that such a person prove no priest, because not rightly baptized (which is no unheard-of thing); what became of all their actions who worshiped every host he pretended to consecrate? They must be guilty of idolatry every mass he celebrated. But how is it possible for me to be sure of his priesthood, unless I could be sure of the intention of the bishop that ordained him, and the priest that baptized him? which it is impossible for me to be. Yet suppose I were sure he was a priest, what assurance have I that he had an intention to consecrate that very wafer which I am to adore? If there were thirteen, and he had an intention to consecrate only twelve, if I worship the thirteenth, I give divine honor to a mere creature; for without the intention of the priest in consecration, it can be nothing else; and then I am guilty of downright idolatry. So that upon the principles of the Roman Church no man

can be satisfied that he doth not worship a mere creature with divine honor, when he gives adoration to the host.—“*A Discourse Concerning the Idolatry Practised in the Church of Rome*,” Edward Stillingfleet, D. D., pp. 123-125. London: Henry Mortlock, 1671.

Mass, A PRIEST'S VIEW OF.—I never invite an angel down from heaven to hear mass here. This is not the place for angels. The only person in heaven I ever ask to come down here is Jesus Christ, and him I command to come down. He has to come when I bid him. I took bread in my fingers this morning and I said: “This is the body and blood of Jesus Christ,” and he had to come down. That is one of the things he must do. He must come down every time I say mass at my bidding, because he made me a priest and said: “Do you this in memory of me.” I do it in obedience. I do it in reverence. I do it in homage. I do it in adoration; but I do it, and when I do it, Christ must obey.—*Extract from a Sermon by Rev. D. S. Phelan, LL. D. (R. C.), preached on Sunday, June 13, 1915, and printed in the Western Watchman of June 10, 1915.*

Mass, EFFECT OF REAL PRESENCE IN.—The real presence of our divine Lord in the blessed eucharist makes every Catholic church a tabernacle of the Most High.—*The True Voice (R. C.), Omaha, Nebr., April 18, 1913.*

Mass, CHRIST ADORED IN.—Canon VI. If any one saith that, in the holy sacrament of the eucharist, Christ, the only begotten Son of God, is not to be adored with the worship, even external, of latria [“which is due to the true God”]; and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of holy church; or is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolaters; let him be anathema.—“*Dogmatic Canons and Decrees*,” p. 83. New York: The Devin-Adair Company, 1912.

Mass, HISTORICAL NOTES CONCERNING.—The mass is the complex of prayers and ceremonies that make up the service of the eucharist in the Latin rites. . . .

In the first period, while Greek was still the Christian language at Rome, we find the usual Greek names used there, as in the East. . . .

The classical name *Missa*. The first certain use of it is by St. Ambrose (d. 397). . . .

We may consider St. Ambrose as the earliest certain authority for it. . . .

The Origin of the Mass.—The Western mass, like all liturgies, begins, of course, with the Last Supper. . . .

Justin Martyr . . . gives us the fullest liturgical description of any Father of the first three centuries. . . . We have hardly any knowledge at all of what developments the Roman rite went through during the third and fourth centuries. . . . In these documents we see that the Roman liturgy is said in Latin and has already become in essence the rite we still use. . . .

By about the fifth century we begin to see more clearly. Two documents of this time give us fairly large fragments of the Roman mass. . . .

We come now to the end of a period at the reign of St. Gregory I (590-604). Gregory knew the mass practically as we still have it. There have been additions and changes since his time, but none to

compare with the complete recasting of the canon that took place before him. At least as far as the canon is concerned, Gregory may be considered as having put the last touches to it. . . .

Why and when was the Roman liturgy changed from what we see in Justin Martyr to that of Gregory I? The change is radical, especially as regards the most important element of the mass, the canon. . . . The Roman canon as it stands is recognized as a problem of great difficulty. It differs fundamentally from the *Anaphora* of any Eastern rite and from the Gallican canon. . . .

We have then as the conclusion of this paragraph that at Rome the eucharistic prayer was fundamentally changed and recast at some uncertain period between the fourth and the sixth and seventh centuries. . . .

After Gregory the Great (590-604) it is comparatively easy to follow the history of the mass in the Roman rite.—*The Catholic Encyclopedia*, Vol. IX, art. "Mass," pp. 790-796.

Mass, THE GREATEST ABOMINATION.—Oh! what a tremendous, blasphemous, God-dishonoring lie is Rome's sacrifice of the mass! The Creator of the world, the Redeemer of mankind, and its future Judge, contained in a few ears of wheat, manufactured into a wafer, flattened by an iron, and given existence to, divine and human, by a wretched, corruptible, and corrupting worm of the earth, called a priest of Rome! And not one Christ only, but millions; and not by one priest only, but by hundreds of thousands; and not on one day only, but every day and hour in the year; and not in one year only, but throughout centuries! If there could by any possibility be any spiritual existence in the wafer-lie, it would be that of Satan himself; for out of hell there is no greater abomination than this blasphemous pretense of lying popes, cardinals, bishops, priests, and friars, that they can create myriads of gods, yea, of the God of heaven and earth, the King of kings, the Lord of lords, by their wizard words and incantations in the spurious sacrifice of the mass.—*"Rome, Antichrist, and the Papacy," Edward Harper*, pp. 76, 77. London: Protestant Printing and Publishing Company.

Mass, AN INTERPRETATION OF.—The pretense is, that "the sacrifice of the altar is the same as the sacrifice on the cross, the priest and victim being the same in both." It is therefore that, in one of your Romish prayer books, "The Path to Paradise," we read the following:

When the priest goes to the altar,	Jesus enters the garden.
When the priest kisses the altar,	Jesus is betrayed with a kiss.
At the unveiling of the chalice,	Jesus is spoiled of his garments.
At the covering of the chalice,	Jesus is crowned with thorns.
When the priest washes his fingers,	Pilate washes his hands.
When the priest signs the oblation,	Jesus is nailed to the cross.
At the elevation of the Host,	The cross is raised up.
At the elevation of the chalice,	Jesus's blood flows from his wounds.
At the breaking of the Host,	Jesus dies upon the cross."

—*Id.*, p. 99.

Mass, RELATION OF, TO "THE CONTINUAL SACRIFICE."—What is this "taking away of the continual sacrifice"? It was taken away in type at the destruction of Jerusalem. The sacrifice of the temple, that is, of the lamb, morning and evening, in the temple of God, was entirely abolished with the destruction of the temple itself. Now the prophet Malachias says: "From the rising of the sun even to the going down,

my name is great among the Gentiles; and in every place there is sacrifice, and there is offered to my name a clean oblation."

This passage of the prophet has been interpreted by the Fathers of the church, beginning with St. Irenæus, St. Justin Martyr, and I know not how many besides, to be the sacrifice of the holy eucharist, the true paschal Lamb, which came in the place of the type, namely, the sacrifice of Jesus himself on Calvary, renewed perpetually and continued forever in the sacrifice on the altar.

Now has that continual sacrifice been taken away? That which was typical of it in old days has been already taken away. But has the reality been taken away? The holy Fathers who have written upon the subject of Antichrist, and have interpreted these prophecies of Daniel, say that about the end of the world, during the reign of Antichrist, the public offering of the holy sacrifice for a little time will cease. Has there ever come to pass anything which may be called an instalment or a forerunner of such an event as this? Look into the East. The Mahometan superstition, which arose in Arabia, and swept over Palestine and Asia Minor, the region of the seven churches, and Egypt, the north of Africa—the home of St. Augustine, St. Cyprian, St. Optatus—and finally penetrated into Constantinople, where soon it became dominant, has in every place persecuted and suppressed the worship and sacrifice of Jesus Christ. . . .

Now let us look into the Western world: has the continual sacrifice been taken away in any other land?—for instance, in all those churches of Protestant Germany which were once Catholic, where the holy sacrifice of the mass was daily offered? throughout Norway, and Sweden, and Denmark, and one half of Switzerland, where there are a multitude of ancient Catholic churches? throughout England, in the cathedrals and the parish churches of this land, which were built simply as shrines of Jesus incarnate in the holy eucharist, as sanctuaries raised for the offering of the holy sacrifice? What is the characteristic mark of the Reformation, but the rejection of the mass, and all that belongs to it, as declared in the Thirty-nine Articles of the Church of England to be blasphemous fables and dangerous deceits? The suppression of the continual sacrifice is, above all, the mark and characteristic of the Protestant Reformation. . . .

This prophecy of Daniel has already its fulfilment both in the East and West,—in the two wings, as it were; while in the heart of Christendom the holy sacrifice is offered still. What is the great flood of infidelity, revolution, and anarchy, which is now sapping the foundations of Christian society, not only in France, but in Italy, and encompassing Rome, the center and sanctuary of the Catholic Church, but the abomination which desolates the sanctuary, and takes away the continual sacrifice?—"The Temporal Power of the Vicar of Jesus Christ," Henry Edward Manning, D. D. (R. C.), pp. 158-161. London: Burns and Lambert, 1862.

Massacre of St. Bartholomew.—The Protestants never occupied a more triumphant position, and their prospects were never brighter, than in the summer of 1572. For many years the progress of their religion had been incessant. The most valuable of the conquests it has retained were already made; and the period of its reverses had not begun. The great division which aided Catholicism afterwards to recover so much lost ground was not openly confessed; and the effectual unity of the Reformed Churches was not yet dissolved. In controversial theology the defense was weaker than the attack. The works to which the Reformation owed its popularity and system were in the hands of thousands,

while the best authors of the Catholic restoration had not begun to write. The press continued to serve the new opinions better than the old; and in literature Protestantism was supreme. Persecuted in the South, and established by violence in the North, it had overcome the resistance of princes in Central Europe, and had won toleration without ceasing to be intolerant. In France and Poland, in the dominions of the emperor and under the German prelates, the attempt to arrest its advance by physical force had been abandoned. In Germany it covered twice the area that remained to it in the next generation, and, except in Bavaria, Catholicism was fast dying out. [102, 103] . . .

By the peace of St. Germain the Huguenots had secured, within certain limits, freedom from persecution and the liberty of persecuting; so that Pius V declared that France had been made the slave of heretics. Coligny was now the most powerful man in the kingdom. His scheme for closing the civil wars by an expedition for the conquest of the Netherlands began to be put in motion. French auxiliaries followed Lewis of Nassau into Mons; an army of Huguenots had already gone to his assistance; another was being collected near the frontier, and Coligny was preparing to take the command in a war which might become a Protestant crusade, and which left the Catholics no hope of victory. Meanwhile many hundreds of his officers followed him to Paris, to attend the wedding which was to reconcile the factions, and cement the peace of religion.

In the midst of those lofty designs and hopes, Coligny was struck down. On the morning of the 22d of August he was shot at and badly wounded. Two days later he was killed; and a general attack was made on the Huguenots of Paris. It lasted some weeks, and was imitated in about twenty places. The chief provincial towns of France were among them.

Judged by its immediate result, the Massacre of St. Bartholomew was a measure weakly planned and irresolutely executed, which deprived Protestantism of its political leaders, and left it for a time to the control of zealots. There is no evidence to make it probable that more than seven thousand victims perished. Judged by later events, it was the beginning of a vast change in the conflict of the churches. At first it was believed that a hundred thousand Huguenots had fallen. It was said that the survivors were abjuring by thousands, that the children of the slain were made Catholics, that those whom the priest had admitted to absolution and communion were nevertheless put to death. Men who were far beyond the reach of the French government lost their faith in a religion which Providence had visited with so tremendous a judgment; and foreign princes took heart to employ severities which could excite no horror after the scenes in France. [105, 106] . . .

The opinion that the Massacre of St. Bartholomew was a sudden and unpremeditated act cannot be maintained; but it does not follow that the only alternative is to believe that it was the aim of every measure of the government for two years before. . . .

By the month of February, 1572, the plan had assumed a practical shape. . . .

The court had determined to enforce unity of faith in France. An edict of toleration was issued for the purpose of lulling the Huguenots; but it was well known that it was only a pretense. Strict injunctions were sent into the provinces that it should not be obeyed; and Catherine said openly to the English envoy, "My son will have exercise but of one religion in his realm." On the 26th [of February] the king explained his plan to Mondoucet, his agent at Brussels:

"Since it has pleased God to bring matters to the point they have now reached, I mean to use the opportunity to secure a perpetual re-

pose in my kingdom, and to do something for the good of all Christendom. It is probable that the conflagration will spread to every town in France, and that they will follow the example of Paris, and lay hands on all the Protestants. . . . I have written to the governors to assemble forces in order to cut to pieces those who may resist."

The great object was to accomplish the extirpation of Protestantism in such a way as might leave intact the friendship with Protestant states. Every step was governed by this consideration; and the difficulty of the task caused the inconsistencies and the vacillation that ensued. [115-117] . . .

The belief was common at the time, and is not yet extinct, that the massacre had been promoted and sanctioned by the court of Rome. No evidence of this complicity, prior to the event, has ever been produced; but it seemed consistent with what was supposed to have occurred in the affair of the dispensation. The marriage of Margaret of Valois with the king of Navarre was invalid and illicit in the eyes of the church; and it was known that Pius V had sworn that he would never permit it. When it had been celebrated by a cardinal, in the presence of a splendid court, and no more was heard of resistance on the part of Rome, the world concluded that the dispensation had been obtained. De Thou says, in a manuscript note, that it had been sent, and was afterwards suppressed by Salviati; and the French bishop, Spondanus, assigns the reasons which induced Gregory XIII to give way. Others affirmed that he had yielded when he learned that the marriage was a snare, so that the massacre was the price of the dispensation. . . .

Camillo Capilupi, a nephew of the Mantuan bard, held office about the person of the Pope, and was employed on missions of consequence. As soon as the news from Paris reached Rome, he drew up the account which became so famous under the title of *Lo Stratagemma di Carlo IX.* [128, 129] . . .

Charles IX and Salviati both wrote to Rome on St. Bartholomew's Day; and the ambassador's nephew, Beauville, set off with the tidings. They were known before he arrived. On the 27th, Mandelot's secretary dispatched a secret messenger from Lyons with orders to inform the Pope that the Huguenot leaders were slain, and that their adherents were to be secured all over France. The messenger reached Rome on the 2d of September, and was immediately carried to the Pope by the Cardinal of Lorraine. Gregory rewarded him for the welcome intelligence with a present of a hundred crowns, and desired that Rome should be at once illuminated. This was prevented by Ferralz, who tried the patience of the Romans by declining their congratulations as long as he was not officially informed. Beauville and the courier of the nuncio arrived on the 5th. The king's letter, like all that he wrote on the first day, ascribed the outbreak to the old hatred between the rival houses, and to the late attempt on the admiral's life. He expressed a hope that the dispensation would not now be withheld, but left all particulars to Beauville, whose own eyes had beheld the scene. Beauville told his story, and repeated the king's request; but Gregory, though much gratified with what he heard, remained inflexible.

Salviati had written on the afternoon of the 24th. He desired to fling himself at the Pope's feet to wish him joy. His fondest hopes had been surpassed. Although he had known what was in store for Coligny, he had not expected that there would be energy and prudence to seize the occasion for the destruction of the rest. A new era had commenced; a new compass was required for French affairs. It was a fair sight to see the Catholics in the streets wearing white crosses, and cutting down heretics; and it was thought that, as fast as the news

spread, the same thing would be done in all the towns of France. This letter was read before the assembled cardinals at the Venetian palace, and they thereupon attended the Pope to a *Te Deum* in the nearest church. The guns of St. Angelo were fired in the evening, and the city was illuminated for three nights. To disregard the Pope's will in this respect would have savored of heresy. Gregory XIII exclaimed that the massacre was more agreeable to him than fifty victories of Lepanto.

For some weeks the news from the French provinces sustained the rapture and excitement of the court. It was hoped that other countries would follow the example of France; the emperor was informed that something of the same kind was expected of him. On the 8th of September the Pope went in procession to the French church of St. Lewis, where three-and-thirty cardinals attended at a mass of thanksgiving. On the 11th he proclaimed a jubilee. In the bull he said that forasmuch as God had armed the king of France to inflict vengeance on the heretics for the injuries done to religion, and to punish the leaders of the rebellion which had devastated his kingdom, Catholics should pray that he might have grace to pursue his auspicious enterprise to the end, and so complete what he had begun so well. Before a month had passed Vasari was summoned from Florence to decorate the hall of kings with paintings of the massacre. The work was pronounced his masterpiece; and the shameful scene may still be traced upon the wall, where, for three centuries, it has insulted every pontiff that entered the Sistine Chapel. [132-135] . . .

The theory which was framed to justify these practices has done more than plots and massacres to cast discredit on the Catholics. This theory was as follows: Confirmed heretics must be rigorously punished whenever it can be done without the probability of greater evil to religion. Where that is feared, the penalty may be suspended or delayed for a season, provided it be inflicted whenever the danger is past. Treaties made with heretics and promises given to them must not be kept, because sinful promises do not bind, and no agreement is lawful which may injure religion or ecclesiastical authority. No civil power may enter into engagements which impede the free scope of the church's law. It is part of the punishment of heretics that faith shall not be kept with them. It is even mercy to kill them that they may sin no more.

Such were the precepts and the examples by which the French Catholics learned to confound piety and ferocity, and were made ready to immolate their countrymen. [140, 141] . . .

A time came when the Catholics, having long relied on force, were compelled to appeal to opinion. That which had been defiantly acknowledged and defended, required to be ingeniously explained away. The same motive which had justified the murder now prompted the lie. Men shrank from conviction that the rulers and restorers of their church had been murderers and abettors of murder, and that so much infamy had been coupled with so much zeal. They feared to say that the most monstrous of crimes had been solemnly approved at Rome, lest they should devote the Papacy to the execration of mankind. A swarm of facts were invented to meet the difficulty: The victims were insignificant in number; they were slain for no reason connected with religion; the Pope believed in the existence of the plot; the plot was a reality; the medal is fictitious; the massacre was a feint concerted with the Protestants themselves; the Pope rejoiced only when he heard that it was over. These things were repeated so often that they have been sometimes believed; and men have fallen into this way of speaking whose sincerity was unimpeachable, and who were not shaken in their religion by the errors or the vices of popes. Möhler was preëminently such a man. In his lectures on the history of the church, which were

published only last year [1868], he said that the Catholics, as such, took no part in the massacre; that no cardinal, bishop, or priest shared in the councils that prepared it; that Charles informed the Pope that a conspiracy had been discovered; and that Gregory made his thanksgiving only because the king's life was saved. Such things will cease to be written when men perceive that truth is the only merit that gives dignity and worth to history. [148, 149].—*The History of Freedom and Other Essays*, John Emerich Edward Dalberg-Acton (R. C.), pp. 102-149. London: Macmillan & Co., 1909.

Massacre of St. Bartholomew, FROUDE'S VIEW OF.—The history of Europe for a hundred years was the history of the efforts of the church, with open force or secret conspiracy, with all the energy, base or noble, which passion or passionate enthusiasm could inspire, to crush and annihilate its foes. No means came amiss to it, sword or stake, torture chamber or assassin's dagger. The effects of the church's working were seen in ruined nations and smoking cities, in human beings tearing one another to pieces like raging maniacs, and the honor of the Creator of the world befouled by the hideous crimes committed in his name. All this is forgotten now, forgotten or even audaciously denied. I will mention but one illustration connected with the subject of these lectures.

The decrees of the Council of Trent were not received in France, and when the gutters of Paris were running with Huguenot blood after the black day of St. Bartholomew, and the unhappy country was shuddering with horror, the guilty king tried to excuse what had been done by charging the Huguenots with political conspiracy. This is the explanation now commonly given by those who wish to defend the French government, and at the same time to defame its victims. Pope Gregory XIII rebuked the modesty of the son of St. Louis, and forbade him to explain away an action so pious and so glorious. He held processions and thanksgiving services at Rome in honor of the destruction of the infidels. He sent Cardinal Orsino to France with his congratulations, and the expressions of his hope that after such an evidence of the piety of the king and the nation, the decrees of Trent would now be introduced.

The cardinal on reaching Avignon found the Catholics excusing the massacre as an unfortunate accident. He invited them to an attitude more worthy of themselves and of the signal services which they had rendered to the truth. At Lyons there had been a massacre only second to that of Paris. The cardinal (I quote from De Thou, the greatest of the French historians, who was in the midst of the scenes which he described) sought out the leader of the Lyons butchery, and gave him his blessing and his absolution. At Paris afterwards he urged Charles to claim openly the credit of a deed achieved for the glory of God and the honor of the Holy See, so he said future ages would know that no personal fears or feelings had led him to consent to the slaughter of his subjects, but zeal for the catholic and apostolic Roman religion which the Council of Trent had purged from heresy, and which now required the extermination of the Protestant sect.—*Lectures on the Council of Trent*, James Anthony Froude, pp. 301, 302. London: Longmans, Green & Co., 1896.

Maximilian.—See Holy Roman Empire, 212.

Medo-Persia, BEGINNINGS OF.—In remote times some Aryan tribes, separating from the other members of the Aryan family, sought new abodes on the plateau of Iran. The tribes that settled in the south became known as the Persians, while those that took possession of the

mountain regions of the northwest were called Medes. The names of the two peoples were always very closely associated, as in the familiar legend, "The law of the Medes and Persians, which altereth not."

The Medes were at first the leading people. Cyaxares (625-585 B. C.) was their first prominent leader and king. It was this king who, aided by the Babylonians, overthrew the last king of Nineveh and destroyed that capital. The destruction of the Assyrian power resulted in the speedy extension of the frontiers of the new Median Empire to the river Halys in Asia Minor.—"*General History*," Philip Van Ness Myers, p. 59. Boston: Ginn and Company.

Medo-Persia, FIRST MEDIAN ASCENDANCY, THEN PERSIAN.—When Nineveh fell, it was not at the behest of Babylonia only. A new power, fresh from a long rest and not wasted by civilization's insidious pressure, had contributed to that overthrow. This new people was the Medes, and in the years that followed the Medes had not been idle. To them had fallen in the partition of the Assyrian Empire the whole of the old land of Assyria, with northern Babylonia. The very ownership of such territory as this was itself a call to the making of an empire. To this the Medes had set themselves, and with extraordinary and rapid success. While Nebuchadnezzar lived, they maintained peace with him and offered no threats against Babylonia. To the north and west their forces spread. These movements we cannot trace in detail. From the Medes, who were men of action, and not writers of books, there have come to us no stories of conquest. From the events which follow, of which we have Babylonian accounts, we can trace with reasonable certainty, even though broadly, their progress. As early as 560 B. C. their border had been extended as far west as the river Halys, which served as the boundary between them and the kingdom of Lydia, over which Cræsus, of proverbial memory, was now king (560-546 B. C.). If no violent end came to a victorious people such as the Medes now were, it could not be long before the rich plains, the wealthy cities, and the great waterways of Babylonia would tempt them southward, and the great clash would come. . . . Their king was now Astyages. . . . A man of war of extraordinary capacity he certainly was, but perhaps little else. However that may be, he was not to accomplish the ruin of Nabonidus. What he had gained was to be used to that end by another, and he was now preparing.

In Anshan, a province in the land of Elam, a great man had arisen. From Elam for centuries no impulse had been given in the world's history. The people had rested. Kings had ruled over them, indeed, but their influence had been little beyond their own borders. When Cyrus was born, son of Cambyses, a place was ready for him, and greatness soon found it. Cyrus, king of Anshan—the title had no high sound, and to it were added no other titles of rule in other lands. But in Cyrus the primary power of conquest was strong. He began at once a career of almost unparalleled conquest, and later displayed in extraordinary degree the power so to organize the result of one victory as to make it contributory to the next. His first foe was naturally Astyages, king of the Medes, whose attention he had attracted. We do not know what deeds of Cyrus led Astyages to determine upon attacking him, whether he had made reprisals upon the borders of the empire of the Medes, or had shown elsewhere ability which might later prove dangerous to the aspirations of the Medes. In 553 B. C. Astyages led an army against this new Asiatic conqueror. All the advantages seemed to lie upon the side of Astyages. He had victories behind him, he had the levies of an empire already vast on which to draw. But these and all other advantages were overturned by treachery. His own troops

rebelled against him and delivered him into the hands of Cyrus (Annals of Nabonidus, col. ii, lines 1, 2), and that bound as a prisoner. Cyrus then took Ecbatana, sacked it, and overwhelmed the state. In an hour he had leaped from the position of king of Anshan, a rank hardly greater than petty prince, to the proud position of king of the Medes. A whole empire already made was his. Well might he assume a new title and call himself king of the Parsu — out of which has come to us the word "Persians." King of the Persians — in that new title of Cyrus was gathered all the impetus of a new and terrible force in the world. For his coming the day of judgment had waited. The day of great Semitic conquerors was waning, a new conqueror of the great unknown Indo-European races had arisen, and a new day had thus dawned. What did it mean for humanity — for civilization? — "*History of Babylon and Assyria*," Robert W. Rogers, Ph. D., Vol. II, pp. 561-565, 6th edition. New York: The Abingdon Press.

Medo-Persia, GREEK POET WHO FOUGHT AGAINST XERXES, ON DUAL CHARACTER OF.—

Asia's brave host,
A Mede first led. The virtues of his son
Fixed firm the empire; for his temperate soul
Breathed prudence. Cyrus third, by fortune graced,
Adorned the throne, and blessed his grateful friends
With peace. He to his mighty monarchy
Joined Lydia and the Phrygians; to his power,
Ionia bent reluctant; but the gods
With victory his gentle virtues crowned.

—"*The Persians*," *Æschylus*, Potter's translation.

Medo-Persia, CONQUESTS OF CYRUS.—The Babylonian rulers that followed Nebuchadrezzar set themselves with the other powers of the world in opposition to Cyrus. Of these the most important was the kingdom of Lydia. It owed its greatness to the dynasty of Gyges who at about 700 B. C. had set aside the old ruling family of Midas and put himself in its place. Gyges and his successors — in particular Cræsus (560-546 B. C.) — conquered the entire coast of Asia Minor, making all the Greek cities, except Miletus, tributary. They also extended their sway to the Hellespont and in the interior to the Halys River, thus becoming by far the most powerful and opulent state in the peninsula.

The fame of Cræsus for wealth was so great that his name has become a synonym for riches. Through his realm lay a main highway from Assyria and Babylon to the Ægean sea, and a mixed culture developed in Lydia which was at once sympathetic to Greece and the Orient. The father of Cræsus had fought with the Medes, but later had made a peace with them (585 B. C.). Now Cræsus joined with Egypt, and even the leading Greek state, Sparta, in the endeavor to put a stop to the victorious career of Cyrus. It was all in vain. Cyrus defeated Cræsus, king of Lydia, and captured him and his capital, Sardis (546 B. C.). . . .

Babylon was then attacked, and yielded to him in 539 B. C. Thus the last Semitic empire of the Mesopotamian valley passed away, and a new race took the reins of government over a wider world than had ever fallen within the bounds of an ancient state.—"*A History of the Ancient World*," George S. Goodspeed, Ph. D., pp. 56, 57. New York: Charles Scribner's Sons.

Medo-Persia, POWER SUCH THAT "NONE MIGHT STAND BEFORE HIM" (DAN, 8: 4).—Cyrus was able so to penetrate that vast extent of coun-

try by the sheer terror of his personality that the inhabitants were prostrate before him: not one of them dared lift hand against him. And yet he was able, at the same time, to inspire them all with so deep a desire to please him and win his favor that all they asked was to be guided by his judgment and his alone. Thus he knit to himself a complex of nationalities so vast that it would have taxed a man's endurance merely to traverse his empire in any one direction, east or west or south or north, from the palace which was its center.—*"Cyropædia," Xenophon, book 1, chap. 1, par. 5, translation by Henry Graham Dakyns. Everyman's Library, E. P. Dutton & Co., New York.*

Medo-Persia, EXTENT OF EMPIRE.—The geographical extent of the fifth monarchy [at its height, under Darius I] was far greater than that of any one of the four which had preceded it. While Persia proper is a comparatively narrow and poor tract, extending in its greatest length only some seven or eight degrees (less than 500 miles), the dominions of the Persian kings covered a space fifty-six degrees long, and in places more than twenty degrees wide. The boundaries of their empire were the desert of Thibet, the Sutlej, and the Indus, on the east; the Indian Sea, the Persian Gulf, the Arabian and Nubian deserts, on the south; on the west, the Greater Syrtis, the Mediterranean, the Ægean, and the Strymon River; on the north, the Danube, the Black Sea, the Caucasus, the Caspian, and the Jaxartes. Within these limits lay a territory, the extent of which from east to west was little less than 3,000 miles, while its width varied between 500 and 1,500 miles. Its entire area was probably not less than two millions of square miles—or more than half that of modern Europe. It was thus at least eight times as large as the Babylonian Empire at its greatest extent, and was probably more than four times as large as the Assyrian.—*"The Five Great Monarchies," George Rawlinson, M. A., Vol. III, pp. 84, 85; "The Fifth Monarchy," chap. 1. New York: Dodd, Mead & Co.*

Medo-Persia, CYRUS'S ACCOUNT OF RETURN OF CAPTIVES FROM BABYLON.—I am Cyrus, king of the world, the great king, the mighty king, king of Babylon, king of Sumer and Akkad, king of the four quarters of the world, son of Cambyses, the great king, king of Anshan, grandson of Cyrus, the great king, king of Anshan, great-grandson of Teispes, the great king, king of Anshan; an everlasting seed of royalty, whose government Bel and Nabu love, whose reign in the goodness of their hearts they desire. When I entered in peace into Babylon, with joy and rejoicing I took up my lordly dwelling in the royal palace, Marduk, the great lord, moved the understanding heart of the people of Babylon to me, while I daily sought his worship. My numerous troops dwelt peacefully in Babylon; in all Sumer and Akkad no terrorizer did I permit. In Babylon and all its cities in peace I looked about. The people of Babylon [I released] from an unsuitable yoke. Their dwellings—their decay I repaired; their ruins I cleared away. Marduk, the great lord, rejoiced at these deeds and graciously blessed me, Cyrus, the king who worships him, and Cambyses, my son, and all my troops, while we in peace joyfully praised before him his exalted divinity. All the kings who dwell in palaces, from all quarters of the world, from the upper sea to the lower sea, who live [in palaces], all the kings of the Westland who live in tents, brought me their heavy tribute in Babylon and kissed my feet. From . . . to Ashur and Susa, Agade, Eshnunak, Zamban, Meturnu, Deri, to the border of Gutium, the cities [beyond] the Tigris, whose sites had been founded of old,—the gods who dwelt in them I returned to their places, and caused them to settle in their eternal shrines. All their people I assembled and returned them to

their dwellings.—*Cyrus's Cylinder recording Capture of Babylon, in "Archæology and the Bible," George A. Barton, Ph. D., LL. D., pp. 385, 386. Philadelphia: American Sunday-School Union.*

Medo-Persia, CYRUS FULFILLS PROPHECY OF RESTORATION OF.—(1) In addition to the restoration and rehabilitation of captive and dethroned deities, he says (Cyl. 32): "All of their peoples I gathered together and restored to their own dwelling-places." This definitely stated national policy gives us one reason for the royal proclamation (Ezra 1: 2-4) issued in favor of the Jews. (2) It is altogether probable that Cyrus caught up from some one in Babylonia the mission which had been assigned him by the prophets: "Cyrus is my shepherd, and shall perform all my pleasure: even saying of Jerusalem, She shall be built; and to the temple, Thy foundation shall be laid." Isa. 44: 28. (3) Palestine had been a kind of buffer state from time immemorial between southwestern Asia and Egypt. To occupy and hold that strong fortress, Jerusalem, was the first step toward the conquest of the rival power. If Cyrus could conserve that advantage by aiding the Jews to build and hold it, he would be setting up one battlement in the face of Egypt's army. For one of his next strokes would be at the rival power on the Nile.—"*The Monuments and the Old Testament,*" Ira M. Price, Ph. D., 5th edition, p. 234. Philadelphia: American Baptist Publication Society, 1907.

Medo-Persia, JOSEPHUS ON THE RETURN OF THE JEWS FROM CAPTIVITY.—This [that he was to return the Jews to Jerusalem] was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision: "My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the divine power, an earnest desire and ambition seized upon him to fulfil what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem, and the temple of God, for that he would be their assistant, and that he would write to the rulers and governors that were in the neighborhood of their country of Judea, that they should contribute to them gold and silver for the building of the temple, and besides that, beasts for their sacrifices.—"*Antiquities of the Jews,*" Josephus, book 11, chap. 1, par. 2, Whiston's translation.

Medo-Persia, FROM CYRUS TO XERXES.—Cyrus, slain in battle in 529 B. C., was succeeded by his son Cambyses. This ambitious young man, to secure his crown, murdered his brother and sister. After eight years of apparent success, in a fit of despair, he took his life. For eight months a usurper, Gomates [the Magian, pretending to be Smerdis, son of Cyrus], held the throne, but was finally slain, and Darius Hystaspes (521-485 B. C.) seized the crown. It was under the early years of his administration that the Jews at Jerusalem completed and dedicated their temple (516 B. C.). During these years Darius suppressed revolts and uprisings in all parts of his realm. He then carried his conquests as far as Scythia in Europe (508 B. C.). He fully equipped two great expeditions for invading Greece, but both failed, the second at the famous battle of Marathon (490 B. C.). A third expedition was planned, but a revolt in Egypt (487 B. C.) and his own death (485) intervened. . . . He was the greatest king that ever sat on Persia's throne, both as

regards conquests and power of administration. He was succeeded by Xerxes I, supposed to be a remote kin of Cyrus the conqueror of Babylon.

Xerxes' first great work was the subjugation of Egypt (485 B. C.). After chastising rebels in Babylonia, he next turned his attention to the still unconquered state of Greece. He called together his nobles and counselors from all parts of the empire, as a kind of council of war. The conclusion of their deliberations was that the most elaborate preparations be made, and Greece be brought to their feet. Careful and complete provisions were made covering a space of four years. The army was thoroughly organized, and the commissary department adequately equipped. In 480 B. C. the army started on its long campaign, aided by a large and well-equipped fleet. It crossed the Hellespont on a bridge of double boats and pushed through Macedonia down to Greece. Through Thermopylæ it poured over the bodies of the brave 300 Spartans until Athens was captured and burnt. The Persian fleet, disabled by storms, was finally destroyed by the Greeks at the battle of Salamis (Sept. 23, 480). The land force retreated to Thessaly, where a picked army remained over winter. In the spring it resumed active offensive operations and recaptured Attica. The Spartans raised a large army, crossed the isthmus, and forced the Persians to retire into Bœotia. On Sept. 25, 479 B. C., the Persian host was completely routed at Plataea, and returned to Asia, never again to invade European Greece.—*The Monuments and the Old Testament*, Ira M. Price, Ph. D., 5th edition, pp. 252-254. Philadelphia: American Baptist Publication Society, 1907.

Medo-Persia, GOMATES (SMERDIS THE IMPOSTOR) COUNTED IN LIST OF KINGS (DAN. 11: 2).—The Babylonians called him Barzia. A number of contract tablets have been found which are dated in his reign. Media and Persia, besides Babylonia, temporarily acknowledge him king.—*Light on the Old Testament from Babel*, Albert T. Clay, Ph. D., p. 386. Philadelphia: The Sunday School Times Company, 1907.

Medo-Persia, XERXES EVIDENTLY THE AHASUERUS OF ESTHER.—Xerxes (the Greek form of the Persian Khshayarsha; Old Testament Ahasverus, Akhashverosh, i. e., Ahasuerus).—*Encyclopedia Britannica*, art. "Xerxes," 11th edition, Vol. XXVIII, p. 887.

In the English of the Old Testament this ruler is known as Ahasuerus. In the inscriptions, his name is written *Ahshiwارشو*, *Akshiarshu*, *Hishiarshi*, etc., which is quite similar to the Hebrew, *Ahashverosh*. . . . Further, the excavations of Dieulafoy in the mounds of Susa, where he uncovered "Shushan the palace" (Esther 1: 2), discovering also one of the dice with which the people at that time "cast Pur, that is, the lot" (Esther 3: 7), make the story so realistic that we cannot but feel that it rests upon historical facts.—*Light on the Old Testament from Babel*, Albert T. Clay, Ph. D., p. 388. Philadelphia: The Sunday School Times Company, 1907.

Medo-Persia, XERXES' AIM TO "STIR UP ALL AGAINST THE REALM OF GRECIA" (DAN. 11: 2).—Xerxes thus levied his army, searching out every region of the continent. 20. For from the reduction of Egypt, he was employed four whole years in assembling his forces, and providing things necessary for the expedition. In the course of the fifth year he began his march with a vast multitude of men; for of the expeditions with which we are acquainted, this was by far the greatest. . . . 21. . . . For what nation did not Xerxes lead out of Asia against Greece? what stream, being drunk, did not fail him, except that of great rivers?

Some supplied ships; others were ordered to furnish men for the infantry, from others cavalry were required, from others transports for horses, together with men to serve in the army; others had to furnish long ships for the bridges, and other provisions and vessels.—*Herodotus*, book 7, pars. 19, 20, *Cary's translation*.

And myriad-peopled Asia's king, a battle-eager lord,
From utmost east to utmost west sped on his countless horde,
In unnumbered squadrons marching, in fleets of keels untold,
Knowing none dared disobey,
For stern overseers were they
Of the godlike king begotten of the ancient race of Gold.

—“*The Persians*,” *Æschylus*, *Way's translation*.

Medo-Persia, MANY NATIONS GATHERED AGAINST GRECIA.—Forty-nine nations, according to Herodotus, served under his [Xerxes'] standard; and their contingents made up a grand total of eighteen hundred thousand men. Of these, eighty thousand were cavalry, while twenty thousand rode in chariots or on camels; the remainder served on foot. There are no sufficient means of testing these numbers. Figures in the mouth of an Oriental are vague and almost unmeaning; armies are never really counted. . . . Nevertheless there would be limits beyond which exaggeration could not go; and if Xerxes was made to believe that the land force which he took with him into Europe amounted to nearly two millions of men, it is scarcely doubtful but that it must have exceeded one million.—“*The Five Great Monarchies*,” *George Rawlinson*, M. A., Vol. III, pp. 452, 453; “*The Fifth Monarchy*,” chap. 7. *New York: Dodd, Mead & Co.*

Medo-Persia, RICHES OF XERXES (DAN. 11: 2).—When Pythius [of Asia Minor] offered money [to help defray cost of war], Xerxes asked the Persians near him who this Pythius was, and what riches he possessed, that he made such an offer. They answered, “O king, this is the person who presented your father Darius with the golden plane-tree and the vine; and he is now the richest man we know of in the world, next to yourself.”—*Herodotus*, book 7, par. 27, *Cary's translation*.

Medo-Persia, EFFECT OF XERXES' DEFEAT.—The wreck of Xerxes' expedition is the turning-point in the history of the Persian Empire. The superiority of the Greeks was so pronounced that the Persians never found courage to repeat their attack. . . . The really decisive point was, rather, that the disasters of Salamis and Plataea definitely shattered the offensive power of the empire; that the center of gravity in the world's history had shifted from Susa and Babylon to the Ægean Sea; and that the Persians were conscious that in spite of all their courage they were henceforward in the presence of an enemy, superior in arms as well as in intellect, whom they could not hope to subdue by their own strength.—*Encyclopedia Britannica*, Vol. XXI, art. “*Persia*,” p. 211, 11th edition.

Medo-Persia, FROM ARTAXERXES I (SUCCESSOR OF XERXES) TO OVERTHROW.—The reigns of Artaxerxes I (464-424), Xerxes II, and Darius II (423-405) witnessed the rapid decline of the Persian monarchy. The celebrated expedition of Cyrus the Younger (401) against his brother Artaxerxes II, ending in Cyrus's victory and death at Cunaxa, showed the Greeks how open to attack was their formerly dreaded foe, and thus at a later period encouraged Alexander the Great to invade the dominions of Darius III.

Crossing the Hellespont in 334, Alexander defeated the Persians at Issus (333) and at Gaugamela [near Arbela] (Oct. 1, 331), thus overthrowing forever the empire of the Archæmenians. Persia then became part of the Macedonian Empire.—*Nelson's Encyclopedia*, Vol. IX, art. "Persia," p. 338. New York: Thomas Nelson & Sons, 1907.

With sacred awe
The Persian law
No more shall Asia's realms revere;
To their lord's hand,
At his command,
No more the exacted tribute bear.

Before the Ionian squadrons Persia flies,
Or sinks engulfed beneath the main;
Fallen! fallen! is her imperial power,
And conquest on her banners waits no more.

—“*The Persians*,” *Æschylus*, Potter's translation.

Medo-Persia, PASSING OF DOMINION TO GREECE.—Darius [III] did not long enjoy in peace the power which had been so much envied. Having ascended the throne the same year as Alexander, some days before the battle of the Chersonesus, he saw the dangers threatening him from the Macedonian's ambition, and he was powerless to prevent them.

He was beaten at the Granicus, beaten at Issus, beaten at Arbela [B. C. 331], and then killed in flight by one of his satraps. Alexander then took possession of his empire, and henceforth the Greek race supplanted the Persians in the part they had played for two centuries as the ruling power of the world.—“*The Historians' History of the World*,” Vol. II, p. 631. New York: The Outlook Company, 1904.

Medo-Persia, PASSING OF DOMINION AT ARBELA.—It is needless to pursue further the dissolution of the empire. The fatal blow was struck at Arbela—all the rest was but the long death-agony. At Arbela the crown of Cyrus passed to the Macedonian; the fifth monarchy came to an end. The he goat, with the notable horn between his eyes, had come from the west to the ram which had two horns, and had run into him with the fury of his power. He had come close to him, and, moved with choler, had smitten the ram and broken his two horns—there was no power in the ram to stand before him, but he had cast him down to the ground and stamped upon him—and there was none to deliver the ram out of his hand.—“*The Five Great Monarchies*,” George Rawlinson, M. A., Vol. III, pp. 538, 539; “*The Fifth Monarchy*,” chap. 7. New York: Dodd, Mead & Co.

Mehemet Ali.—See Eastern Question.

Memorial of Hanover.—See Religious Liberty, 414, 415.

Methodism, RISE OF.—See Religious Liberty, 414.

Milan, EDICT OF.—See Edict of Milan.

Millennium, TEMPORAL.—See Advent, Second, 10, 13.

Missions, LIVINGSTONE ON PROVIDENTIAL PREPARATION OF THE WAY.—Who would not be a missionary? “They that be wise shall shine as the

brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Is God not preparing the world for missions which will embrace the whole of Adam's family? The gallant steamships circumnavigate the globe. Emigration is going on at a rate to which the most renowned crusades of antiquity bear no proportion. Many men go to and fro, and knowledge is increased. . . .

There will yet be a glorious consummation of Christianity. The last fifty years have accomplished wonders.—*Paper on Missionary Sacrifices in "The Personal Life of David Livingstone," W. Garden Blaikie, D. D., LL. D., Appendix, p. 499. New York: Fleming H. Revell Company.*

Missions, OPENING OF CLOSED LANDS IN THIS GENERATION.—Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake; the only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves. But, as the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population.—*"The Modern Mission Century," Arthur T. Pierson, p. 25. New York: The Baker and Taylor Company.*

Missions, SHRINKAGE OF WORLD IN THIS HALF-CENTURY.—Since the seventies we have entered upon an entirely new era; we are conscious of having passed under the dominion of unfamiliar forces. Some of these, perhaps not all, it is possible to discern. The first is that of physical science. Science has affected politics in a hundred ways. I am concerned only with one. By the immense impetus it has given to the means of transport; by the utilization of electricity as a means of communication; by telegraphy, telephony, and by the invention of aircraft, it has led to a conspicuous shrinkage in the world. For all practical purposes the world is much smaller than it was half a century ago. Asia, America, Australia, and Africa have come within the ambit of European politics; the continental chanceries are as much concerned with the Pacific as they are with the Mediterranean.—*J. A. R. Marriott, in the Nineteenth Century and After (London), April, 1918.*

Missions, THE RECENT OPENING OF AFRICA.—Why does special interest attach to what is styled in colloquial speech "the opening up of Africa"?—Because only twenty-five years ago Europe and civilized America were very slightly acquainted with the greater part of the geography, peoples, and products of Africa; . . . yet nevertheless since 1885 African discovery has proceeded at a rate so astonishing that there is nothing quite comparable to it in the history of human civilization.—*"The Opening Up of Africa," Sir H. H. Johnston, p. 9. New York: Henry Holt & Co., 1911.*

I hear people complain that Africa goes slow. When I look at what has been effected in my own lifetime, it appears to me that on the contrary it has been rushed. The maps that I learned from as a boy showed the whole interior as a blank. There are now no parts that are not more or less known. Railways are running over regions unknown forty years ago.—*Rear-Admiral Wharton, of the British Navy, London Geographical Journal, October, 1905.*

Missions, THE TURNING-POINT IN HUMAN HISTORY.—The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. — *From a Message to the Members of the Church in Christian Lands by the World Missionary Conference, Edinburgh, June 23, 1910; "The History and Records of the Conference," Vol. IX, p. 108. Edinburgh: Oliphant, Anderson, and Ferrier.*

Missions, A CENTURY OF PROGRESS, SINCE 1810, WHEN THE FIRST FOREIGN MISSION SOCIETY WAS PROJECTED IN AMERICA.—

1810

Nearly every country in Asia and Africa was closed to the gospel.

The church did not believe in foreign missions.

There were practically no Protestant Christians in heathen lands.

Only one hundred foreign missionaries had been sent out.

The Bible was translated into only sixty-five languages.

Only a few thousand dollars were given yearly for foreign missions.

There were no medical missionaries.

There were no mission hospitals or orphanages.

There was no native Christian ministry.

Missionary work was not recognized in American and British colleges.

There were no unmarried women missionaries, and no organized work for women.

There were no mission presses or means for preparing and distributing Christian literature in non-Christian lands.

— *The Missionary Review of the World, January, 1910. New York: Funk and Wagnalls Company.**

1910

Practically every nation in the world is open to missionaries.

All evangelical churches are interested in missions. To speak against missions is counted a disgrace.

More than two million Protestant Christians have been gathered in heathen lands, besides all who have died in the faith.

There are nearly twenty-two thousand foreign missionaries in the world.

The Bible has been translated into about five hundred languages and dialects.

Total foreign missionary contributions amount to nearly \$25,000,000 annually.

Thousands of medical missionaries in the heathen lands treat three million patients a year.

There are four hundred mission hospitals and over five hundred orphanages and asylums in foreign lands, operated by missionaries.

There are over six thousand unmarried women missionaries to heathen women and children.

Missions, A QUICK WORK IN.—It is not unreasonable to suppose that the last conquests of Christianity may be achieved with incomparably greater rapidity than has marked its earlier progress and signalized its first success; and that in the instance of India, "the plowman may overtake the reaper, the treader of grapes him that soweth the seed," and the type of the prophet realized, that "a nation will be born in a day."—*"Christianity in Ceylon," Sir J. E. Tennent, p. 327.*

Missions, RISE OF MODERN.— *See Increase of Knowledge, 232, 233.*

Modernism, DEFINITION OF.—Modernism is a movement within the Roman Catholic Church which seeks and aims to force an adjustment between the church in her medieval garb and the results of physical

science and literary criticism. Back of, and associated with, both science and criticism there lies a philosophical theory, speculative and rationalistic in type. Modernism received its name from the Jesuit Fathers in Rome, and [the name] was adopted by the Pope and the Vatican authorities, who have combated it at every turn in the tide, first by excommunicating its leaders, men like Tyrrell, Mivart, and Loisy, then by papal encyclical, and finally by exacting a reprofession of faith from every priest actively engaged in the ministry.—“*Modernism and the Reformation*,” John Benjamin Rust, Ph. D., D. D., p. 168. New York: Fleming H. Revell Company.

Mohammedanism.—See Seven Trumpets.

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 and Company.

Napoleon.—See Eastern Question, 148, 149; French Revolution, 177-180; Papal Supremacy, 366-369.

National Reform Association.—See Sunday Laws, 544, 545.

Nature of Man, DR. HALES ON IMMORTALITY ONLY IN CHRIST.—But when it is said that man was made “an heir” of immortality, “according to the hope of eternal life” (Titus 3: 7), this is not to be understood as being derived from any inherent virtue in his nature; as if the spirit

or mind was necessarily immortal, according to the arrogant notions of heathen philosophers, and philosophizing divines of their school. The divine sentence pronounced on Adam, “Dust thou art, and unto dust shalt thou return” (Gen. 3: 19), included the dissolution of the spirit also. . . . “And this, I say,” says St. Paul, “that flesh and blood [or mankind, Matt. 16: 17] are not able [naturally] to inherit the kingdom of God, neither shall corruption inherit incorruption:” in order to this end, a great and sudden change is to be wrought in both soul and body; for the apostle proceeds, “Behold, I tell you a mystery: We shall not all sleep [an eternal sleep, in death], but shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet (for the trumpet shall sound), and the dead shall be raised incorruptible, and we shall be changed: for this corruptible [body] must put on incorruption, and this mortal [soul] put on immortality.” 1 Cor. 15: 50-53. “Eternal life, indeed, is the free gift of God, through Jesus Christ our Lord” (Rom. 6: 23); “Who illustrated life and incorruption both by the gospel” (2 Tim. 1: 10), which he preached (John 6: 68; 20: 21); and by the example of his own resurrection, in a glorified body, as “the first fruits,” the sample and the pledge, of “the resurrection of the just,” to “glory, honor, and immortality.” 1 Cor. 15: 20-23; Luke 14: 14; Rom. 2: 7; Col. 3: 1-4.—*A New Analysis of Chronology and Geography*, Rev. William Hales, D. D. (*Church of England, in Ireland*), Vol. II, pp. 5, 6. London: C. J. G. & F. Rivington, 1830.

NOTE.—The Greek word *aphthartos* (immortal, incorruptible) occurs as follows: Rom. 1: 23; 1 Cor. 9: 25; 15: 52; 1 Tim. 1: 17; 1 Peter 1: 4, 23; 3: 4. The word *athanasia* (immortality) occurs: 1 Cor. 15: 53, 54; 1 Tim. 6: 16. The word *aphtharsia* (immortality, incorruption, sincerity) occurs: Rom. 2: 7; 1 Cor. 15: 42, 50, 53, 54; Eph. 6: 24; 2 Tim. 1: 10; Titus 2: 7.—Eds.

Nature of Man, GREEKS RECEIVED DOCTRINE OF IMMORTALITY OF SOUL FROM EGYPT.—The Egyptians . . . were also the first to broach the opinion that the soul of man is immortal, and that when the body dies, it enters into the form of an animal which is born at the moment, thence passing on from one animal into another, until it has circled through the forms of all the creatures which tenant the earth, the water, and the air, after which it enters again into a human frame, and is born anew. The whole period of the transmigration is (they say) three thousand years. There are Greek writers, some of an earlier, some of a later date, who have borrowed this doctrine from the Egyptians, and put it forward as their own.—*Herodotus. book 2, chap. 123* (*Vol. I, p. 177*). *Everyman's Library* edition.

Nature of Man, CLARKE ON “LIVING SOUL.”—*Nephesh chaiyah*: a general term to express all creatures endowed with animal life, in any of its infinitely varied gradations.—*Dr. Adam Clarke's Commentary on Gen. 1: 24, Vol. I, p. 35. New York: Phillips & Hunt, 1833.*

NOTE.—This is the term used in Gen. 2: 7, of man; also of animals in Gen. 1: 20, 21, 24, 30.—Eds.

Nature of Man, DR. KITTO ON “LIVING SOUL.”—And Jehovah God formed the man (*Heb.*, the Adam) dust from the ground, and blew into his nostrils the breath of life; and man became a living animal. . . . Some of our readers may be surprised at our having translated *nephesh chaiyyah* by “living animal.” There are good interpreters and preachers, who, confiding in the common translation, “living soul,” have maintained that here is intimated a distinctive pre-eminence above the inferior animals, as possessed of an immaterial and immortal spirit. But, however true that distinction is, and supported by abundant argu-

ment from both philosophy and the Scriptures, we should be acting unfaithfully if we were to affirm its being contained or implied in this passage.—*Religious Encyclopedia, John Kitto, D. D., art. “Adam,” p. 58. Edinburgh: Adam and Charles Black, 1862.*

Nature of Man, PROFESSOR BUSH ON “LIVING SOUL.”—The phrase “living soul” is in the foregoing narrative repeatedly applied to the inferior orders of animals, which are not considered to be possessed of a “soul” in the sense in which that term is applied to man. It would seem to mean the same, therefore, when spoken of man that it does when spoken of beasts; viz., an animated being, a creature possessed of life and sensation, and capable of performing all the physical functions by which animals are distinguished, as eating, drinking, walking, etc. . . . Indeed, it may be remarked that the Scriptures generally afford much less explicit evidence of the existence of a sentient, immaterial principle in man, capable of living and acting separate from the body, than is usually supposed.—*Prof. George Bush, Notes on Gen. 2:7. 1840.*

Nature of Man, ADAM’S MORTALITY SHOWN.—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 Gen. 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 very light the apostle uses them [1 Cor. 15: 45], as the course of his argument shows. Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality.—*Dr. J. P. Lange’s Commentary, on 1 Cor. 15:45, Philip Schaff’s translation. New York: Charles Scribner’s Sons, 1868.*

NOTE.—In his book, “Here and Hereafter,” Uriah Smith says: “Gesenius, the standard Hebrew lexicographer, defines *nephesh* as follows: ‘1. Breath. 2. The vital spirit, as the Greek *psyche*, the Latin *anima*, through which the body lives; i. e., the principle of life manifested in the breath.’ To this he also ascribes ‘whatever has respect to the sustenance of life by food and drink, and on the contrary.’ 3. The rational soul, mind, *animus*, as the seat of feelings, affections, and emotions. 4. Concr. living thing, animal in which is the *nephesh*, life.’”—*Page 61, edition 1907.*

“The word *nephesh* occurs 745 times in the Old Testament, and is translated by the term ‘soul’ about 473 times. In every instance in the Old Testament where the word ‘soul’ occurs, it is from *nephesh*, with the exception of Job 30: 15, where it comes from נֶפֶשׁ (n’dee-bah), and Isa. 57: 16, where it is from נְשָׁמָה (n’shah-mah). But the mere use of the word ‘soul’ determines nothing; for it cannot be claimed to signify an immortal part, until we somewhere find immortality affirmed of it.

“Besides the word ‘soul,’ *nephesh* is translated ‘life’ and ‘lives,’ as in Gen. 1: 20, 30, in all 118 times. It is translated ‘person,’ as in Gen. 14: 21, in all 29 times. It is translated ‘mind,’ as in Gen. 23: 8, in all 15 times. It is translated ‘heart,’ as in Ex. 23: 9, in all 15 times. It is translated ‘body,’ or ‘dead body,’ as in Num. 6: 6, in all 11 times. It is translated ‘will,’ as in Ps. 27: 12, in all 4 times. It is translated ‘appetite,’ as in Prov. 23: 2, twice; ‘lust,’ as in Ps. 78: 18, twice; ‘thing,’ as in Lev. 11: 10, twice.

“Besides the foregoing, it is rendered by the various pronouns, and by the words, ‘breath, beast, fish, creature, ghost, pleasure, desire,’ etc.—in all forty-three different ways. *Nephesh* is never rendered ‘spirit.’

“*Nephesh Is Mortal.*—This ‘soul’ (*nephesh*) is represented as in danger of the grave. Ps. 49: 14, 15; 89: 48; Job 33: 18, 20, 22; Isa. 38: 17. It is also spoken of as liable to be destroyed, killed, etc. Gen. 17: 14; Ex. 31: 14; Joshua 10: 30, 32, 35, 37, 39, etc.”—*Pages 62, 63, edition 1907.*—Eds.

Nature of Man, DR. CLARKE ON “GAVE UP THE GHOST” (GEN. 25: 8).
—Highly as I value our translation for general accuracy, fidelity, and elegance, I must beg leave to dissent from this version. The original word נִיְוָה (yigva), from the root נָוָה (gava), signifies to pant for breath,

to expire, to cease from breathing, or to breathe one's last; and here, and wherever the original word is used, the simple term *expired* would be the proper expression. In our translation this expression occurs Gen. 25: 8, 17; 35: 29; 49: 33; Job 3: 11; 10: 18; 11: 20; 13: 19; 14: 10; Lam. 1: 19; in all of which places the original is גָּוָה (*gava*).—Dr. Adam Clarke's *Commentary on Gen. 25:8*, Vol. I, p. 152. New York: Phillips & Hunt, 1833.

Nature of Man, BULLINGER'S GREEK LEXICON ON "SOUL."—*Soul, psuche*, one of the manifestations of *zoe* (life), viz.: that which is manifested in animals, animal life; hence, breath (not breath as mere air, but as the sign of life). Once applied to vegetable life. Isa. 10: 18.

In Old Testament everywhere LXX for *nephesh*, and is said to be possessed by all the lower creatures. Gen. 1: 20, 21, 24, 30; 2: 7, 19; 9: 10, 12, 15, 16; Lev. 11: 10, 46; Num. 31: 28; Prov. 7: 23; 12: 10; Eze. 47: 9. So also Rev. 8: 9; 16: 3.

It denotes the vital principle in animal bodies. 1 Sam. 22: 23; 1 Kings 1: 12; 2 Chron. 1: 11; Esther 7: 3; Prov. 1: 19; 6: 26; 16: 25, 26; Luke 12: 19-23; 1 John 3: 16.

It is used of the person as possessed of such life. Gen. 12: 5; 14: 21; 17: 14; 19: 17, 19, 20; 46: 18; Ex. 12: 15; Lev. 4: 2; 5: 15; 7: 27; Esther 9: 31; Isa. 47: 14 (cf. Rev. 6: 9). Also of a dead person (with the adj.). Lev. 21: 11. And of those raised, Rev. 20: 4, as contrasted with those yet unraised, Rev. 20: 5.

It can die or be killed. Lev. 24: 17, 18; Num. 23: 10; 31: 19; Deut. 19: 6; 22: 26; 27: 25; Judges 16: 30; Prov. 7: 23; Eccl. 3: 19. So of persons. Joshua 10: 28, 30, 39; Lev. 23: 30. Also Matt. 10: 28; Mark 3: 4; Luke 9: 54-56; Rev. 16: 3.

It goes to the grave (Job 33: 22), and can be hazarded by danger. Acts 15: 26; Rom. 11: 3.

It is identified with the blood (as the spirit never is). Gen. 9: 4, 5; Lev. 17: 11, 14; Ps. 72: 14; 94: 21; Prov. 28: 17.

The Greek *psuche* is identified with Hebrew *nephesh* by comparing Acts 2: 27 with Ps. 16: 10; Rom. 11: 3 with 1 Kings 19: 10; 1 Cor. 15: 45 with Gen. 2: 7; Matt. 20: 28 with Isa. 53: 10.

"My soul" is the same as "me" or "myself." Num. 23: 10; Judges 16: 30; 1 Kings 20: 32; Ps. 35: 13; 59: 3; 131: 2; Jer. 18: 20 (cf. 38: 6).

"His soul" is the same as "him" or "himself." Gen. 37: 21; Job 18: 4; Ps. 23: 29 [22: 29]; 105: 17, 18.—*Critical Lexicon*, Rev. E. W. Bullinger, D. D. (Church of England), under "Soul." London: Longmans, Green & Co.

NOTE.—Of *psuche* (soul) the Greek word corresponding to the Hebrew *nephesh*, Uriah Smith sums up the use as follows:

"*Psuche* Defined.—Greenfield gives to *psuche* the following definition: . . . "'Breath; life; i. e., the animal soul, principle of life (Luke 12: 19, 20; Acts 20: 10); life; i. e., the state of being alive, existence (spoken of natural life) (Matt. 2: 20; 6: 25); and by implication, of life as extending beyond the grave (Matt. 10: 39; John 12: 25); by metonymy, that which has life, a living creature, living being (1 Cor. 15: 45); spoken of a man, person, individual (Acts 2: 41)."

"Bagster's analytical Greek lexicon gives substantially the same definition as follows:

"'Breath: the principle of animal life; the life (Matt. 2: 20); an inanimate being (1 Cor. 15: 45); a human individual, soul (Acts 2: 41); the immaterial soul (Matt. 10: 28); the soul as the seat of religious and moral sentiment (Matt. 11: 29); the soul as a seat of feeling (Matt. 12: 18); the soul, the inner self (Luke 12: 19)."

"*Psuche* as Used in the Scriptures.—The word 'soul' in the New Testament comes invariably from the Greek ψυχή (*psuche*); which word occurs 105 times. It is translated 'soul' 58 times; 'life' 40 times; 'mind' 3 times; 'heart' twice; 'us' once; and 'you' once—six different ways."—*Here and Hereafter*, p. 63, edition 1907.

Nature of Man, BULLINGER'S GREEK LEXICON ON “SPIRIT.”—*Spirit, pneuma* (from *pneo*, to blow, breathe; send forth an odor; to breathe or smell of a thing; of animals, to breathe hard, pant, gasp; *gen.*, to draw breath, breathe, and so to live); hence, the air we breathe, wind; breathing as the sign and condition of life, breath. When it is not used for wind, it expresses immateriality, that which cannot be apprehended by the senses, but is recognized only by its operations or manifestations, as it is seen by the life, the liveliness, the activities, whether these activities be mental, moral, or physical. In the Old Testament *pneuma* is everywhere the translation of *ruach*, and is the life principle springing from God, and is said to be possessed by all the lower creatures. Gen. 6: 17; 7: 14; Ps. 104: 29, 30; Eccl. 3: 19, 20; Isa. 42: 5. The *ruach*, or *pneuma*, of God is the source of life in all its manifestations. . . . The withdrawal of it leaves *thanatos* (death), the opposite of *zoe* (life). Ps. 114: 30 [104: 29]; 137: 17 [107: 17, 18]; 146: 4; Job 15: 30; 27: 3; Eccl. 8: 8; 12: 7; James 2: 26.—“*Critical Lexicon*,” Rev. E. W. Bullinger, D. D. (Church of England), under “*Spirit*.” London: Longmans, Green & Co.

NOTE.—Of the use of the words *ruach* (Hebrew) and *pneuma* (Greek). Uriah Smith says:

“*Ruach Defined*.—For the definition of this word we appeal again to Gesenius:

“*רוּחַ*. 1. Breath, a breathing, blowing; i. e., (a) breath of the nostrils, a snuffing, snorting; (b) breath of the mouth. Often of the vital breath, breath of life; fully, *רוּחַ חַי*, *רוּחַ* (Gen. 6: 17); (c) Breath of air, in motion. 2. The same as *פְּנֵמָה*, *ψυχή*, *anima*; i. e., the vital spirit, breath of life. 3. The rational soul, mind, spirit; (a) as the seat of the affections; (b) in reference to the disposition, the mode of feeling and acting; (c) of will, counsel, purpose; (d) more rarely of the understanding. 4. The Spirit of God.”

“*Ruach as Used in the Scriptures*.—This word occurs in the Old Testament 442 times. The word ‘spirit’ in every instance of its occurrence in the Old Testament, 234 times, is from this word, except in Job 26: 4 and Prov. 20: 27, where it is from *n’shah-mah*. Besides being rendered 232 times ‘spirit,’ it is translated ‘wind’ 97 times, ‘breath’ 28 times, ‘smell’ 8 times, ‘mind’ 6 times, ‘blast’ 4 times, also ‘anger, courage, smell, air,’ etc.—in all sixteen different ways.

“‘Spirit’ in the New Testament is from the Greek *πνεῦμα* (*pneuma*) in every instance.

“*Pneuma Defined*.—Robinson, in his Greek Lexicon of the New Testament, defines this word to mean, primarily, ‘1. A breathing, breath, breath of air, air in motion, 2. The spirit of man; i. e., the vital spirit, life, soul, the principle of life residing in the breath breathed into men from God, and again returning to God.’ Parkhurst, in his Greek Lexicon, says: ‘It may be worth remarking that the leading sense of the old English word “ghost” [which in Matt. 27: 50; John 19: 30, and ninety other places is from this word *pneuma*] is breath; . . . that *ghost* is evidently of the same root with *gust* of wind; and that both these words are plain derivatives from the Hebrew, *to move with violence*; whence also *gush*, etc.’

“*Pneuma as Used in the Scriptures*.—This word occurs in the New Testament 385 times; and besides being rendered ‘spirit’ 288 times, is rendered ‘ghost’ 92 times, ‘wind’ once, and ‘life’ once—four different ways.”—“*Here and Hereafter*,” pp. 63-65, edition 1907.

Nature of Man, DR. CLARKE ON THE “SPIRITS IN PRISON” (1 PETER 3: 19).—The inhabitants of the antediluvian world, who, having been disobedient, and convicted of the most flagrant transgressions against God, were sentenced by his just law to destruction. But their punishment was delayed to see if they would repent; and the long-suffering of God waited one hundred and twenty years, which were granted to them for this purpose; during which time, as criminals tried and convicted, they are represented as being in prison—detained under the arrest of divine justice, which waited, either for their repentance or the expiration of the respite, that the punishment pronounced might be inflicted.

This I have long believed to be the sense of this difficult passage; and no other that I have seen is consistent with the whole scope of the place. That the Spirit of God did strive with, convict, and reprove the antediluvians is evident from Gen. 6: 3. . . . The word *pneumasi* (spirits) is supposed to render this view of the subject improbable, because this must mean disembodied spirits; but this certainly does not follow, for "the spirits of just men made perfect" (Heb. 12: 23), certainly means righteous men, and men still in the church militant; and "the Father of spirits" (Heb. 12: 9), means men still in the body; and the God of the spirits of all flesh (Num. 16: 22; 27: 16), means men not in a disembodied state.—*Clarke's Commentary, on 1 Peter 3:19, Vol. VI, p. 820. New York: Phillips & Hunt, 1833.*

Nature of Man, EDERSHEIM ON THE DYING THIEF'S REQUEST.—The familiar words of our Authorized Version—"When thou comest into thy kingdom"—convey the idea of what we might call a more spiritual meaning of the petition. But we can scarcely believe that at that moment it implied either that Christ was then going into his kingdom, or that the "penitent thief" looked to Christ for admission into the heavenly kingdom. The words are true to the Jewish point of vision of the man. He recognized and owned Jesus as the Messiah, and he did so by a wonderful forthgoing of faith, even in the utmost humiliation of Christ. And this immediately passed beyond the Jewish standpoint, for he expected Jesus soon to come back in his kingly might and power, when he asked to be remembered by him in mercy.—"*The Life and Times of Jesus the Messiah,*" Rev. Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. II, p. 600.

Nature of Man, ROTHERHAM'S TRANSLATION OF LUKE 23: 43, AND COMMENT.—"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." Luke 23: 42, 43.

It is left for the reader to determine whether the words "this day" should be joined (*a*) with the former part of the sentence, or (*b*) with the latter. In favor of (*a*) may be urged (1) the fact that *semeron*, "this day," does not always stand first in the clause to which it belongs (see Luke 2: 11; 5: 26; 22: 34; Acts 20: 26; 22: 3; 24: 21; 26: 29); (2) that being essentially a demonstrative word, it will bear any reasonable stress that may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging to the opening words of asservation ("Thou dost ask to be remembered then: verily thou art assured now. As on this day of my weakness and shame, thou hast faith to ask, I this day have authority to answer"); (4) that the latter part of the verse is thus left free to refer to the very matter of the supplicant's request ("Thou dost ask to be remembered when I come in my kingdom: thou shalt be remembered then, and with distinguished favor: thou shalt be in my kingdom; shalt be with me in the very paradise of my kingdom, in the garden of the Lord—Isa. 51: 3 [Septuagint, *paradeisos*]; Rev. 2: 7—in that most central and blessed part of the coming kingdom, of which thou dost believe me to be the destined king").—"*Translation of the New Testament,*" Rotherham, note on Luke 23:43.*

Nature of Man, LITERAL TRANSLATION OF LUKE 23: 42-44.—"AND HESAIIDTOJESUSREMEMBERMELORDWHENTHOUHALTCOMETDAY THYDOMINIONANDSAIDTOHIMJESUSVERILYISAYTOTHEETODAY WITHMETHOUHALTBEINPARADISENOWITWASABOUTTHETHIR DHOUR."—"Triglott Evangelist's Interlinear Translation of the Bible.

Nature of Man, LEXICONS ON USE OF WORD "HELL."—This is the word generally used by our translators to render the Hebrew *sheol*. It would perhaps have been better to retain the Hebrew word, or else render it always by "the grave" or "the pit."—*Smith's "Comprehensive Dictionary of the Bible,"* art. "Hell," p. 373.

Gehenna, . . . the "valley of Hinnom;" . . . a deep, narrow glen south of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews offered their children to Molech.—*Id.*, art. "*Gehenna*," p. 325.

Hell.—As in Middle English hell meant "the state of the dead," the translators of the American Version have used it freely to represent the Hebrew *sheol* and the Greek *hades*. Occasionally *sheol* is translated "grave." . . . In the New Testament there is a clearly marked distinction between the state of the dead (R. V. "hades") and the place of punishment (R. V. "Gehenna").—*The Temple Bible Dictionary.* art. "Hell." *Ewing & Thompson.**

NOTE.—The Hebrew word for grave is *sheol*, translated "grave" (as Gen. 37:35) and "hell" (as Ps. 16:10). The New Testament equivalent is shown by Acts 2:27, where this same text (Ps. 16:10) is quoted, using the word "hades." Of the two words translated "hell" and "grave" in the New Testament, Uriah Smith says in his "Here and Hereafter":

"The word 'hell' in our English version is from three different Greek words. These words are ᾗδης (*hades*), γέεννα (*ge-enna*), and τάρταρος (*tartaro-o*, a verb signifying to thrust down to Tartarus). These all designate different places; and the following full list of the instances of their occurrence in the New Testament, will show their use:

"*Hades* occurs in the following passages: Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27; 2:31; 1 Cor. 15:55; Rev. 1:18; 6:8; 20:13; 20:14.

"*Ge-enna* signifies Gehenna, the valley of Hinnom, near Jerusalem, in which fires were kept constantly burning to consume the bodies of malefactors and the rubbish which was brought from the city and cast therein. It is found in the following places: Matt. 5:22; 5:29; 5:30; 10:28; 18:9; 23:15; 23:33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.

"*Tartaro-o* is used only in the following text: 'God spared not the angels that sinned, but cast them down to hell.' 2 Peter 2:4.

"From these references it will be seen that *hades* is the place of the dead, whether righteous or wicked, from which they are brought only by a resurrection. Rev. 20:13. On the contrary, *Gehenna* is the place into which the wicked are to be cast alive with all their members, to be destroyed soul and body."—*Pages 111, 112, edition 1907.*

Nature of Man, "GEHENNA" THE PLACE OF UTTER CONSUMPTION.—*Gehenna*, or Gehennon, or valley of the sons of Hinnom (see Joshua 15:8; 2 Kings 23:10, Heb.), a valley adjacent to Jerusalem, through which the southern limits of the tribe of Benjamin passed. . . . It is thought to have been the common sewer belonging to Jerusalem, and that a fire was always burning there to consume the filth of the city.—*Robinson's Bible Dictionary*, art. "*Gehenna*."

The English word "hell," in the New Testament, usually stands for the word "*gehenna*," underneath. That was the word used for the place outside Jerusalem, where the refuse of the city was burned. Of course the *Gehenna* fires of Jerusalem were for the health of the city, to burn up what would endanger health and life.—*Quiet Talks About Our Lord's Return,* S. D. Gordon, pp. 255, 256. *New York: Fleming H. Revell Company.*

Nature of Man, ETERNAL DESTRUCTION OF THE LOST — NOT ETERNAL TORMENT.—Fire, in the Bible, is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are not to be tortured, but to be destroyed. The hell-fire spoken of in the New Testa-

ment is the fire of *Gehenna*, kept burning outside the walls of Jerusalem, to destroy the offal of the city. Here was the worm that dieth not, and the fire that is unquenched; emblems of destruction, not of torment. I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of his creatures throughout eternity, only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ; that man is mortal, and must put on immortality; that only he can put it on who becomes, through Christ, a partaker of the divine nature, and so an inheritor of him "who only hath immortality;" that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy,—this is the most natural, as it is the simplest reading of the New Testament.—*Dr. Lyman Abbott, D. D., editorial in the Christian Union (now The Outlook).*

NOTE.—In his "Here and Hereafter" Uriah Smith gives definitions from lexicons of the words translated "forever" and "forever and ever" in the New Testament: "These words are translated in the New Testament, from αἰών (*aiōn*) and αἰώνιος (*aiōnios*), respecting which the following facts may be stated:

"*Aiōn* is defined by different lexicographers as follows:

"Greenfield: 'Duration, finite or infinite, unlimited duration, eternity, a period of duration past or future, time, age, lifetime; the world, universe.'

"Schrevelius: 'An age, a long period of time; infinite duration; time, whether longer or shorter.'

"Liddell and Scott: 'A space or period of time, especially a lifetime, life, *ævum*; an age, a generation; long space of time, eternity; in plural *eis tous aiōnas tōn aiōnōn*, unto ages of ages, forever and ever, New Testament. Gal. 1: 5. 3. Later, a space of time clearly defined and marked out, an era, age, period of a dispensation: *ho aiōn houtos*, this present life, this world.'"—*Pages 293, 294.*

Nature of Man, ILLUSTRATING A TRADITIONAL VIEW OF ETERNAL TORMENT.—Little child, if you go to hell, there will be a devil at your side to strike you. He will go on striking you every day forever and ever without ever stopping. The first stroke will make your body as bad as Job, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job. The third stroke will make your body three times as bad as the body of Job. The fourth stroke will make your body four times as bad as the body of Job. How then will your body be after the devil has been striking it every moment for a hundred millions of years without stopping? . . .

See, it is a pitiful sight; the little child is in this red-hot oven. Hear how it screams to come out. See how it turns and twists itself about in the fire. It beats its head against the roof of the oven. It stamps its little foot on the floor of the oven. You can see on the face of the little child what you see in all the faces of all in hell—despair, desperate and horrible.—"*The Sight of Hell*," by a Catholic priest (*Booklet for Children*), Dublin, Ireland; cited in *The Present Truth (London)*. April 30, 1914.*

Nature of Man, CONSOLATION OF TRUE VIEW OF FATE OF THE LOST.—It has for me thrown a light on God's character, and God's Word, and the future of his world, which I once thought I should never have seen on this side of the grave. It has not removed the wholesome and necessary terrors of the Lord from the mind, but it has clothed God with a loveliness which makes him, and the eternal Son who represents him to man, incalculably more attractive. I am no longer looking for shifts to excuse his conduct in my own eyes and those of others, and forced to feel that here at least I could never find one to answer my object. I can look at all he has done, and all he tells me he will hereafter do, and, scanning it closely, and examining it even where it has most of awe and

severity, exclaim with all my heart and with all my understanding, "Just and true are thy ways, thou King of saints."—*Duration and Nature of Future Punishment*, Henry Constable, A. M. (England), p. iv.

Nebuchadnezzar, DATE OF BEGINNING OF REIGN OF.— See **Babylon**, 45, 50; **Daniel**, 132.

Nero.— See **Jerusalem**, 259; **Persecution**, 372.

Nestorius.— See **Councils**, 119.

Nicholas I.— See **Greek Church**, 194, 195; **Isidorian Decretals**, 256, 257; **Papacy**, 342, 349.

Oath, OF JESUITS.— See **Jesuits**, 265.

Oaths, ROMAN CATHOLIC VIEWS OF.— An oath taken against the good of the church does not bind. . . . Because those are not oaths but rather perjuries which are taken against the interests of the church.—*The Decretals of Gregory IX*,¹ book 2, title 24, chap. 27.

Oaths.— See **Heretics**, 204, 205.

Odoacer.— See **Rome**, 438, 439, 442, 445, 450-452; **Seven Trumpets**, 499, 506; **Ten Kingdoms**, 554, 556.

Order, CANONS ON.— **Canon I**. If any one saith that there is not in the New Testament a visible and external priesthood; or that there is not any power of consecrating and offering the true body and blood of the Lord and of forgiving and retaining sins; but only an office and bare ministry of preaching the gospel; or that those who do not preach are not priests at all; let him be anathema.

Canon II. If any one saith that, besides the priesthood, there are not in the Catholic Church other orders, both greater and minor, by which, as by certain steps, advance is made unto the priesthood; let him be anathema.

Canon III. If any one saith that order, or sacred ordination, is not truly and properly a sacrament instituted by Christ the Lord; or that it is a kind of human figment devised by men unskilled in ecclesiastical matters; or that it is only a kind of rite for choosing ministers of the word of God and of the sacraments; let him be anathema.

Canon IV. If any one saith that, by sacred ordination, the Holy Ghost is not given; and that vainly therefore do the bishops say: "Receive ye the Holy Ghost;" or that a character is not imprinted by that ordination; or that he who has once been a priest can again become a layman; let him be anathema.

Canon VI. If any one saith that in the Catholic Church there is not a hierarchy by divine ordination instituted, consisting of bishops, priests, and ministers; let him be anathema.

Canon VII. If any one saith that bishops are not superior to priests; or that they have not the power of confirming and ordaining; or that the power which they possess is common to them and to priests; or that orders, conferred by them, without the consent or vocation of the people, or of the secular power, are invalid; or that those who have

¹ This collection is authentic, and has the force of law in every particular; the same holds of the Clementine collections. The titles even are authentic, and serve as rules of law.—*Elements of Ecclesiastical Law*, Rev. S. B. Smith, D. D. (R. C.), Vol. 1, p. 70 (book 1, part 1, chap. 9, par. 158). New York: Benziger Brothers, 1877.

neither been rightly ordained, nor sent, by ecclesiastical and canonical power, but come from elsewhere, are lawful ministers of the word and of the sacraments; let him be anathema.—“*Dogmatic Canons and Decrees*,” pp. 156-158. New York: The Devin-Adair Company, 1912.

Order, ROMAN VIEW OF ORIGIN OF.—From Scripture we learn that the apostles appointed others by an external rite (imposition of hands), conferring inward grace. The fact that grace is ascribed immediately to the external rite, shows that Christ must have thus ordained. The fact that χειροτονεῖν, χειροτονία, which meant electing by show of hands, had acquired the technical meaning of ordination by imposition of hands before the middle of the third century, shows that appointment to the various orders was made by that external rite. . . . Grace was attached to this external sign and conferred by it.—*The Catholic Encyclopedia*, Vol. XI, art. “Orders,” p. 279.

Origen.—See Fathers, 168.

Ostrogoths.—See Rome, 437, 439, 444-449; Ten Kingdoms, 552-556.

Ottoman Empire.—See Eastern Question.

Pagan Rites, IN THE CHRISTIAN CHURCH.—See Apostasy, 36, 37; Sabbath, Change of, 472, 473.

Paganism, RUIN OF ROMAN.—The ruin of paganism, in the age of Theodosius [A. D. 379-395], is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind. The Christians, more especially the clergy, had impatiently supported the prudent delays of Constantine, and the equal toleration of the elder Valentinian; nor could they deem their conquest perfect or secure, as long as their adversaries were permitted to exist.—“*The History of the Decline and Fall of the Roman Empire*.” Edward Gibbon, chap. 28, par. 1.

The generation that arose in the world after the promulgation of the imperial laws [forbidding the pagan worship], was attracted within the pale of the Catholic Church: and so rapid, yet so gentle, was the fall of paganism, that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of the legislator.—*Id.*, par. 10.

Paganism, TIME OF OVERTHROW OF, IN THE ROMAN EMPIRE.—Licinius, having made war against Constantine, A. D. 314, and again in 324, after the conversion of the latter to Christianity, was supported by the good wishes and the power of the pagan priests. Constantine believed that paganism was a danger to the throne, and began to discourage it. In 331 he ordered the destruction of the pagan temples throughout the Roman Empire. Julian, in 361, began to rebuild them, but the work ceased with his death. In 385 Theodosius I issued an edict against pagan sacrifices, and soon afterwards closed the temples and the shrines. In 388 the Roman senate renounced paganism, and in 391 it was legally abolished through the whole Roman Empire, and afterwards gradually died away.—*The Encyclopædic Dictionary*, art. “Paganism,” p. 3441. Philadelphia: Syndicate Publishing Company.

Thus, by character and education, deeply impressed with Christianity, and that of a severe and uncompromising orthodoxy, Theodosius

undertook the sacred obligation of extirpating paganism, and of restoring to Christianity its severe and inviolable unity. . . .

The laws of Theodosius against the pagan sacrifices grew insensibly more and more severe. The inspection of the entrails of victims, and magic rites, were made capital offenses. In A. D. 391, issued an edict prohibiting sacrifices, and even the entering into the temples. In the same year, a rescript was addressed to the court and prefect of Egypt, fining the governors of provinces who should enter a temple fifteen pounds of gold, and giving a kind of authority to the subordinate officers to prevent their superiors from committing such offenses. The same year, all unlawful sacrifices are prohibited by night or day, within or without the temples. In 392, all immolation is prohibited under the penalty of death, and all other acts of idolatry under forfeiture of the house or land in which the offense shall have been committed.—*The History of Christianity,* Henry Hart Milman, D. D., Vol. III, pp. 61, 62. London: John Murray, 1867.

Paganism, TRANSFER OF, TO THE CHURCH.—"It was a maxim with some of the early promoters of the Christian cause to do as little violence as possible to existing prejudices. They would run the risk of Barnabas being confounded with Jupiter, and Paul with Mercury. In the transition from pagan to papal Rome much of the old material was worked up. The heathen temples became Christian churches; the altars of the gods, altars of the saints; the curtains, incense, tapers, votive tablets, remained the same; the aquaminarium was still the vessel for holy water; St. Peter stood at the gate, instead of Cardea; St. Roque or St. Sebastian in the bedroom, instead of the 'Phrygian Penates;' St. Nicholas was the sign of the vessel, instead of Castor and Pollux; the *Matre Deum* became the Madonna; '*alms pro Matre Deum*' became alms for the Madonna; the Festival of the *Matre Deum*, the Festival of the Madonna, or Lady Day; the *hostia*, or victim, was now the host; the '*Lugentes Campi*,' or dismal regions, purgatory; the offerings to the manes were masses for the dead."

Such is the testimony of Blunt, who adds in a note that the very name purgatory is heathen; since the annual Feast of Purification in February was called "*Sacrum Purgatorium*." . . .

The following quotation, also from Picart, illustrates the principle, alluded to above, of doing no violence to sinful prejudices and habits; in other words, of doing evil that good may come:

"In order to win the pagans to Christ, instead of pagan watchings and commemorations of their gods, the Christians rejoiced in vigils and anniversaries of their martyrs; and, to show that they had regard to the public prosperity, in place of those feasts in which the heathen priests were wont to supplicate the gods for the welfare of their country—such as the Ambarvalia, Robigalia, etc.—they introduced rogations, litanies, and processions made with naked feet, invoking Christ instead of Jupiter." (Vol. I, p. 26.) And this, according to the writer, is the reason why "our fêtes and ceremonies have generally a pagan origin."

Thus we trace what has been faithfully called the introduction of a baptized heathenism.—*Rome: Pagan and Papal,* Mourant Brock, M. A., pp. 25, 26. London: Hodder and Stoughton, 1883.

In further confirmation of the previous chapters on the early corruption of Christianity, we quote the following passage from Merivale's "Lectures on Early Church History," in which the dean gives his view of the paganized condition of the church in the fifth century—a period which many are wont to consider comparatively pure;

"But neither Leo — that is Leo the Great, pope from A. D. 440 to A. D. 461 — nor, I think, the contemporary doctors of the church, seem to have had an adequate sense of the process by which the whole essence of paganism was, throughout their age, constantly percolating the ritual of the church, and the hearts of the Christian multitude. It is not to these teachers that we can look for a warning —

"That the fasts prescribed by the church had their parallel in the abstinence imposed by certain pagan creeds;

"That the monachism which they extolled so warmly, and which spread so rapidly, was, in its origin, a purely pagan institution, common to the religions of India, Tibet, and Syria;

"That the canonizing of saints and martyrs, the honors paid to them, and the trust reposed in them, were simply a revival of the old pagan mythologies;

"That the multiplication of ceremonies, together with processions, lights, incense, vestments, and votive offerings, was a mere pagan appeal to the senses, such as can never fail to enervate man's moral fiber;

"That, in short, the general aspect of Christian devotion was a faint, and rather frivolous, imitation of the old pagan ritual.

"The working of true Christianity was never more faint among the masses; the approximation of church usage to the manners and customs of paganism never really closer.

"Surely we must complain that all this manifest evil was not, at this time, denounced by the teachers of the Christian church; nay, that it was rather fostered and favored by them."

A little further on he remarks:

"The spirit of the old (heathen) traditions had become to a great extent merged in the popular Christianity, and actually assimilated to it."

"The multitudes, half Christian and half pagan, met together in those unhappy days to confuse the Feast of the Nativity with the Feast of the Saturnalia (in honor of Saturn); the Feast of the Purification with the Feast of the Lupercalia (in honor of Pan); and the Feast of Rogations with the Feast of the Ambarvalia (in honor of Ceres)."

Such is the opinion of Dean Merivale. We will now cite the testimony of a layman to the same effect, an extract from a well-known book, "Matthew's Diary of an Invalid: "

"Amongst the antiquities of Rome you are shown the temple of Romulus, built round the very house in which they say he lived. Need we go further to seek the prototype of the tale of the house of Loretto?

"The modern worship of saints is a revival of the old adoration paid to heroes and demigods.

"What are nuns with their vows of celibacy, but a new edition of the vestal virgins?

"What the tales of images falling from heaven, but a repetition of the old fable of the Palladium of Troy?

"Instead of tutelary gods, we find guardian angels.

"The canonization of a saint is but another term for the apotheosis of a hero.

"The processions are clearly copied from ancient patterns.

"The lustral water, and the incense of the heathen temple, remain without alteration in the holy water and in the censers of the church.

"The daily 'sacrifice of the mass' seems to be copied from the victim — *hostia* — of the heathen ritual.

"The ceremonial of Isis to have been revived in the indecent emblems presented by women; e. g., at Isernia, near Naples, up to the year 1790, as votive offerings at the shrine of St. Cosmo in that city.

"Nay, some would trace the Pope himself, with the triple crown on his head and the keys of heaven and hell in his pocket, to our old acquaintance Cerberus with his three heads, who keeps guard as the *custos* of Tartarus and Elysium.

"The very same piece of brass which the old Romans worshiped as Jupiter, with a new head on its shoulders—like an old friend with a new face—is now, in St. Peter's, adored with equal devotion by the modern Italians.

"And, as if they wished to make the resemblance as perfect as possible; they have, in imitation of his pagan prototype, surrounded the tomb of the apostle with a hundred ever-burning lights."

"*Centum aras posuit, vigilemque sacraverat ignem.*"¹

The writer further observes that "some traces of the old heathen superstitions are indeed constantly peeping out from under their Roman Catholic disguises. We cannot so inoculate our old stock but that we shall relish by it. If anything could have improved the tree, it must have borne better fruit by being grafted with Christianity. But in many particulars, so far as Italy is concerned, all the change produced has been a mere change of name" (p. 90).

Just in the same strain Forsyth ["Italy," p. 134], a man well acquainted with Italy, and possessed of a fine classic taste, writes as follows:

"I have found the statue of a god pared down into a Christian saint; a heathen altar converted into a church box for the poor; a Bacchanalian vase officiating as a baptismal font; a Bacchanalian tripod supporting the holy water basin; the sarcophagus of an old Roman adored as a shrine full of relics; the brass columns of Jupiter Capitolinus now consecrated to the altar of the blessed sacrament; and the tomb of Agrippa turned into the tomb of a pope."

And indeed all writers who are acquainted with antiquity—be they lay or clerical, Protestant or papal, Italian or foreign—agree as to the pagan origin of Rome's present usages and ceremonies.—"*Rome, Pagan and Papal*," *Mourant Brock*, pp. 28-31.

Paganism, REVIVED IN ROMANISM.—Romanism is simply the old Roman paganism revived under Christian names. Romanism and paganism bear to each other the most exact and extraordinary resemblance.

Had paganism its temples and altars, its pictures and images? So has popery. Had paganism its use of holy water and its burning of incense? So has popery. Had paganism its tonsured priests, presided over by a *pontifex maximus*, or sovereign pontiff? So has popery; and it stamps this very name, which is purely heathen in origin, upon the coins, medals, and documents of the arrogant priest by whom it is governed. Had paganism its claim of sacerdotal infallibility? So has popery. Had paganism its adoration of a visible representative of Deity carried in state on men's shoulders? So has popery. Had paganism its ceremony of kissing the feet of the sovereign pontiff? So has popery. Had paganism its college of pontiffs? So has popery, in the College of Cardinals. Had paganism its religious orders? So has popery. Had paganism its stately robes, its crowns and crosiers of office? So has popery. Had paganism its adoration of idols, its worship of the queen of heaven, its votive offerings? So has popery. Had paganism its rural shrines and processions? So has popery. Had paganism its pretended miracles, its speaking images, and weeping images, and bleeding im-

¹ Virgil's *Æneid*, iv, 200.

ages? So has popery. Had paganism its begging orders and fictitious saints? So has popery. Had paganism its canonization of saints, as in the deification of the dead Cæsars? So has popery. Had paganism its idolatrous calendar and numerous festivals? So has popery. Had paganism its enforced celibacy, its mystic signs, its worship of relics? So has popery. Had paganism its cruel persecution of those who opposed idolatry? So has popery. Was paganism satanically inspired? So is popery. God overthrew paganism; Satan revived it under Christian names: but God shall yet destroy it, and sweep its hateful presence from the earth.—*Romanism and the Reformation*," H. Grattan Guinness, D. D., pp. 198, 199. London: J. Nisbet & Co., 1891.

Paganism.— See Apostasy, 37; Idolatry, 214-217; Popery, 388, 389; Priesthood, 391; Purgatory, 405; Sabbath, Change of, 472, 473; Seven Churches, 489, 490.

Papacy, WYLIE ON.— The Papacy, next to Christianity, is the great fact of the modern world. . . . Fully to trace the rise and development of this stupendous system, were to write a history of Western Europe. The decay of empires; the extinction of religious systems; the dissolution and renewal of society; the rise of new states; the change of manners, customs, and laws; the policy of courts; the wars of kings; the decay and revival of letters, of philosophy, and of arts,— all connect themselves with the history of the Papacy, to whose growth they ministered, and whose destiny they helped to unfold.—*The Papacy*," Rev. J. A. Wylie, p. 1. Edinburgh: Johnstone and Hunter, 1851.

Papacy.— It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. In truth, nothing but such a polity could, against such assaults, have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that, among the contrivances that have been devised for deceiving and oppressing mankind, it occupies the highest place.—*Lord Macaulay, in his Essay on Ranke's "History of the Popes of Rome," par. 33.*

The rise of the Papacy, from the persecuted head of an insignificant local church to the supreme domination over both the spiritual and the temporal hierarchy of Europe, is one of the most curious problems in history.—*Studies in Church History*," Henry C. Lea, p. 112. Philadelphia: Henry C. Lea's Son & Co., 1883.

Papacy, REVEALED BY INSPIRATION.— The Roman Papacy is revealed by the far-reaching light of the divinely written Word. Its portrait is painted; its mystery is penetrated; its character, its deeds are drawn; its thousand veils and subterfuges are torn away. The unsparing hand of inspiration has stripped it, and left it standing upon the stage of history deformed and naked, a dark emanation from the pit, blood-stained and blasphemous, blindly struggling in the concentrated rays of celestial recognition, amid the premonitory thunders and lightnings of its fast-approaching doom.—*Romanism and the Reformation*," H. Grattan Guinness, D. D., F. R. A. S., pp. 83, 84. London: J. Nisbet & Co., 1891.

Papacy, PROPHECIES CONCERNING.— There are three distinct sets of prophecies of the rise, character, deeds, and doom of Romanism. The first is found in the book of Daniel, the second in the epistles of Paul, and the third in the letters and Apocalypse of John; and no one of these

three is complete in itself. It is only by combining their separate features that we obtain the perfect portrait. Just as we cannot derive from one Gospel a complete life of Christ, but in order to obtain this must take into account the records in the other three: so we cannot from one prophecy gather a correct account of Antichrist; we must add to the particulars given in one those supplied by the other two. Some features are given in all three prophecies, just as the death and resurrection of Christ are given in all four Gospels. Others are given only in two, and others are peculiar to one.

As might be expected from the position and training of the prophet who was a statesman and a governor in Babylon, Daniel's foreview presents the *political* character and relations of Romanism. The apostle Paul's foreview, on the other hand, gives the *ecclesiastical* character and relations of this power; and John's prophecies, both in Revelation 13 and 17, present the *combination of both*, the mutual relations of the Latin Church and Roman State. He uses composite figures, one part of which represents the political aspect of Romanism as a temporal government, and the other its religious aspect as an ecclesiastical system.—“*Romanism and the Reformation*,” H. Grattan Guinness, D. D., F. R. A. S., p. 7. London: J. Nisbet & Co., 1891.

Papacy, DANIEL'S VIEW OF.—The Papacy has existed for thirteen centuries, has had to do with forty or fifty generations of mankind in all the countries of Christendom. Its history is consequently extremely complicated and various. It embraces both secular and ecclesiastical matters, and has more or less to do with all that has happened in Europe since the fall of the old Roman Empire. The time is long, the sphere vast, the story exceedingly complex. I want you to tell it all, in outline at least, in a narrative that you could read in less than five minutes or write in ten. You must bring in every point of importance: the time and circumstances of the origin of the Papacy, its moral character, its political relations, its geographical seat, its self-exalting utterances and acts, its temporal sovereignty, and a comparison of the extent of its dominions with those of the other kingdoms of Europe; its blasphemous pretensions, its cruel and long-continued persecutions of God's people, the duration of its dominion, its present decay, and the judgments that have overtaken it; and you must, moreover, add what you think its *end* is likely to be, and explain the relation of the whole history to the revealed plan of divine providence. You must get all this in, not in the dry style of an annual *Times* summary of the events of the year, but in an interesting, vivid, picturesque style, that will impress the facts on the memory, so that to forget them shall be impossible.

Can you do it? I might safely offer a prize of any amount to the person who can solve this puzzle and write this story as I have described. But hard, even impossible, as it would be for you to do this, even if you perfectly knew the history of the last thirteen centuries, how infinitely impossible would it be if that history lay in the unknown and inscrutable future, instead of in the past and present! If no eye had seen, nor ear heard it; if it was an untraversed continent, an unseen world, a matter for the evolution of ages yet to come,—who then could tell the story at all, much less in brief?

Now this is precisely what the prophet Daniel, by inspiration of the omniscient and eternal God, has done. He told the whole story of the Papacy twenty-five centuries ago. He omitted none of the points I have enumerated, and yet the prophecy only occupies seventeen verses of a chapter which can be read slowly and impressively in less than five minutes. This is because it is written in the only language in which

it is possible thus to compress *multum in parvo* [much in little], the ancient language of hieroglyphics. God revealed the future to Daniel by a vision in which he saw, not the events, but living, moving, speaking hieroglyphics of the events. These Daniel simply describes, and his description of them constitutes the prophecy written in the seventh chapter of his book.—“*Romanism and the Reformation*,” *H. Grattan Guinness, D. D., F. R. A. S., pp. 20, 21. London: J. Nisbet & Co., 1891.*

Papacy, AGE AND VIGOR OF.—There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheater. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable.

The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and useful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustin, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all other Christian sects united amount to a hundred and twenty millions.

Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.—*Lord Macaulay in his Essay on Ranke's "History of the Popes of Rome."*

Papacy, A MYSTERY OF CONTRADICTIONS.—Who can measure it [the Papacy], or analyze it, or comprehend it? The weapons of reason appear to fall impotent before its haughty dogmatism. Genius cannot reconcile its inconsistencies. Serenely it sits, unmoved amid all the aggressions of human thought and all the triumphs of modern science. It is both lofty and degraded; simple, yet worldly wise; humble, yet scornful and proud; washing beggars' feet, yet imposing commands on the potentates of earth; benignant, yet severe

on all who rebel; here clothed in rags, and there reveling in palaces; supported by charities, yet feasting the princes of the earth; assuming the title of "servant of the servants of God," yet arrogating the highest seat among worldly dignitaries. Was there ever such a contradiction?—"glory in debasement and debasement in glory,"—type of the misery and greatness of man? Was there ever such a mystery, so occult are its arts, so subtle its policy, so plausible its pretensions, so certain its shafts? How imposing the words of paternal benediction! How grand the liturgy brought down from ages of faith! How absorbed with beatific devotion appears to be the worshiper at its consecrated altars! How ravishing the music and the chants of grand ceremonials! How typical the churches and consecrated monuments of the passion of Christ! Everywhere you see the great emblem of our redemption,—on the loftiest pinnacle of the medieval cathedral, on the dresses of the priests, over the gorgeous altars, in the ceremony of the mass, in the baptismal rite, in the paintings of the side chapels; everywhere are rites and emblems betokening maceration, grief, sacrifice, penitence, the humiliation of humanity before the awful power of divine Omnipotence, whose personality and moral government no Catholic dares openly to deny. . .

And yet, of what crimes and abominations has not this government been accused? If we go back to darker ages, and accept what history records, what wars has not this church encouraged, what discords has she not incited, what superstitions has she not indorsed, what pride has she not arrogated, what cruelties has she not inflicted, what countries has she not robbed, what hardships has she not imposed, what deceptions has she not used, what avenues of thought has she not guarded with a flaming sword, what truth has she not perverted, what goodness has she not mocked and persecuted? Ah, interrogate the Albigenses, the Waldenses, the shades of Jerome of Prague, of Huss, of Savonarola, of Cranmer, of Coligny, of Galileo; interrogate the martyrs of the Thirty Years' War, and those who were slain by the dragonnades of Louis XIV, those who fell by the hand of Alva and Charles IX; go to Smithfield, and Paris on St. Bartholomew; think of Gunpowder Plots and Inquisitions, and Jesuit intrigues and Dominican tortures, of which history accuses the papal church,—barbarities worse than those of savages, inflicted at the command of the ministers of a gospel of love! . . .

As for the supreme rulers of this contradictory church, so benevolent and yet so cruel, so enlightened and yet so fanatical, so humble and yet so proud,—this institution of blended piety and fraud, equally renowned for saints, theologians, statesmen, drivelers, and fanatics; the joy and the reproach, the glory and the shame of earth,—there never were greater geniuses or greater fools: saints of almost preternatural sanctity, like the first Leo and Gregory, or hounds like Boniface VIII or Alexander VI; an array of scholars and dunces, ascetics and gluttons, men who adorned and men who scandalized their lofty position.—"*Beacon Lights of History.*" John Lord, LL. D., Vol. V, pp. 99-102. New York: James Clarke & Co.

Papacy, ESSENCE OF.—The supremacy is the essence of the whole Roman system. Take away the assertion of St. Peter's supremacy and the Pope's equal power as his successor, and the Roman Church is Roman and imperial no longer: it is then no more to the rest of Christendom than the church of Ethiopia or Armenia would be, except so far as one branch might be more pure, enlightened, or efficient than another.—"*The Rise of the Papal Power.*" Robert Hussey, B. D., Preface, p. xxx. Oxford: The Clarendon Press, 1863.

Papacy, OFFSPRING OF MAN.—No one can study the development of the Italian ecclesiastical power without discovering how completely it depended on human agency, too often on human passion and intrigues; how completely wanting it was of any mark of the divine construction and care—the offspring of man, not of God, and therefore bearing upon it the lineaments of human passions, human virtues, and human sins.—“*History of the Intellectual Development of Europe*,” John William Draper, M. D., LL. D., Vol. I, p. 382. New York: Harper & Brothers, 1876.

Papacy, GROWTH OF.—We undertake to trace the story of the Roman see from the earliest evidence that can be found, to show that in the primitive times there neither existed in fact, nor was claimed as of right, any such supremacy as that which the see of Rome now claims; we undertake to show how the Roman power advanced step by step, in age after age, until at length, not by any prerogative divinely conferred on it from the beginning, but by a slow, gradual, and distinctly traceable progress, by means which, without forgetting the overruling control of the divine Providence, we may call simply natural, it attained its greatest fulness under such popes as Gregory VII in the latter half of the eleventh century, and Innocent III in the beginning of the thirteenth.—“*Plain Lectures on the Growth of the Papal Power*,” James Craigie Robertson, M. A., pp. 4, 5. London: Society for Promoting Christian Knowledge.

The history of the growth of the papal power, i. e., popery, properly so called, exhibits clearly the rise and progress of a worldly principle within the church.

Setting out from an acknowledged precedence among equals in rank, possessing from the first an actual influence well earned by distinguished merit, Rome proceeded by degrees to the fictions of St. Peter's supremacy, and the Pope's inheritance of a divine right to govern the whole church. When we observe how these doctrines, unheard of in primitive ages, were first obscurely intimated, then more broadly asserted, after this perpetually referred to, introduced into every opening, never omitted, but every incident taken advantage of, and all circumstances dexterously turned into an argument to support them; how succeeding popes never retracted, but adopted and uniformly improved upon the pretensions of their predecessors; how an Innocent went beyond a Julius, as Leo beyond Innocent, and a Gregory VII, in later times, overshot him; when we see the care and anxiety with which popes seem in all things, and sometimes above all things, to have provided for the security of their own authority; and how this end was carried out by interpolations and falsification of ecclesiastical documents, which, when detected, were never retracted or disavowed, and somewhat later grew into a notorious and scandalous system of forgery; when we weigh all these things, it seems impossible for unprejudiced readers to acquit the papal seat of the charge of worldly ambition and corrupt motives.—“*The Rise of the Papal Power*,” Robert Hussey, B. D., pp. 148, 149. Oxford: The Clarendon Press, 1863.

Papacy, CULMINATION OF APOSTASY.—The history of the Christian church does not record a steady progress in the pathway of truth and holiness, an uninterrupted spread of the kingdom of God on earth. On the contrary, it tells the story of a tremendous apostasy. Even in the first century, as we learn from the New Testament, there set in a departure from the gospel, and a return to certain forms of ritualism, as among the Galatians. In the second and third centuries, antichristian doctrine and antichristian practices, sacramentarianism and sacer-

dotalism, invaded the church, and gradually climbed to a commanding position, which they never afterwards abandoned. In the fourth century, with the fall of paganism, began a worldly, imperial Christianity, wholly unlike primitive apostolic Christianity, a sort of Christianized heathenism; and in the fifth and sixth centuries sprang up the Papacy, in whose career the apostasy culminated later on.—“*Romanism and the Reformation*,” H. Grattan Guinness, D. D., F. R. A. S., pp. 60, 61. London: J. Nisbet & Co., 1891.

Papacy, FIVE STEPS IN THE DEVELOPMENT OF.—The papal power was gradually developed, and it is not difficult to trace the principal steps of its development.

First Step.—The influence of the pseudo-Clementine Letters and Homilies, a forgery probably of the middle of the second century. These writings profess to be from the hand of Clemens Romanus, who writes to James after the death of Peter, and states that the latter shortly before his death appointed the writer his successor. Here we have the origin of the story, repeated by Tertullian, that Clement was ordained Bishop of Rome by St. Peter. The bishop of Manchester is of opinion that “the whole early persuasion of St. Peter’s Roman Episcopate ‘was due’ to the acceptance in the third and following centuries of the Clementine fiction as genuine history. . . . No one had any suspicion that the Clementine romance was a lie invented by a heretic. The story was accepted on all sides.”

With this view coincides the encyclical letter of the Holy Orthodox Church of the East already referred to: “Those absolutistic pretensions of popedom were first manifested in the pseudo-Clementines.”

Second Step.—The action of the Council of Sardica (A. D. 343) in giving a right of appeal to the Bishop of Rome on the part of any bishop who considered himself unjustly condemned. This led to the consolidation of power in the hands of the Bishop of Rome, although the decree of the council was not accepted by the churches of Africa or the East.

Third Step.—The decree of the emperor Valentinian I, that all ecclesiastical cases arising in churches in the empire should be henceforth referred for adjudication to the Bishop of Rome.

Fourth Step.—The appeals provided for by the Council of Sardica and by the decree of Valentinian were voluntary appeals; but Pope Nicolas I, in the ninth century, set up the claim that, with or without appeal, the Bishop of Rome had an inherent right to review and decide all cases affecting bishops.

Fifth Step.—The forged Isidorian Decretals, which pretended to be a series of royal orders, and letters of ancient bishops of Rome, represented that primitive Christianity recognized in the bishops of Rome supreme authority over the church at large. They became a strong buttress and bulwark of the vast powers now claimed by the popes in the person of Nicolas I.—“*Romanism in the Light of History*,” Randolph H. McKim, D. C. L., pp. 97, 98. New York: G. P. Putnam’s Sons, 1914.

Papacy, “THE FIRST ESSAY OF PAPAL USURPATION.”—But what most of all distinguished the pontificate of Victor was the famous controversy about the celebration of Easter, between the Eastern and Western bishops; the former keeping that solemnity on the 14th day of the first moon, on what day soever of the week it happened to fall; and the latter putting it off till the Sunday following. . . .

Victor, not satisfied with what his two immediate predecessors had done, took upon him to impose the Roman custom on all the churches that followed the contrary practice. But, in this bold attempt, which we

may call the first essay of papal usurpation, he met with a vigorous and truly Christian opposition.—“*The History of the Popes*,” Archibald Bower, Vol. I, p. 18. Philadelphia: Griffith and Simon, 1847.

Papacy, FORMAL CLAIM TO SUPREMACY BY.—The supremacy of the see of Rome began in the fourth century. Then for the first time the precedence among equals willingly conceded to Rome in early ages was turned into a claim of authority; which was demanded on a new ground, and from that time never ceased to advance in pretensions, until it assumed the form of *The Supremacy*, that is, absolute dominion throughout Christendom.—“*The Rise of the Papal Power*,” Robert Hussey, B. D., p. 1. Oxford: The Clarendon Press, 1863.

Papacy, EFFECT OF REMOVAL OF CAPITAL FROM ROME TO CONSTANTINOPLE.—The removal of the capital of the empire from Rome to Constantinople in 330, left the Western Church practically free from imperial power, to develop its own form of organization. The Bishop of Rome, in the seat of the Cæsars, was now the greatest man in the West, and was soon forced to become the political as well as the spiritual head. To the Western world Rome was still the political capital—hence the whole habit of mind, all ambition, pride, and sense of glory, and every social prejudice favored the evolution of the great city into the ecclesiastical capital. Civil as well as religious disputes were referred to the successor of Peter for settlement. Again and again, when barbarians attacked Rome, he was compelled to actually assume military leadership. Eastern emperors frequently recognized the high claims of the popes in order to gain their assistance. It is not difficult to understand how, under these responsibilities, the primacy of the Bishop of Rome, established in the pre-Constantine period, was emphasized and magnified after 313 [Edict of Milan]. The importance of this fact must not be overlooked. The organization of the church was thus put on the same divine basis as the revelation of Christianity. This idea once accepted led inevitably to the mediæval Papacy.—“*The Rise of the Mediæval Church*,” Alexander Clarence Flick, Ph. D., Litt. D., pp. 168, 169. New York: G. P. Putnam’s Sons, 1909.

Papacy, EFFECT OF FALL OF WESTERN EMPIRE UPON.—The fall of the shadowy empire of the West, and the union of the imperial power in the person of the ruler of Constantinople, brought a fresh accession of dignity and importance to the Bishop of Rome. The distant emperor could exercise no real power over the West. The Ostrogothic kingdom in Italy scarcely lasted beyond the lifetime of its great founder, Theodoric. The wars of Justinian only served to show how scanty were the benefits of the imperial rule. The invasion of the Lombards united all dwellers in Italy in an endeavor to escape the lot of servitude and save their land from barbarism. In this crisis it was found that the imperial system had crumbled away, and that the church alone possessed a strong organization. In the decay of the old municipal aristocracy the people of the towns gathered round their bishops, whose sacred character inspired some respect in the barbarians, and whose active charity lightened the calamities of their flocks.

In such a state of things Pope Gregory the Great raised the Papacy to a position of decisive eminence, and marked out the course of its future policy.—“*A History of the Papacy*,” M. Creighton, D. D., Vol. I, pp. 7, 8. London: Longmans, Green & Co., 1899.

Papacy, SUCCESSOR OF IMPERIAL ROME.—Now the abandonment of Rome was the liberation of the pontiffs. Whatsoever claims to obedience the emperors may have made, and whatsoever compliance the Pontiff

may have yielded, the whole previous relation, anomalous, and annulled again and again by the vices and outrages of the emperors, was finally dissolved by a higher power. The providence of God permitted a succession of irruptions, Gothic, Lombard, and Hungarian, to desolate Italy, and to efface from it every remnant of the empire. The pontiffs found themselves alone, the sole fountains of order, peace, law, and safety. And from the hour of this providential liberation, when, by a divine intervention, the chains fell off from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever reigned in Rome except the vicar of Jesus Christ.—“*The Temporal Power of the Vicar of Jesus Christ,*” Henry Edward Manning, D. D. (R. C.). Preface, pp. xxviii, xxix. London: Burns and Lambert, 1862.

If any man will consider the original of this great ecclesiastical dominion, he will easily perceive that the Papacy is none other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof.—*Thomas Hobbes, of Malmesbury.*

Out of the chaos of the great Northern migrations, and the ruins of the Roman Empire, there gradually arose a new order of states, whose central point was the Papal See. Therefrom inevitably resulted a position not only new, but very different from the former. The new Christian Empire of the West was created and upheld by the Pope. The Pope became constantly more and more (by the state of affairs, with the will of the princes and of the people, and through the power of public opinion) the chief moderator at the head of the European commonwealth, and, as such, he had to proclaim and defend the Christian law of nations, to settle international disputes, to mediate between princes and people, and to make peace between belligerent states. The Curia became a great spiritual and temporal tribunal. In short, the whole of Western Christendom formed, in a certain sense, a kingdom, at whose head stood the Pope and the emperor—the former, however, with continually increasing and far preponderating authority.—“*The Church and the Churches,*” Dr. Döllinger (R. C.), pp. 42, 43. London: Hurst and Blackett, 1862.

Papacy, EXALTATION OF, AFTER THE FALL OF ROME.—With Rome would have fallen her bishop, had he not, as if by anticipation of the crisis, reserved till this hour the masterstroke of his policy. He now boldly cast himself upon an element of much greater strength than that of which the political convulsions of the times had deprived him; namely, that the Bishop of Rome is the successor of Peter, the prince of the apostles, and, in virtue of being so, is Christ’s vicar on earth. In making this claim, the Roman pontiffs vaulted at once over the throne of kings to the seat of gods: Rome became once more the mistress of the world, and her popes the rulers of the earth. . . .

In the violent contention which raged between Symmachus and Laurentius, both of whom had been elected to the pontificate on the same day, we are furnished with another proof that at the beginning of the sixth century not only was this lofty prerogative claimed by the popes, but that it was generally acquiesced in by the clergy. We find the council convoked by Theodoric demurring to investigate the charges alleged against Pope Symmachus, on the grounds set forth by his apologist Ennodius, which were “that the Pope, as God’s vicar, was the judge of all, and could himself be judged by no one.” “In this apology,” remarks Mosheim, “the reader will perceive that the foundations of that enormous power which the popes of Rome afterwards acquired were now laid.” Thus did the pontiffs, providing timeously

against the changes and revolutions of the future, place the fabric of the primacy upon foundations that should be immovable for all time.—“*The Papacy*,” *Rev. J. A. Wylie*, pp. 34-36. *Edinburgh: Johnstone and Hunter, 1851.*

Papacy, EXPERIENCES OF, IN THE SIXTH CENTURY.—The power of Rome seems to have made no further advance for some years after the middle of the sixth century. The Lombard wars and the plague depressed the energies of the Romans: and the see began to feel more sensibly the weight of Constantinopolitan influence when the conquests of Belisarius and Narses had brought Italy into subjection to the emperor of the East again. The patriarchs had never submitted to the popes; from Vigilius's time they were in open feud with Rome; and now they had often the authority of the emperor on their side against Rome. Vigilius was banished by Justinian. Pelagius I, who succeeded him, was opposed by the Romans, but supported by Narses, Justinian's general. . . .

The great and good Pope Gregory I, A. D. 590, in remonstrating against the patriarch's claim of the title, “Universal Bishop,” has left on record his own judgment against the popes of later ages, who in their pretensions and their language went far beyond all that John of Constantinople claimed. “John, bishop of Constantinople,” he wrote, “in opposition to God and the peace of the church, in contempt and to the injury of all the priesthood (bishops), exceeded the bounds of modesty and of his own measure, and unlawfully took to himself in synod the proud and pestilent title of Ecumenic, that is, Universal (bishop).”—“*The Rise of the Papal Power*,” *Robert Hussey, B. D.*, pp. 151, 152. *Oxford: The Clarendon Press, 1863.*

Agapetus died at Constantinople, April 22, 536. His successor Silverius was elected at Rome, under the influence of the Gothic king Theodatus, and his lot fell in troubled times. While Belisarius was besieged by the Goths under Vitiges, he was accused of favoring the Goths, and thereupon banished by Belisarius. He died soon afterwards, starved to death, it is reported, in his exile, A. D. 538.

Vigilius, who was elected next, came in upon the interest of the court of Constantinople: he having, as it is said, given a promise to the empress that he would favor the Monophysite party. His career was not a glorious one in the annals of the popedom.—*Id.*, pp. 145, 146.

The immediate effect of the conquest of Italy [535-554] was the reduction of the popes to the degraded condition of the patriarchs of Constantinople. Such were the bitter fruits of their treason to the Gothic king. The success of Justinian's invasion was due to the clergy; in the ruin they brought upon their country, and the relentless tyranny they drew upon themselves, they had their reward.—“*History of the Intellectual Development of Europe*,” *John William Draper, M. D., LL. D.*, Vol. I, p. 355. *New York: Harper & Brothers, 1876.*

Papacy, DEGENERACY OF, IN THE TENTH CENTURY.—It is usual to denominate it the iron age, on account of its barbarism and barrenness of all good; also the leaden age, on account of the abounding wickedness by which it was deformed; and the dark age, on account of the scarcity of writers. . . . One can scarcely believe, nay, absolutely cannot credit, without ocular demonstration, what unworthy conduct, what base and enormous deeds, what execrable and abominable transactions, disgraced the Holy Catholic See, which is the pivot on which the whole

Catholic Church revolves; when temporal princes, who, though called Christians, were most cruel tyrants, arrogated to themselves the election of the Roman pontiffs. Alas, the shame! Alas, the mischief! What monsters, horrible to behold, were then raised to the Holy See, which angels revere! What evils did they perpetrate; what horrible tragedies ensued! With what pollutions was this see, though itself without spot or wrinkle, then stained; what corruptions infected it; what filthiness defiled it; and hence what marks of perpetual infamy are visible upon it! — *Baronius (R. C.), Annales, ad ann. 900 (for the year 900).*

That the history of the Roman pontiffs of this century, is a history of monsters, a history of the most atrocious villainies and crimes, is acknowledged by all writers of distinction, and even by the advocates of popery.—“*Institutes of Ecclesiastical History,*” *John Laurence von Mosheim, D. D. (Protestant), Vol. II, book 3, cent. 10, part 2, chap. 2, par 2. London: Longman & Co., 1841.*

Papacy, DEGRADATION OF, IN ELEVENTH CENTURY.—Throughout the greater part of the tenth and almost all the first half of the eleventh century, the Papacy had been sunk in the deepest moral degradation. This deplorable state of things had been created largely by the interference in the papal elections—which were nominally in the hands of the Roman clergy and people—by rival feudal factions at Rome which set up and pulled down popes at will. Through such influences it often happened that persons of scandalous life were, through violence and bribery, elevated to the papal chair.—“*Mediæval and Modern History,*” *Phillip Van Ness Myers, p. 113. Boston: Ginn and Company.*

Papacy, IN THIRTEENTH CENTURY.—So low, indeed, was sunk the moral dignity of Christianity under the papal rule, so oppressive was that power, that of the three great potentates of Christendom at this period [thirteenth century], Frederick II was suspected of preferring the Koran to the Bible, and both Philip Augustus and John are believed to have entertained the desire of adopting the tenets of the Arabian impostor; and all three were no doubt objects of polished scorn to the cultivated Arabs of Bagdad and Cordova.—“*Historical Studies,*” *Eugene Lawrence, p. 46. New York: Harper & Brothers, 1876.*

During this period [the thirteenth century] the organization of the papal hierarchy was perfected. At the head stood the all-powerful and absolute Pope as God’s agent on earth; hence, at least in theory and claim, he was the ruler of the whole world in temporal and spiritual affairs. He was the defender of Christianity, the church, and the clergy in all respects. He was the supreme censor of morals in Christendom and the head of a great spiritual despotism. He was the source of all earthly justice and the final court of appeal in all cases. Any person, whether priest or layman, could appeal to him at any stage in the trial of a great many important cases. He was the supreme lawgiver on earth, hence he called all councils and confirmed or rejected their decrees. He might, if he so wished, set aside any law of the church, no matter how ancient, so long as it was not directly ordained by the Bible or by nature. He could also make exceptions to purely human laws, and these exceptions were known as dispensations. He had the sole authority to transfer or depose bishops and other church officers. He was the creator of cardinals and ecclesiastical honors of all kinds. He was the exclusive possessor of the universal right of absolution,

dispensation, and canonization. He was the grantor of all church benefices. He was the superintendent of the whole financial system of the church and of all taxes. He had control over the whole force of the clergy in Christendom, because he conferred the *pallium*, the archbishop's badge of office. In his hands were kept the terrible thunders of the church to enforce obedience to papal law, namely, excommunication and the interdict.—“*The Rise of the Mediæval Church*,” Alexander Clarence Flick, Ph. D., Litt. D., pp. 575, 576. New York: G. P. Putnam's Sons.

Papacy, NOON OF.—“In each of the three leading objects which Rome has pursued,” says Hallam—“independent sovereignty, supremacy over the Christian church, control over the princes of the earth—it was the fortune of this Pontiff [Innocent III] to conquer.” “Rome,” he says again, “inspired during this age all the terror of her ancient name; she was once more mistress of the world, and kings were her vassals.” She had fought a great fight, and now she celebrated an unequalled triumph. Innocent appointed all bishops; he summoned to his tribunal all causes, from the gravest affairs of mighty kingdoms to the private concerns of the humble citizen. He claimed all kingdoms as his fiefs, all monarchs as his vassals, and launched with unsparing hand the bolts of excommunication against all who withstood his pontifical will. Hildebrand's idea was now fully realized. The pontifical supremacy was beheld in its plenitude—the plenitude of spiritual power, and that of temporal power. It was the noon of the Papacy; but the noon of the Papacy was the midnight of the world.—“*The History of Protestantism*,” Rev. J. A. Wylie, LL. D., Vol. I, pp. 15, 16. London: Cassell and Company.

Papacy, MEDIEVAL, FALL OF.—With Boniface VIII fell the mediæval Papacy. He had striven to develop the idea of the papal monarchy into a definite system. He had claimed for it the noble position of arbiter amongst the nations of Europe. Had he succeeded, the power which, according to the mediæval theory of Christendom, was vested in the empire, would have passed over to the Papacy no longer as a theoretical right, but as an actual possession; and the Papacy would have asserted its supremacy over the rising state-system of Europe. His failure showed that with the destruction of the empire the Papacy had fallen likewise. Both continued to exist in name, and set forth their old pretensions; but the empire, in its old aspect of head of Christendom, had become a name of the past or a dream of the future since the failure of Frederick II. The failure of Boniface VIII showed that a like fate had overtaken the Papacy likewise. The suddenness and abruptness of the calamity which befell Boniface impressed this indelibly on the minds of men. The Papacy had first shown its power by a great dramatic act; its decline was manifested in the same way. The drama of Anagni is to be set against the drama of Canossa.—“*A History of the Papacy*,” M. Creighton, D. D., Vol. I, p. 32. London: Longmans, Green & Co. 1899.

Papacy, DECLINE OF.—Thus we have seen that the personal immoralities and heresy of the popes brought on the interference of the king of France, who not only shook the papal system to its basis, but destroyed its prestige by inflicting the most conspicuous indignity upon it. For seventy years [from 1305] Rome was disfranchised, and the rivalries of France and Italy produced the great schism, than which nothing could be more prejudicial to the papal power. We have seen that, aided by the pecuniary difficulties of the Papacy, the rising in-

telleet of Europe made good its influence and absolutely deposed the Pope. It was in vain to deny the authenticity of such a council; there stood the accomplished fact. At this moment there seemed no other prospect for the Italian system than utter ruin; yet, wonderful to be said, a momentary deliverance came from a quarter whence no man would have expected. The Turks were the saviors of the Papacy. . . .

No more with the vigor it once possessed was the Papacy again to domineer over human thought and be the controlling agent of European affairs. Convulsive struggles it might make, but they were only death throes. The sovereign Pontiff must now descend from the autocracy he had for so many ages possessed, and become a small potentate, tolerated by kings in that subordinate position only because of the remnant of his influence on the uneducated multitude and those of feeble minds.—*History of the Intellectual Development of Europe,* John William Draper, M. D., LL. D., Vol. II, pp. 103, 104. New York: Harper & Brothers.

Papacy, BABYLONISH CAPTIVITY OF.—Under Innocent III and his immediate successors the Papacy had attained its greatest power. The gigantic oak of the Holy Empire had spread forth its branches and overshadowed all lands. Glorious in its own luxuriance, it could henceforth only await the slow decline of time, and the storms which would break it to pieces in ages to come. Already under Boniface VIII the signs of a coming tempest were gathering in the horizon. The sharp breeze which in his time set from France against Rome portended evil. Now Boniface was dead: the breeze had increased to a gale; and the first storm which, sweeping over the medieval Papacy, left it despoiled of a portion of its power, was the successful assertion of their political authority by the kings of France during the seventy years' residence of the popes at Avignon. That change of residence, marking as it does the time when the glories of the Papacy were over, and when it lost the political supremacy which it had previously enjoyed, has not inaptly been called the Babylonish captivity. It was the beginning of a new epoch in the history of the Papacy and the history of the empire—a period of decline for both.—*The See of Rome in the Middle Ages,* Rev. Oswald J. Reichel, B. C. L., M. A., pp. 409, 410. London: Longmans, Green & Co., 1870.

Papacy, THE BORGIIAS.—The next phase in which the Papacy exhibits itself is the natural result of the possession of absolute temporal and spiritual power; the next representative Pope is a Borgia. In no other place than Rome could a Borgia have arisen; in no other position than that of Pope could so frightful a monster have maintained his power. Alexander VI, or Roderic Borgia, a Spaniard of noble family and nephew to Pope Calixtus III, was early brought to Rome by his uncle, and made a cardinal in spite of his vices and his love of ease. He became Pope in 1492 by the grossest simony. Alexander's only object was the gratification of his own desires and the exaltation of his natural children. Of these, whom he called his nephews, there were five, one son being Cæsar Borgia, and one daughter the infamous Lucrezia. Alexander is represented to have been a poisoner, a robber, a hypocrite, a treacherous friend. His children in all these traits of wickedness surpassed their father. Cæsar Borgia, beautiful in person, and so strong that in a bullfight he struck off the head of the animal at a single blow—a majestic monster ruled by unbridled passions and stained with blood—now governed Rome and his father by the terror of his crimes. Every night, in the streets of the city, were found the corpses of persons whom he had murdered either for their money or

for revenge; yet no one dared to name the assassin. Those whom he could not reach by violence he took off by poison. His first victim was his own elder brother, Francis, Duke of Gandia, whom Alexander loved most of all his children, and whose rapid rise in wealth and station excited the hatred of the fearful Cæsar. Francis had just been appointed duke of Benevento; and before he set out for Naples there was a family party of the Borgias one evening at the papal palace, where no doubt a strange kind of mirth and hilarity prevailed. The two brothers left together, and parted with a pleasant farewell, Cæsar having meantime provided four assassins to waylay his victim that very night. The next morning the duke was missing; several days passed, but he did not return. It was believed that he was murdered; and Alexander, full of grief, ordered the Tiber to be dragged for the body of his favorite child. An enemy, he thought, had made away with him. He little suspected who that enemy was.

At length a Slavonian waterman came to the palace with a startling story. He said that on the night when the prince disappeared, while he was watching some timber on the river, he saw two men approach the bank, and look cautiously around to see if they were observed. Seeing no one, they made a signal to two others, one of whom was on horseback, and who carried a dead body swung carelessly across his horse. He advanced to the river, flung the corpse far into the water, and then rode away. Upon being asked why he had not mentioned this before, the waterman replied that it was a common occurrence, and that he had seen more than a hundred bodies thrown into the Tiber in a similar manner.

The search was now renewed, and the body of the ill-fated Francis was found pierced by nine mortal wounds. Alexander buried his son with great pomp, and offered large rewards for the discovery of his murderers. At last the terrible secret was revealed to him; he hid himself in his palace, refused food, and abandoned himself to grief. Here he was visited by the mother of his children, who still lived at Rome. What passed at their interview was never known; but all inquiry into the murder ceased, and Alexander was soon again immersed in his pleasures and his ambitious designs.

Cæsar Borgia now ruled unrestrained, and preyed upon the Romans like some fabulous monster of Greek mythology. He would suffer no rival to live, and he made no secret of his murderous designs. His brother-in-law was stabbed by his orders on the steps of the palace. The wounded man was nursed by his wife and his sister, the latter preparing his food lest he might be carried off by poison, while the Pope set a guard around the house to protect his son-in-law from his son. Cæsar laughed at these precautions. "What cannot be done in the noonday," he said, "may be brought about in the evening." He broke into the chamber of his brother-in-law, drove out the wife and sister, and had him strangled by the common executioner. He stabbed his father's favorite, Perotto, while he clung to his patron for protection, and the blood of the victim flowed over the face and robes of the Pope.

Lucrezia Borgia rivaled, or surpassed, the crimes of her brother; while Alexander himself performed the holy rites of the church with singular exactness, and in his leisure moments poisoned wealthy cardinals and seized upon their estates. He is said to have been singularly engaging in his manners, and most agreeable in the society of those whom he had resolved to destroy. At length, Alexander perished by his own arts. He gave a grand entertainment, at which one or more wealthy cardinals were invited for the purpose of being poisoned, and Cæsar Borgia was to provide the means. He sent several flasks of poisoned wine to the table, with strict orders not to use them except by

his directions. Alexander came early to the banquet, heated with exercise, and called for some refreshment; the servants brought him the poisoned wine, supposing it to be of rare excellence; he drank of it freely, and was soon in the pangs of death. His blackened body was buried with all the pomp of the Roman ritual.

Scarcely is the story of the Borgias to be believed: such a father, such children, have never been known before or since. Yet the accurate historians of Italy, and the careful Ranke, unite in the general outline of their crimes. On no other throne than the temporal empire of Rome has sat such a criminal as Alexander; in no other city than Rome could a Cæsar Borgia have pursued his horrible career; in none other was a Lucrezia Borgia ever known. The Pope was the absolute master of the lives and fortunes of his subjects; he was also the absolute master of their souls; and the union of these two despotisms produced at Rome a form of human wickedness which romance has never imagined, and which history shudders to describe.—“*Historical Studies*,” Eugene Lawrence, pp. 51-54. New York: Harper & Brothers, 1876.

Papacy, CONDITION OF, AT BEGINNING OF THE REFORMATION.—The downward course of the Papacy, from the time of Boniface VIII to the age of the Reformation, we have already contemplated. The removal of the Papal See to Avignon, the great schism, the ever bolder demand for general councils which should be superior to the Pope, the history of these councils themselves and of what followed them, the internal moral corruption which in Innocent VIII and Alexander VI recalled the times of the pornocracy in the tenth century, from the pollution of which Hildebrand had saved the church, may be cited in illustration of the decline of which we speak. And yet at the beginning of the Reformation, the nimbus which surrounded the papal dignity had not disappeared, nor was that dignity the object of the first attack either of Luther or of Zwingle; only when Rome betrayed the trust reposed in her by the Reformers, and shut her ear to their cry for help, was this opposition regarded by them as a proof that instead of the Holy Father of Christendom they had to do with Antichrist.—“*History of the Reformation in Germany and Switzerland Chiefly*,” Dr. K. R. Hagenbach, Vol. I, p. 10. Edinburgh: T. & T. Clark, 1878.

Papacy, GENERAL VIEW OF GROWTH AND DECLINE.—This hierarchical centralization, which is so conspicuous in the Middle Ages, was a new thing in the seventh century, and in fact a result growing out of the church’s altered relations. Such claims as were put forth by the popes in the eleventh and thirteenth centuries, would have been impossible in the first four centuries of Christendom. They were the claims of a city no longer mistress of the world, to be mistress of the world; the claims of a spiritual person to occupy the place once held by a political sovereign; the claims of one who felt the strength of his position, who, having been left to himself, had learned what it was to be free, and who, having learned what it was to be free, coveted to rule over others. They were the claims of a civilized ecclesiastic feeling his moral ascendancy over nations rude and uncultivated, and adroitly using his moral ascendancy for political purposes. Moreover, these claims were first advanced in the cause of civilization and Christianity. The error was that they were persevered in by those who had tasted the sweets of power, long after the rudeness and want which had first called them forth had passed away. Nay, are they not even now persevered in, although those upon whom they are made are far in advance of those who make them in intellectual enlightenment?

It is interesting to watch the progress of these claims, not forgetting that they form the basis on which the Holy Empire was built, and to see the oscillations of power from the temporal to the spiritual head, and back to the temporal head again. For, in the Holy Empire, religion and politics were ever combined. At one time the religious power is the strongest; at another, the two are equal; again the civil power has secured the upper hand, and seeks to dethrone the ecclesiastical altogether. When the connection between the two is finally severed, the Holy Empire is really at an end.

Three definite stages may therefore be distinguished in the history of the See of Rome in the Middle Ages—an age of growth, an age of greatness, and an age of decline.

In the first of these stages, the age of growth, the Latin system may be watched rapidly spreading over Europe with hardly a single obstacle. Civilization is confounded with Christianity, and Christianity with the Papacy. The spiritual power is continually rising in importance, and founds the empire.

In the next of these stages—the age of greatness—the Pope has become a spiritual autocrat, ruling the church absolutely, and through the church ruling the empire. That rule brings him into collision with the emperor. A struggle goes on ostensibly between popes and emperors, really between the old world and the new world, between the old despotic Latin spirit and the new freedom-loving Teutonic spirit. And such is the power of the Papacy, that the emperors succumb in the struggle. In the moment of the greatest triumphs of the Papacy, however, the handwriting is seen on the wall.

With the fourteenth century, marked nationalities begin to show themselves in language, literature, and distinct kingdoms. Europe has reached man's estate and will no longer be held in thralldom. Soon the system of the Papacy, as a living power, is seen to crumble away, declining far more rapidly than it had grown, and dragging down with it into ruin at once the popes and the emperors. During the papal residence at Avignon, the political supremacy of the popes was lost. By the Great Schism of the West, their ecclesiastical supremacy was undermined. And when vice had deprived them of what moral weight they still possessed, Western Christendom broke off its fetters, and the result was the Reformation.—“*The See of Rome in the Middle Ages*,” Rev. Oswald J. Reichel, B. C. L., M. A., pp. 4-6. London: Longmans, Green & Co., 1870.

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 afterwards 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 afterwards 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 to 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, in-

volves 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*," William E. Gladstone, pp. 99-102. New York: Harper & Brothers, 1875.

Papacy, FUTURE EXTENSION OF.—It may be that the vicars of Jesus Christ have only begun their toil and their tutelage of the monarchies and dynasties of princes and their royal houses; that a wider, larger, and weightier mission is before them to the nations and confederation of commonwealths, and to the wayward turbulence of the popular will. The gospel of the kingdom has not yet been preached to all nations. The Christian family has not yet assimilated to itself more than one third of the human race. The leaven is in the meal, but it has, as yet, penetrated only a portion. We know that "the whole must be leavened." The Christendom of today may be no more than the blade, or at most the stalk, to the full corn in the ear, which shall be hereafter. The pontificate and the sovereignty of the vicars of Jesus Christ will then reign with their divine authority over a fold which shall inclose nations as yet neither Christian nor civilized, to which all the Christendom of the past is but as the first fruits to the harvest.—"*The Temporal Power of the Vicar of Jesus Christ*," Henry Edward Manning, D. D. (R. C.), Preface, p. liii. London: Burns and Lambert, 1862.

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.

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. . . . 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 amidst tumult and uproar in favor of the heretic Eutyches. . . .

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. . . .

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. . . .

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. . . .

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.—"*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 sacrifices 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 William Smith and Henry 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 towards 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 afterwards 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. . . .

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.—*Id.*, pp. 118-120.

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." . . .

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 towards realizing it.—*Id.*, 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. . . .

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. . . .

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. . . .

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. . . .

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."—*Id.*, pp. 196-212.

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, 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 towards their realization.—“*A History of the Papacy*,” M. Creighton, D. D., Vol. I. pp. 17, 18. London: Longmans, Green & Co., 1899.

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) borrows 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. . . .

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 afterwards, 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. — *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 Mediæval Church*,” Alexander Clarence Flick, Ph. D., Litt. D., pp. 549, 550. New York: G. P. Putnam's Sons.

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.—*Id.*, pp. 566, 567.

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

whilst 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 sequestrated 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 sovereignty. 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. Whilst 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.

Papacy.—See Antichrist; Gregory VII; Holy Roman Empire; Little Horn; Reformation, 411; Sabbath, Change of.

Papal Supremacy, RIVALRY OF ROME AND CONSTANTINOPLE.—The Patriarch of Constantinople, however, remained virtually only *primus inter pares* [first among equals], and has never exercised a papal supremacy over his colleagues in the East, like that of the Pope over the metropolitans of the West; still less has he arrogated, like his rival in ancient Rome, the sole dominion of the entire church. Toward the Bishop of Rome he claimed only equality of rights and co-ordinate dignity.

In this long contest between the two leading patriarchs of Christendom, the Patriarch of Rome at last carried the day. The monarchical tendency of the hierarchy was much stronger in the West than in the East, and was urging a universal monarchy in the church.—“*History of the Christian Church*,” Philip Schaff, (7 vol. edition) Vol. III, pp. 285, 286. New York: Scribner's Sons, 1889.

Papal Supremacy, ROME THE HISTORIC SEAT OF WORLD EMPIRE.—Then, too, considered even in a political point of view, old Rome had a far longer and grander imperial tradition to show, and was identified in memory with the bloom of the empire; while New Rome marked the beginning of its decline. When the Western Empire fell into the hands of the barbarians, the Roman bishop was the only surviving heir of this imperial past, or, in the well-known dictum of Hobbes, “the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof.”—*Idem*, p. 287.

Papal Supremacy, ADVANCING CLAIMS.—Let me only add, with reference to Pope Symmachus, who held the Pontificate at the opening of the sixth century, that a council having been convened at Rome, A. D. 501, by King Theodoric's command, to judge of certain charges against him, the council demurred on entering on the matter, on the ground of incompetency; considering that the person accused was supreme above all ecclesiastical jurisdiction. And, a little after (to crown all) another Roman synod [A. D. 503], with Symmachus himself presiding and consenting, in the most solemn manner adopted a book written by Ennodius, in defense of the resolutions of the former synod: in which

book it was asserted, "that the Pope was JUDGE AS GOD'S VICAR, and could himself be judged by no one." It was just in accordance with the previous Roman council, that had shouted in acclamation to Gelasius, "We behold in thee Christ's Vicar:" a term this sometimes incautiously applied before to bishops generally, in their own particular restricted spheres of action, and in the character of Christ's ambassadors; but now attached to, and assumed by, this one bishop distinctively and alone, with the world itself as his sphere, and in the character of God's own appointed and supreme administrator and judge. It was a step *per saltum*, mightier than the imagination can well follow, by which he vaulted at once from the mere ecclesiastical rank of Patriarch, to that of supremacy over all the kings of the earth. The haughty assumption was repeated by Pope Boniface. So evidently, says Mosheim, was the foundation laid even thus early of the subsequent papal supremacy; so evidently, I must add, was it laid, both before kings and people, in papal pretensions that realized the precise predicted character and even appellation of Antichrist.—"*Horæ Apocalyptica*," Rev. E. B. Elliott, A. M., part 4, chap. 5; Vol. III, pp. 132-134, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

NOTE.—Antichrist means vice-Christ or vicar of Christ, the title formally assumed. See "Antichrist, Vicar of Christ" and "Antichrist, Meaning of."—EDS.

Papal Supremacy, THE PIVOTAL AGE OF JUSTINIAN.—The sixth century may be called the age of Justinian. . . . He may be likened to a colossal Janus bestriding the way of passage between the ancient and medieval worlds. . . . On the one side his face was turned towards the past. His ideal, we are told, was to restore the proud aspect of the old Roman Empire. . . . Moreover, he represents the last stage in the evolution of the Roman *Imperium*; in him was fulfilled its ultimate absolutism. . . . On the other hand, he was a great innovator and a destroyer of old things. . . .

His military achievements decided the course of the history of Italy, and affected the development of Western Europe; . . . and his ecclesiastical authority influenced the distant future of Christendom.—"*History of the Later Roman Empire*," J. B. Bury, Trinity College. Dublin, Vol. I, pp. 351-353. Cambridge: Macmillan & Co., 1889.

Papal Supremacy, CHANGES OF A GENERATION.—The reign of Justinian is more remarkable as a portion of the history of mankind, than as a chapter in the annals of the Roman Empire, or of the Greek nation. The changes of centuries passed in rapid succession before the eyes of one generation.—"*Greece under the Romans*," George Finlay, p. 231. Edinburgh and London: Wm. Blackwood and Sons, 1844.

Papal Supremacy, CHARACTER OF JUSTINIAN, BY A CONTEMPORARY.—In his zeal to bring all men to agree in one form of Christian doctrine, he recklessly murdered all who dissented therefrom, under the pretext of piety, for he did not think that it was murder, if those whom he slew were not of the same belief as himself.—"*Secret History of the Court of Justinian*" (attributed to Procopius, but authorship uncertain), chap. 13, p. 110. Athens: Athenian Society's Publications, 1896.

Papal Supremacy, DESCRIPTION OF JUSTINIAN.—A fair, fierce-looking, red-cheeked man, with long nose and shaven chin, and curly grizzled hair, rather thin about the crown, carrying his shapely figure with a fine air of distinction, and although now somewhat past the prime of life, still consciously vigorous with the strength of an iron constitution inherited from a hardy stock of Dacian peasants. . . .

"Of all the princes who reigned at Constantinople," writes Agathias, "he was the first to show himself absolute sovereign of the Romans in fact as well as in name" (Hist. V. 14). . . . He gathered all the wires into his hands, and his puppets had to dance as he directed. Nor would he ever tolerate the least infraction of obedience, for he himself was perfectly persuaded that "nothing was greater, nothing more sacred, than the imperial majesty" (Cod. Just. I. xiv. 12).—*Life of Gregory the Great*, F. H. Dudden, Vol. I, pp. 17-19.

Papal Supremacy, JUSTINIAN'S IMPERIAL RECOGNITION OF, IN 533.—Justinian, victor, pious, fortunate, famous, triumphant, ever Augustus, to John, the most holy Archbishop and Patriarch of the noble city of Rome. Paying honor to the Apostolic See and to Your Holiness, as always has been and is our desire, and honoring your blessedness as a father, we hasten to bring to the knowledge of Your Holiness all that pertains to the condition of the churches, since it has always been our great aim to safeguard the unity of your apostolic see and the position of the holy churches of God which now prevails and abides securely without any disturbing trouble. Therefore we have been sedulous to subject and unite all the priests of the Orient throughout its whole extent to the see of Your Holiness.¹ Whatever questions happen to be mooted at present, we have thought necessary to be brought to Your Holiness's knowledge, however clear and unquestionable they may be, and though firmly held and taught by all the clergy in accordance with the doctrine of your apostolic see; for we do not suffer that anything which is mooted, however clear and unquestionable, pertaining to the state of the churches, should fail to be made known to Your Holiness, as being the head of all the churches. For, as we have said before, we are zealous for the increase of the honor and authority of your see in all respects.—*Cod. Justin., lib. 1, title 1; Baronii "Annales Ecclesiastici," Tom. VII, an. 533, sec. 12; translation as given in "The Petrine Claims," R. F. Littledale, LL. D., D. C. L., p. 293. London: Society for Promoting Christian Knowledge, 1889.*

NOTE.—The Latin of this letter follows: "Epistula Justiniani ad Joannem Romanum Pontificem, A. D. 533.—Reddentes honorem Apostolicæ Sedi et vestræ sanctitati (quod semper nobis in voto et fuit et est) ut decet patrem honorantes vestram beatitudinem, omnia quæ ad Ecclesiæ statum pertinent, festinavimus ad notitiam deferre vestræ sanctitatis: quoniam semper nobis fuit magnum studium, unitatem vestræ Apostolicæ Sedis, et statum sanctorum Dei Ecclesiarum custodire, qui hactenus obtinet et incommoté permanet, nulla intercedente contrarietate: Ideoque omnes sacerdotes universi Orientalis tractus et subjicere at unire vestræ sanctitati properavimus. In præsentî ergo quæ commota sunt, quamvis manifesta et indubitata sint, et secundum Apostolicæ vestræ Sedis doctrinam ab omnibus semper sacerdotibus firme custodita et prædicata: necessarium duximus, ut ad notitiam vestræ sanctitatis perveniant. Nec enim patimur quicquam quod ad Ecclesiarum statum pertinet, quamvis manifestum et indubitatum sit quod movetur, ut non etiam vestræ innotescat, sanctitati, quæ caput est omnium sanctorum Ecclesiarum. Per omnia enim (ut dictum est) properamus honorem et auctoritatem crescere vestræ Sedis."—*Annales Ecclesiastici, Cæsare Baronio, Tom. VII, under 533, sec. 12, p. 230. Colonia Agrippinæ: Joannis Gymnici, and Antonij Hierati, sub Monocerote, 1609.*

Papal Supremacy, DATE OF JUSTINIAN'S LETTER.—The emperor's letter must have been sent before the 25th of March, 533. For, in his letter of that date to Epiphanius he speaks of its having been already dispatched, and repeats his decision, that all affairs touching the church shall be referred to the Pope, "Head of all bishops, and the true and effective corrector of heretics." [*Vel eo maxime, quod quoties*

¹ This incidentally proves that the East had not been hitherto subject to the Roman see.—*Littledale.*

in his locis hæretici pullularunt, et sententia et recto judicio illius venerabilis sedis correcti sunt."]—"The Apocalypse of St. John," Rev. George Croly, A. M., p. 170. London: C. & J. Rivington, 1828.

Papal Supremacy, FORMALLY TO BE RECOGNIZED BY CIVIL AUTHORITY.

—The Papacy being a spiritual power within the limits of the Roman Empire, Mr. Faber argues, I think rightly, when he says, that the giving the saints into the hand of the Papacy must be by some formal act of the secular power of that empire constituting the Pope to be the head of the church. It is not, in fact, easy to conceive in what other mode the saints could be delivered into the hand of a spiritual authority, which, in its infancy at least, must have been in a great measure dependent upon the secular power for its very existence, and much more for every degree of active power which it was permitted to assume or exercise.

Accordingly we are informed, by the unerring testimony of history, that an act of the secular government of the empire was issued in the reign of Justinian, whereby the Roman Pontiff was solemnly acknowledged to be the head of the church. . . .

The epistle which was addressed to the Pope, and another to the Patriarch of Constantinople, were inserted in the volume of the civil law; thus the sentiments contained in them obtained the sanction of the supreme legislative authority of the empire; and in both epistles, the above titles were given to the Pope.

The answer of the Pope to the imperial epistle was also published with the other documents; and it is equally important, inasmuch as it shows that he understood the reference that had been made to him, as being a formal recognition of the supremacy of the see of Rome.

From the date of the imperial epistle of Justinian to Pope John, in March, 533, the saints, and times, and laws of the church, may therefore be considered to have been formally delivered into the hand of the Papacy, and this is consequently the true era of the 1260 years.—"A Dissertation on the Seals and Trumpets of the Apocalypse," William Cuninghame, Esq., pp. 185, 186, 4th edition. London: Thomas Cadell, 1843.

Papal Supremacy, OLD WRITERS ON EPOCH OF JUSTINIAN.—

This epoch has not been fixed on, as a fit commencing epoch to the period of Papal supremacy, for the first time by modern commentators; or with a view only to the support of ex-post facto prophetic theories, that regard the French Revolution as the correspondent terminating epoch. It is an epoch noted by Protestant commentators, such as Brightman, Cressener, Mann, etc., anterior to the time of the French Revolution. Nay, Romanists too have remarked as early on it; for example the Jesuit Gordon,¹ and Gothofred, the learned editor of Justinian's *Corpus Juris*. The latter especially, speaking of Justinian's decretal epistle to the Pope, notes it as the first imperial recognition of the primacy of Rome over Constantinople; i. e., of the *absolute primacy*. "It is hence evident," he says, "that they who suppose Phocas to have been the first that gave imperial recognition to the primacy of the Roman see over that of Constantinople are in error; Justinian having acknowledged it before."²—"Hæc Apocalyptica," Rev. E. B. Elliott, A. M., Vol. III, p. 253, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

¹ Ad Ann. 533: "Justinianus ad summum Pontificem legatos mittit, et epistolam de dubiis circa res fidei: in qua egregiè Romani Pontificis testatur primatum, et omnium vocat ecclesiarum caput."

² "Hinc collige errare eos qui volunt Imperatorem Phocam primum pro Gregorio Magno Pontifice sententiam tulisse contra Joannem Patriarcham Constantinopolitanum; cum ex his verbis constat tempore Justiniani primatum summo Pontifici donatum fuisse." So Gothofred.

Papal Supremacy, JUSTINIAN, NOT PHOCAS, THE SOURCE.—Towards the close of the sixth century, John of Constantinople, surnamed for his pious austerities the Faster, summoned a council and resumed the ancient title of the see, "Universal Bishop." The Roman Bishop, Gregory the Great, indignant at the usurpation, and either hurried away by the violence of controversy, or, in that day of monstrous ignorance, unacquainted with his own distinctions, furiously denounced John, calling him a "usurper aiming at supremacy over the whole church," and declaring, with unconscious truth, that whoever claimed such supremacy was Antichrist. The accession of Phocas at length decided the question. . . . That Phocas repressed the claim of the Bishop of Constantinople is beyond a doubt. But the highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533.—"*The Apocalypse of St. John*," Rev. George Croly, A. M., pp. 171-173, 2d edition. London: C. & J. Rivington, 1828.

Papal Supremacy, NOT CONFERRED BY PHOCAS.—Paulus Diaconus and Anastasius, the only original historians who mention the grant of Phocas, do it in such terms as to show that no new title was given by this emperor, but that he merely renewed and confirmed the title of *head of all the churches*, which had been granted by Justinian, but was afterwards disputed by the see of Constantinople, which wished to appropriate the title to itself. Besides, it may be observed, that the grant of Phocas has not been preserved, and it wants the requisite formality of having been recorded in the volume of the laws of the empire.—"*A Dissertation on the Seals and Trumpets of the Apocalypse*," William Cuninghame, pp. 187, 188, 4th edition. London: Thomas Cadell, 1843.

Papal Supremacy, JUSTINIAN'S DESIGN TO CLEAR THE ARIAN POWER FROM ITALY.—When Justinian first meditated the conquest of Italy, he sent ambassadors to the kings of the Franks, and adjured them, by the common ties of alliance and religion, to join in the holy enterprise against the Arians.—"*The History of the Decline and Fall of the Roman Empire*," Edward Gibbon, chap. 41, par. 32 (Vol. IV, p. 175). New York: Harper & Brothers.

Papal Supremacy, BELISARIUS'S ARMY LET INTO ROME (A. D. 536) BY THE CLERGY.—The Goths consented to retreat in the presence of a victorious enemy; to delay till the next spring the operations of offensive war; to summon their scattered forces; to relinquish their distant possessions, and to trust even Rome itself to the faith of its inhabitants. Leuderis, an ancient warrior, was left in the capital with four thousand soldiers; a feeble garrison, which might have seconded the zeal, though it was incapable of opposing the wishes, of the Romans. But a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed that the apostolic throne should no longer be profaned by the triumph or toleration of Arianism; that the tombs of the Cæsars should no longer be trampled by the savages of the North; and, without reflecting that Italy must sink into a province of Constantinople, they loudly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the Pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception.—*Id.*, chap. 41, par. 22 (Vol. IV, p. 158).

Papal Supremacy, UNSUCCESSFUL SIEGE OF ROME BY GOTHS (537-538).—The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome. If any credit be due to an intelligent spectator, one third at least of their enormous host was destroyed in frequent and bloody combats under the walls of the city. . . . But every attempt was defeated by the intrepid vigilance of Belisarius and his band of veterans, who, in the most perilous moments, did not regret the absence of their companions; and the Goths, alike destitute of hope and subsistence, clamorously urged their departure before the truce should expire, and the Roman cavalry should again be united. One year and nine days after the commencement of the siege, an army, so lately strong and triumphant, burned their tents, and tumultuously repassed [538] the Milvian bridge.—*Id.*, chap. 41, par. 30 (*Vol. IV*, pp. 172, 173).

Papal Supremacy, THE SIEGE OF 538 A TURNING POINT OF HISTORY.—With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witiges [A. D. 538], commences the history of the Middle Ages.—“*Greece under the Romans*,” George Finlay, p. 295. *Edinburgh and London: William Blackwood & Sons, 1844.*

NOTE.—The period known as the Middle Ages, roughly speaking, the age of the Papacy.—EDS.

Papal Supremacy, DECISIVE CHARACTER OF GOTHIC DEFEAT OF 538.—Some of them [the retreating Goths] must have suspected the melancholy truth that they had dug one grave deeper and wider than all, the grave of the Gothic monarchy in Italy.—“*Italy and Her Invaders*,” Thomas Hodgkin, book 5, chap. 9, last par.

The utter failure of the Gothic enterprise against Rome did not, as might have been expected, immediately bring about the fall of Ravenna [the Gothic capital]. Unskilful as was the strategy of the Ostrogoths, there was yet far more power of resistance shown by them than by the Vandals. In three months the invasion of Africa had been brought to a triumphant conclusion. The war in Italy had now lasted for three years, two more were still to elapse before the fall of the Gothic capital announced even its apparent conclusion.—*Id.*, chap. 10, first par.

Papal Supremacy, THE STRUGGLE WITH THE GOTHs FOR ROME.—The Gothic war forms an important epoch in the history of the city of Rome; for within the space of sixteen years it changed masters five times, and suffered three severe sieges. Its population was almost destroyed.—“*Greece under the Romans*,” George Finlay, p. 294. *Edinburgh and London: William Blackwood and Sons, 1844.*

Papal Supremacy, PASSING OF OLD ROME.—It was the last time [on Belisarius's entry, in 536] that Imperial Rome—the old imperial Rome of Italy as distinguished from the new imperial Rome by the Bosphorus, the Rome created by Augustus, Tiberius, Caligula, Vespasian, Domitian, Trajan, Hadrian, Antoninus, Severus, and Caracalla—was to be seen by mankind. . . . Rome when it was entered by Belisarius was the Rome that mankind had known for centuries. . . . But this Rome was to be seen no more. When eighteen years later the Gothic war was ended, a battered ruin was all that remained; classical Rome had

passed away forever, to be succeeded after a time by the squalid and miserable city which is the Rome of the Middle Ages.—“*East and West Through Fifteen Centuries*,” C. F. Young, Vol. II, p. 222.

Papal Supremacy, THE ANCIENT SEAT PRESERVED FOR THE PAPACY.—When, in 546, Totila, king of the Goths [who was in possession of the city], had resolved to make of Rome “pasture land for cattle,” Belisarius wrote to dissuade him from putting such a barbaric idea into execution. “Beyond all doubt Rome surpasses all other cities in size and in worth. It was not built by the resources of one man, nor did it obtain its magnificence in a short time. But emperors and countless distinguished men, with time and wealth, brought together to this city architects, workmen, and all things needful from the ends of the earth; and left as a memorial to posterity of their greatness the glorious city, built by little and little, which you now behold. If it be injured, all ages will suffer, for thus would the monuments of the worth of the ancients be removed, and posterity would lose the pleasure of beholding them” (*De Bello Gothico*, iii, c. 22).—“*Lives of the Popes in the Early Middle Ages*,” Rev. H. K. Mann, Vol. I, p. 17.

Papal Supremacy, IMPERIAL ARMS PLACE VIGILIUS ON PAPAL SEAT, A. D. 538.—Vigilius, a pliant creature of Theodora, ascended the papal chair under the military protection of Belisarius (538-554).—“*History of the Christian Church*,” Philip Schaff, Vol. III, p. 327. New York: Charles Scribner’s Sons, 1893.

Papal Supremacy, A NEW ORDER OF POPES BEGAN A. D. 538.—Down to the sixth century all popes are declared saints in the martyrologies. Vigilius (537-555) is the first of a series of popes who no longer bear this title, which is henceforth sparingly conferred. From this time on the popes, more and more involved in worldly events, no longer belong solely to the church; they are men of the state, and then rulers of the state.—“*Medieval Europe*,” Bemont and Monod (revised by George Burton Adams), p. 120. New York: Henry Holt & Co., 1902.

Papal Supremacy, CONFERRED BY STATE, USED BY STATE.—Under Vigilius the prestige of the Roman Church suffered most severely. The emperor had usurped the place of the Pope, and compelled him to abject submission. . . . As Rome’s ascendancy had been vastly enhanced through the fourth ecumenical council (Chalcedon), so it sank to its lowest point through the fifth. And yet Vigilius’s pontificate contained the germ of its revival. He it was, who, by a letter dated April, 550, and by his appeal to the Frankish embassy at Byzantium, first pointed out the future alliance with the Frankish king, so pregnant of consequences in the future.—“*History of All Nations*,” Vol. VII, “*The Early Middle Ages*,” Julius von Pfugk-Harttung, pp. 221, 222.

NOTE.—While it is the verdict of history that the prestige of the Papacy sank to the lowest point under Vigilius, because of the dominating spirit of Justinian, it is to be observed that this very use of the Papacy by Justinian established but the more securely the idea that the Pope was to command and direct in all ecclesiastical affairs.—EDS.

Papal Supremacy, NEW ORDER OF POPES DEMANDS SWORD.—Pelagius [successor of Vigilius] endeavored to enlist the civil power in

¹The exact date should be 538, as given in the quotation from Schaff’s history above. “From the death of Silverius [June, 538] the Roman Catholic writers date the episcopacy of Vigilius.”—“*History of the Popes*,” Archibald Bower, under year 538, Vol. II, p. 369.

his aid. He wrote several letters to Narses, who seems to have shrunk from using violence, urging him to have no scruples in the matter. These letters are an unqualified defense of the principle of persecution.—“*Dictionary of Christian Biography*,” art. “*Pelagius (Pope)*,” *Smith and Wace*.

Be not alarmed at the idle talk of some, crying out against persecution, and reproaching the church, as if she delighted in cruelty, when she punishes evil with wholesome severities, or procures the salvation of souls. He alone persecutes who forces to evil: but to restrain men from doing evil, or to punish them because they have done it, is not persecution or cruelty, but love of mankind. Now that schism, or a separation from the apostolic sees, is an evil, no man can deny; and that schismatics may and ought to be punished, even by the secular power, is manifest both from the canons of the church, and the Scripture.—*Pope Pelagius to Narses, general of Justinian in Italy; cited in “The History of the Popes,” Archibald Bower, Vol. I, p. 372. Philadelphia: Griffith and Simon, 1847.*

Papal Supremacy, RECOGNIZED IN AGE OF PERSECUTION.—The reign of Justinian was a uniform yet various scene of persecution; and he appears to have surpassed his indolent predecessors, both in the contrivance of his laws and the rigor of their execution. The insufficient term of three months was assigned for the conversion or exile of all heretics; and if he still connived at their precarious stay, they were deprived, under his iron yoke, not only of the benefits of society, but of the common birthright of men and Christians.—“*The History of the Decline and Fall of the Roman Empire*,” *Edward Gibbon, chap. 47, par. 24 (Vol. IV, pp. 528, 529). New York: Harper & Brothers.*

Papal Supremacy, THE POPE RULING AS A KING.—Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Cæsar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages.—*Rev. James P. Conroy, in American Catholic Quarterly Review, April, 1911.*

Papal Supremacy, FOLLOWED BY DARK AGES.—It is impossible to read the history of the early Middle Ages without feeling that, for the first six centuries after the fall of the Western Empire, there is little or no progress. The night grows darker and darker, and we seem to get ever deeper into the mire.—“*Italy and Her Invaders*,” *Thomas Hodgkin, book 3, chap. 9 (Vol. II, p. 536).*

Papal Supremacy, SIR ISAAC NEWTON ON THE PROPHETIC PERIOD OF DAN. 7: 25.—Three times and a half; that is, for 1260 solar years, reckoning a time for a calendar year of 360 days, and a day for a solar year. After which the judgment is to sit, and they shall take away his dominion, not at once, but by degrees, to consume, and to destroy it unto the end.—“*Observations upon the Prophecies of Daniel and the Apocalypse of St. John*,” *Sir Isaac Newton, part 1, chap 8, p. 114. London: J. Darby and T. Browne, 1733.*

Papal Supremacy, BISHOP NEWTON ON DANIEL 7: 25.—We must therefore compute the time according to the nature and genius of

the prophetic language. A time, then, and times, and half a time are three years and a half; and the ancient Jewish year consisting of twelve months, and each month of thirty days, "a time and times and half a time," or three years and a half, are reckoned in the Revelation 11: 2, 3; 12: 6, 14, as equivalent to "forty and two months," or "a thousand two hundred and threescore days:" and a day in the style of the prophets is a year: "I have appointed thee each day for a year," saith God to Ezekiel 4: 6; and it is confessed that "the seventy weeks" in the ninth chapter of Daniel are weeks of years; and consequently 1260 days are 1260 years.—*Dissertations on the Prophecies.* Thomas Newton, D. D., p. 247. London: William Tegg & Co., 1849 (Preface dated 1754).

Papal Supremacy, MAINTAINED IN GENERAL TILL THE FRENCH REVOLUTION.—Till the French Revolution, the Papal power, notwithstanding the partial resistance which it experienced from some of the sovereigns of Europe, continued throughout all the central territories of the Roman Empire of the West to hold the saints in subjection. Neither in Italy, France, Spain, Portugal, nor Savoy, were the Protestants tolerated; and the only part of what may be considered a central part of the Western Empire, where toleration existed, was in some of the cantons of Switzerland.—*A Dissertation on the Seals and Trumpets of the Apocalypse.* William Cuninghame, p. 194. London: Thomas Cadell, 1843.

Papal Supremacy, THE PAPAL POWER IN FRANCE BEFORE THE REVOLUTION.—The church still enjoyed political power. No one in France had a legal right to live outside its pale. It controlled the schools; it kept the parish registers, on which a man's title to his property and his name depended; for the sake of Catholic truth it burned its adversaries; and, through its censorship of the press, it silenced all assailing tongues.—*The French Revolution.* Charles Edward Mallet, p. 15. New York: Charles Scribner's Sons, 1900.

Papal Supremacy, ANOTHER FIVOTAL AGE, 1260 YEARS AFTER JUSTINIAN.—There is no period in the history of the world which can be compared, in point of interest and importance, to that which embraces the progress and termination of the French Revolution. In no former age were events of such magnitude crowded together, or interests so momentous at issue between contending nations. From the flame which was kindled in Europe, the whole world has been involved in conflagration; and a new era has dawned upon both hemispheres from the effects of its extension.—*History of Europe.* Sir Archibald Alison, Bart., F. R. S. E., Vol. I, Introduction, p. 1, 9th edition. Edinburgh and London: William Blackwood and Sons, 1853.

The Revolution had lasted five years. These five years are five centuries for France. Never perhaps on this earth, at any period since the Christian era, did any country produce, in so short a space of time, such an eruption of ideas, men, natures, characters, geniuses, talents, catastrophes, crimes, and virtues.—*History of the Girondists.* Alphonse de Lamartine, book 61, sec. 16 (Vol. III, p. 544).

Papal Supremacy, END OF POLITICAL ABSOLUTISM, ERA OF CONSTITUTIONALISM.—Absolute monarchy breathed its last without a struggle.—Edmund Burke, "On the French Revolution" (of 1789); cited in "Horæ Apocalypticæ," E. B. Elliott, A. M., Vol. III, pp. 299, 300, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

NOTE.—The Papacy had stood for absolutism, not only in the church, but in the state. The terrible excesses of the Revolution constituted the protest of despair against an age-long system of which the Papacy had been a supporter.

Papal Supremacy, THE OLD INTERDICT RETURNED UPON THE CHURCH.—On the 23d November [1793] atheism in France reached its extreme point, by a decree of the municipality ordering the immediate closing of all the churches, and placing the whole priests under surveillance. . . .

48. The services of religion were now universally abandoned. The pulpits were deserted throughout all the revolutionized districts; baptism ceased; the burial service was no longer heard; the sick received no communion, the dying no consolation. A heavier anathema than that of papal power pressed upon the peopled realm of France—the anathema of Heaven, inflicted by the madness of her own inhabitants.—“*History of Europe*,” Sir Archibald Alison, Bart., F. R. S. E., Vol. III, p. 23, 9th edition. Edinburgh and London: William Blackwood and Sons, 1854.

Papal Supremacy, RELIGION ITSELF ABOLISHED BY PAPACY’S CHIEF SUPPORTER.—On Nov. 26, 1793, the Convention, of which seventeen bishops and some clergy were members, decreed the abolition of all religion.—“*Age of Revolution*,” W. H. Hutton, p. 156.

Papal Supremacy, PERIOD TERMINATING IN FRENCH REVOLUTION.—And as the recognition of the supremacy of the Pope seemed thus to be complete in the year 533, on the part of the emperor [Justinian] who put the power in his hands, so, in like rapid and yet graduated progress, with the same appointed space intervening, the dominion of the Papacy was destroyed and disannulled in that kingdom which had been its chief stay for ages, in the year 1793, the power was wholly taken out of the hands of the Pope, and infidelity, or rather atheism, was proclaimed, and popery abolished.

“The churches were in most districts of France closed against priests and worshippers—the bells were broken, and cast into canon—and the whole ecclesiastical establishment destroyed.”—*Scott’s “Life of Napoleon,”* Vol. II, p. 306; quoted in “*The Signs of the Times*,” Rev. Alexander Keith, Vol. II, pp. 93, 94, 3d edition. Edinburgh: William Whyte & Co., 1833.

Papal Supremacy, RETRIBUTION: HE THAT TOOK THE SWORD SLAIN BY THE SWORD.—It is mentioned by Burke that the ancient chronicles were searched and cited by the revolutionary leaders, in exemplification of the cruelty of papists in other days against those whom they called heretics: and that, more especially, the horrid Huguenot massacre of St. Bartholomew’s Day was represented in the theater; the Cardinal de Lorraine, in his robes of function, being depicted as the chief actor and instigator. Nor was it in vain. At Paris (witness especially the September massacres in the prisons), at Lyons, in La Vandée, and elsewhere, the examples thus set before them were copied too faithfully: copied by a populace again “drunk with fanaticism;” only not, as once, that of popery, but of atheism,—not as once against Protestant fellow citizens, but against papists. The shootings, the drownings, the roastings of the Roman Catholic loyalists, both priests and nobles (not to speak of other injuries great, yet less atrocious), had all their prototypes in the barbarities of another age, practised under the direction of the Pope and French papists, both priests and nobles, against their innocent Huguenot fellow countrymen.—“*Horæ Apocalypticæ*,” Rev. E. B. Elliott, A. M., Vol. III, pp. 321, 322, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Papal Supremacy, REAPING WHAT HAD BEEN SOWN.—Of the horrors of the French Revolution it were needless to write. It is enough to say, that the blood of the saints began to be avenged. France had for ages yielded the neck to the papal yoke, and lent its aid to bind it on other nations; but never, even under the dictation of the Abbot of Cîteaux, did the counts, or knights, and soldiers of France exercise more atrocious cruelties against the saints of the Most High, than those of which churchmen and loyalists were then the victims. Tithes were abolished; monasteries suppressed; church lands confiscated; the priests despoiled and beggared; and, at a time when every other form of faith was tolerated, and atheism itself esteemed rather a virtue than a vice, and religious liberty proclaimed, the clergy of France were required to abjure all allegiance to the see of Rome, and that church was “deprived of its earthly power,” or the dominion forcibly taken from its hands.—“*The Signs of the Times*,” Rev. Alexander Keith, Vol. II, pp. 114, 115, 3d edition. Edinburgh: William Whyte & Co., 1833.

Papal Supremacy, A STROKE OF THE SWORD AT ROME.—Begun in France, the spoliation of the . . . church, and of its papal patron and head, spread quickly into the other countries of Christendom. A propagandist spirit, in respect of this as in respect of its other principles, was one of the essential characteristics of the Revolution; and the tempests of war gave it wings. Its first translation was into Belgium and the Rhenish provinces of Germany; the latter the chief seat, as Ranke observes, of the ecclesiastical form of government. Thither it brought with it ecclesiastical changes analogous to those in France.

In the years 1796, 1797, French dominion being established by Bonaparte’s victories in northern Italy, it bore with it thither the similar accompaniment, as of French democratism and infidelity, so too of French anti-papalism. And then, Rome itself being laid open to Bonaparte, and the French armies urging their march onward to the papal capital, the Pope only saved himself and it by the formal cession in the Treaty of Tolentino of the legations of Ferrara, Bologna, and Romagna (Peter’s Patrimony), together with the city of Ancona; the payment of above £1,500,000 sterling,—a sum multiplied threefold by exactions and oppression,—and the surrender of military stores, and of a hundred of the finest paintings and statues in the Vatican. The French ambassador wrote from Rome to Bonaparte: “The payment stipulated by the treaty of Tolentino has totally exhausted this old carcass: we are making it consume by a slow fire.” It was the very language of an Apocalyptic metaphor. The aged Pope himself, now left mere nominal master of some few remaining shreds of the Patrimony of Peter, experienced *in person* soon after the bitterness of the prevailing antipapal spirit. In the Sistine Chapel of the Vatican, the ante-hall to which is covered with frescoes representing the massacre of St. Bartholomew’s Day, (was the scene ordered as a memento of God’s retributive justice?) while seated on his throne, and receiving the congratulations of his cardinals on the anniversary of his election to the popedom, he was arrested [February, 1798] by the French military, the ring of his marriage with the Church Catholic torn from his finger, his palace rifled, and himself carried prisoner into France, only to die there in exile shortly after.—“*Horæ Apocalypticæ*,” Rev. E. B. Elliott, A. M., Vol. III, pp. 351-353, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Papal Supremacy, FRENCH PLANS TO END THE PAPACY.—One of the first measures of the new government was to dispatch an order to Joseph Buonaparte at Rome, to promote, by all the means in his power, the approaching revolution in the papal states; and above all things to

take care that, at the Pope's death [he was ill, 1797], no successor should be elected to the chair of St. Peter.¹—*History of Europe*, Sir Archibald Alison, Bart., F. R. S. E., Vol. IV, p. 129, 9th edition. Edinburgh: William Blackwood & Sons, 1854.

Papal Supremacy, DEPOSITION OF 1798, ANOTHER VIEW.—One day [February, 1798] the Pope was sitting on his throne in a chapel of the Vatican, surrounded by his cardinals who had assembled for the purpose of offering him their congratulations on his elevation to his high dignity. On a sudden, the shouts of an angry multitude penetrated to the conclave, intermingled with the strokes of axes and hammers on the doors. Very soon a band of soldiers burst into the hall, who tore away from his finger his pontifical ring, and hurried him off, a prisoner, through a hall, the walls of which were adorned with a fresco, representing the armed satellites of the Papacy, on St. Bartholomew's Day, as bathing their swords in the blood of unoffending women and helpless children. Thus it might seem as if he were to be reminded that the same God who visits the iniquities of the fathers upon the children unto the third and fourth generation, had made him the victim of his retributive justice for a deed of atrocity which had long been crying aloud to him for vengeance. The Pope, after having been hurried away from his territory, and treated with every indignity, at length died at Valence in Dauphny [France] in 1799.²—*Epochs of the Papacy*, Rev. Arthur Robert Pennington, M. A., F. R. Hist. Soc., pp. 449, 450. London: George Bell and Sons, 1881.

Papal Supremacy, THE POPE REMOVED BY FORCE OF ARMS.—The Pope, who had been guarded by five hundred soldiers ever since the entry of the Republicans, was directed to retire into Tuscany; his Swiss guard relieved by a French one, and he himself ordered to dispossess himself of all his temporal authority. He replied, with the firmness of a martyr, "I am prepared for every species of disgrace. As supreme Pontiff, I am resolved to die in the exercise of all my powers. You may employ force—you have the power to do so; but know that though you may be masters of my body, you are not so of my soul. Free in the region where it is placed, it fears neither the events nor the sufferings of this life. I stand on the threshold of another world; there I shall be sheltered alike from the violence and impiety of this." Force was soon employed to dispossess him of his authority; he was dragged from the altar in his palace, his repositories were all ransacked and plundered, the rings even torn from his fingers, the whole effects in the Vatican and Quirinal inventoried and seized, and the aged Pontiff conducted, with only a few domestics, amidst the brutal jests and sacrilegious songs of the French dragoons, into Tuscany.—*History of Europe*, Sir Archibald Alison Bart., F. R. S. E., Vol. IV, p. 131, 9th edition. Edinburgh: William Blackwood & Sons, 1854.

Papal Supremacy, EUROPE THOUGHT PAPACY DEAD.—When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should be elected to his office, and that the Papacy should be discontinued.

But the Pope recovered. The peace was soon broken; Berthier entered Rome on the tenth of February, 1798, and proclaimed a republic.

¹ La Révellière-Lépaux, the president of the Directory, wrote to Napoleon. "In regard to Rome, the Directory cordially approve of the instructions you have given to your brother, to prevent a successor being appointed to Pius VI. We must lay hold of the present favorable circumstances to deliver Europe from the pretended papal supremacy."—*Corresp. Confid.*, iv 244 (Oct. 21, 1797).

² Botta, lib. xiii. p. 79: lib. xvi. p. 412.

The aged Pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison in France. Broken with fatigue and sorrows, he died on the nineteenth of August, 1799, in the French fortress of Valence, aged eighty-two years. No wonder that half Europe thought Napoleon's veto would be obeyed, and that with the Pope the Papacy was dead.—“*The Modern Papacy*,” *Rev. Joseph Rickaby, S. J. (Jesuit Society)*, p. 1. London: Catholic Truth Society.

Papal Supremacy, THE PAPACY APPARENTLY EXTINGUISHED.—The Papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place.—“*Rome and Its Papal Rulers*,” *Rev. George Trevor, Canon of York*, p. 440.

NOTE.—Thus, in A. D. 533 came the notable decree of the Papacy's powerful supporter, recognizing its supremacy; and then the decisive stroke by the sword at Rome in A. D. 538, cleaving the way for the new order of popes—the rulers of state.

Exactly 1260 years later, in 1793, came the notable decree of the Papacy's once powerful supporter, France.—“the eldest son of the church.”—aiming to abolish church and religion, followed by a decisive stroke with the sword at Rome against the Papacy, in 1798.—EDS.

Papal Supremacy, END OF, SEEN AS A FULFILMENT OF PROPHECY.—The downfall of the papal government, by whatever means effected, excited perhaps less sympathy than that of any other in Europe: the errors, the oppressions, the tyranny of Rome over the whole Christian world, were remembered with bitterness; many rejoiced, through religious antipathy, in the overthrow of a church which they considered as idolatrous, though attended with the immediate triumph of infidelity; and many saw in these events the accomplishment of prophecies, and the exhibition of signs promised in the most mystical parts of the Holy Scriptures.—“*History of France from 1790*,” *John Leycester Adolphus, Vol. II*, p. 379. London, 1803.

Papal Supremacy, CLARKE ON CLOSING EVENTS OF PERIOD.—“Until a time and times and the dividing of time.” In prophetic language a time signifies a year; and a prophetic year has a year for each day. Three years and a half (a day standing for a year, as in chap. 9: 24) will amount to one thousand two hundred and sixty years, if we reckon thirty days to each month, as the Jews do.

If we knew precisely when the papal power began to exert itself in the antichristian way, then we could at once fix the time of its destruction. The end is probably not very distant; it has already been grievously shaken by the French. In 1798 the French republican army under General Berthier took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound, though at present it appears to be healed.—*Commentary, Adam Clarke, LL. D. on Dan. 7: 25, Vol. IV, p. 597. New York: Phillips and Hunt.*

Papal Supremacy, SUPREMACY ENDED, BUT PAPACY RECOVERED.—Many of the men in those days [of 1798] imagined that the dominion of the Pope had come to an end, and that the knell of the temporal power was then sounding among the nations. This supposition, however, proved to be erroneous. The French republicans were very anxious that Rome should not have another Pope. But as the reverses of the revolutionary armies had left southern Italy to its ancient masters, the cardinals were able to proceed to an election at Venice. They elected

on March 14, 1800, Barnabas Chiaromonti, who assumed the name of Pius VII.

The first transaction of this Pope was a negotiation with the government of France, of which Napoleon Buonaparte was the First Consul. [p. 450] . . . He [Napoleon] felt that, as the large majority of the inhabitants of France knew no other form of faith than Romanism, it must become the established religion of the country. Accordingly we find that he now began negotiations with the Pope, which issued in a Concordat in July, 1801, whereby the Roman Catholic religion was once more established in France. He also left Pius in possession of his Italian principality. [p. 452]—“*Epochs of the Papacy*,” Rev. Arthur Robert Pennington, M. A., *F. R. Hist. Soc.*, pp. 450, 452. London: George Bell & Sons, 1881.

Papal Supremacy, POPE AGAIN EXILED BY THE REVOLUTION.—He [Pius VII] was assailed with one demand after another, his compliance with which would have involved the loss of his temporal power. He was firm in his determination not to surrender those which he considered to be the inalienable rights of the Papacy. Napoleon hereupon took possession of Rome with a large body of troops, and assumed the government of the papal territory. A decree was passed on May 17, 1809, formally annexing the remaining papal territories to the empire. Then followed in rapid succession the bull of excommunication against the emperor, the seizure of the Pope's person by the French commander on account of the strong impression which it made on the public mind in Rome, and his imprisonment, first at Grenoble, afterwards at Savona, and finally at Fontainebleau [France], where he remained in close confinement till the overthrow of Napoleon in 1814. . . . Then followed his [Napoleon's] abdication, after which Pius was at liberty to return to his territories. He entered Rome on May 24, 1814, after an absence of five years.

Many even of the devoted adherents of Papal Rome, when they witnessed, during the period just described, one judgment after another descending upon her, imagined that the time of her long domination had come to an end, and that her glory was extinguished forever. That supposition proved to be erroneous. The princes restored after the fall of Napoleon, convinced that, in their warfare with the Church of Rome, they had struck down a power which could aid them in curbing the evil spirits of democracy and anarchy, endowed it with a greater than its original strength, that it might assist them in subduing the domestic enemies who were banded together against them.—*Id.*, pp. 454-456.

Papal Supremacy, REVOLUTION STILL PURSUED THE POPE.—From that time [late in 1848.—EDS.] law and order disappeared from the holy city. The chamber of deputies was without power, and became so weakened by the withdrawal of many members that it was scarcely competent to form legal resolutions; the democratic popular club, together with the rude mob of Trastevere, controlled matters. Many cardinals withdrew; Pius IX was guarded like a prisoner.

Enraged at these acts and threatened as to his safety, the Pope finally [November 24] fled to Gaeta, in disguise, aided by the Bavarian ambassador Count Spaur. Here he formed a new ministry and entered a protest against all proceedings in Rome. This move procured at first the most complete victory for the republican party in the Tiberian city. A new constitutional assembly was summoned, which in its first sitting deprived the Papacy of its worldly authority, established the Roman republic, and resolved to work for the union of Italy under a democratic-republican form of rule. A threat of excommunication from the Pope

was met with scorn by the popular union.—“*The Historians' History of the World*,” Henry Smith Williams, LL. D., Vol. IX, pp. 596, 597. New York: The Outlook Company, 1904.

The Pope did not return to Rome till the beginning of April, 1850. As all the world knows, Louis Napoleon insured his safety from his enemies by surrounding him with a guard of his own soldiers. He brought back with him the worst abuses of his predecessors. After his return, he became the uncompromising champion of absolutism.—“*Epochs of the Papacy*,” Rev. Arthur Robert Pennington, M. A., F. R. Hist. Soc., p. 463. London: George Bell & Sons, 1881.

Papal Supremacy, THE DECREE OF INFALLIBILITY FOLLOWED BY LOSS OF TEMPORAL POWER.—It is a remarkable coincidence that the promulgation of the dogma of Papal Infallibility [July 18, 1870] was followed on the very next day, July 19, by the breaking out of the war between France and Germany, and very soon by the defeat of Louis Napoleon, the Pope's protector, the recall of the French troops to their native country, the entrance of the troops of the king of Italy within the walls of Rome on Sept. 20, 1870, and the transfer of the Italian capital to Rome by the suffrages of the Romans themselves on July 3, 1871, when, amid the acclamations of assembled thousands, Victor Emmanuel rode through the streets of the Eternal City. After these events the Pope [Pius IX] was left in possession of the Vatican, to which he confined himself during the last years of his life.—“*Epochs of the Papacy*,” Rev. Arthur Robert Pennington, M. A., F. R. Hist. Soc., p. 472. London: George Bell & Sons, 1881.

Papal Supremacy, ROME'S HISTORY CONNECTING PAST AND PRESENT.—Rome is the meeting place of all history; the papal succession, oldest and newest in Europe, filling the space from Cæsar and Constantine to this democratic world of the twentieth century, binds all ages into one and looks out towards a distant future in many continents.—“*The Papal Monarchy*,” William Francis Barry, D. D., p. 428. London: T. Fisher Unwin; New York: G. P. Putnam's Sons, 1902.

Papal Supremacy, SPEAKING “GREAT WORDS” (DAN. 7: 25).—See Little Horn, 286-289; Pope, Exaltation of, 376-379; Rome, 428.

Papal Supremacy, WEARING OUT SAINTS (DAN. 7: 25).—See Little Horn; Massacre; Persecution.

Papal Supremacy, THINKING TO CHANGE TIMES AND LAWS.—See Little Horn; Sabbath, Change of, 474.

Papal Supremacy, PROPHETIC PERIOD OF 1260 YEARS.—See French Revolution; Two Witnesses of Revelation 11; Year-Day Principle.

Papal Supremacy.—See Councils, 123, 124; French Revolution, 173; Seven Churches, 491.

Pardon, FOR SIN.—See Indulgences; Keys, Power of.

Passover.—See Easter, Seventy Weeks, 523, 524, 525.

Penance, DEFINED.—The Latin word *pœnitentia* (from *punire* in an archaic form *pœnire*) means sorrow or regret, and answers to the Greek *μετάνοια*, 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*," William E. Addis and Thomas Arnold, M. A., 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 Comp^y 1912.

Pepin (Pipin, Pippin).—See Rome, Its Barbarian Invader 453. 454; Temporal Power of the Pope, 548-550.

Pergamos, CHALDEAN COLLEGE AT.—See Babylon, 67.

Persecution AND PUNISHMENT, ROMAN CATHOLIC VIEW OF.—Persecution cannot be lawful in favor either of truth or error. I mean persecution properly so called, that is to say, violence employed against an unoffending religion or error. But if such religion or error becomes, on the contrary, turbulent and hurtful, its acts may be reprov'd like any other offense, in which case it suffers punishment, not persecution. In the same way, if a member of the church becomes unfaithful, and

falls into heresy, or commits some other great crime, such member can be punished by the ecclesiastical authority on whom he depends. The church [i. e. the Church of Rome] has a right not only to censure her subjects, but, if she thinks proper, she can also inflict external penalties, and have recourse to the secular power. In this case it would be punishment and not be persecution that the offender would undergo.—“*A Course of Religious Instruction*,” Rev. Father F. X. Schouppe, S. J. (R. C.), p. 74.*

Persecution JUSTIFIED BY ST. THOMAS AQUINAS.—If counterfeiters of money or other criminals are justly delivered over to death forthwith by the secular authorities, much more can heretics, after they are convicted of heresy, be not only forthwith excommunicated, but as surely put to death.—“*Summa Theologica*,” St. Thomas Aquinas (R. C.), 2a 2ae, qu. xi, art. iii (“*Moral Theology*,” Second of the Second, question 11, article 3).

Persecution DEFINED.—There is not complete religious liberty where any one sect is favored by the state and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution; and if based on religious grounds, a religious persecution. The extent of the discrimination is not material to the principle; it is enough that it creates an inequality of right or privilege.—“*A Treatise on the Constitutional Limitations*,” Thomas M. Cooley, LL. D., pp. 575, 576 (6th ed.). Boston: Little, Brown & Co., 1890.

Persecution DEFENDED.—Every part is referred to the whole as the imperfect to the perfect; and therefore every part naturally exists for the whole. And therefore we see that if it be expedient for the welfare of the whole human body that some member should be amputated, as being rotten and corrupting the other members, the amputation is praiseworthy and wholesome. But every individual stands to the whole community as the part to the whole. Therefore, if any man be dangerous to the community, and be corrupting it by any sin, the killing of him for the common good is praiseworthy and wholesome. For “a little leaven corrupteth the whole lump.” . . .

Man by sinning withdraws from the order of reason, and thereby falls from human dignity, so far as that consists in man being naturally free and existent for his own sake; and falls in a manner into the state of servitude proper to beasts, according to that of the psalm: “Man when he was in honor did not understand: he hath matched himself with senseless beasts and become like unto them;” and, “The fool shall serve the wise.” And therefore, though to kill a man, while he abides in his native dignity, be a thing of itself evil, yet to kill a man who is a sinner may be good, as to kill a beast. For worse is an evil man than a beast, and more noxious, as the philosopher says.—“*Aquinas Ethicus*,” Joseph Rickaby, S. J. (R. C.), Vol. II, pp. 40, 41. London: Burns and Oates, 1892.

The church has persecuted. Only a tyro in church history will deny that. . . . One hundred and fifty years after Constantine the Donatists were persecuted, and sometimes put to death. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of heresy. When

she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior.—*The Western Watchman (R. C.)*, Dec. 24, 1908.

The principal teachers of the church held back for centuries from accepting in these matters the practice of the civil rulers; they shrank particularly from such stern measures against heresy as torture and capital punishment, both of which they deemed inconsistent with the spirit of Christianity. But, in the Middle Ages, the Catholic faith became alone dominant, and the welfare of the commonwealth came to be closely bound up with the cause of religious unity. King Peter of Aragon, therefore, but voiced the universal conviction when he said: "The enemies of the cross of Christ and violators of the Christian law are likewise our enemies and the enemies of our kingdom, and ought therefore to be dealt with as such."—*The Catholic Encyclopedia*, Vol. VIII, art. "Inquisition," p. 35.

Persecution, RESPONSIBILITY FOR.—In the bull *Ad Exstirpanda* (1252) Innocent IV says: "When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition, the *podestà*, or chief magistrate, of the city shall take them at once, and shall, within five days at the most, execute the laws made against them." . . . Nor could any doubt remain as to what civil regulations were meant, for the passages which ordered the burning of impenitent heretics were inserted in the papal decretals from the imperial constitutions *Commissis nobis* and *Inconsultibilem tunicam*. The aforesaid bull *Ad Exstirpanda* remained thenceforth a fundamental document of the Inquisition, renewed or re-enforced by several popes, Alexander IV (1254-61), Clement IV (1265-68), Nicholas IV (1288-92), Boniface VIII (1294-1303), and others. The civil authorities, therefore, were enjoined by the popes, under pain of excommunication, to execute the legal sentences that condemned impenitent heretics to the stake.—*Id.*, p. 34.

Early in the year the most sublime sentence of death was promulgated which has ever been pronounced since the creation of the world. The Roman tyrant [Nero] wished that his enemies' heads were all upon a single neck, that he might strike them off at a blow; the Inquisition assisted Philip [II of Spain] to place the heads of all his Netherland subjects upon a single neck for the same fell purpose. Upon Feb. 16, 1568, a sentence of the Holy Office condemned *all the inhabitants of the Netherlands to death* as heretics. From this universal doom *only a few persons, especially named*, were excepted. A proclamation of the king, dated ten days later, confirmed this decree of the Inquisition, and ordered it to be carried into instant execution, without regard to age, sex, or condition. This is probably the most concise death warrant that was ever framed. Three millions of people, men, women, and children, were sentenced to the scaffold in three lines.—"*The Rise of the Dutch Republic*," John Lothrop Motley, D. C. L., LL. D., part 3, chap. 2, par. 12 (Vol. I, p. 626). New-York: A. L. Burt.

Therefore by this present apostolical writing we give you a strict command that, by whatever means you can, you destroy all these heresies and expel from your diocese all who are polluted with them. You shall exercise the rigor of the ecclesiastical power against them and

all those who have made themselves suspected by associating with them. They may not appeal from your judgments, and if necessary, you may cause the princes and people to suppress them with the sword.—*Orders of Pope Innocent III concerning Heretics; quoted from Migne, 214, col. 71, in "A Source Book for Mediæval History," Oliver J. Thatcher, Ph. D., and Edgar H. McNeal, Ph. D., p. 210. New York: Charles Scribner's Sons, 1905.*

That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings.—"*History of the Rise and Influence of the Spirit of Rationalism in Europe,*" William Edward Hartpole Lecky, Vol. II, p. 32. London: Longmans, Green & Co., 1904.

Persecution IN SOUTHERN FRANCE.—Then followed such scenes of horror as the sun had never looked on before. The army was officered by Roman and French prelates; bishops were its generals, an arch-deacon its engineer. It was the Abbot Arnold, the legate of the Pope, who, at the capture of Beziers, was inquired of by a soldier, more merciful or more weary of murder than himself, how he should distinguish and save the Catholic from the heretic. "Kill them all," he exclaimed; "God will know his own." At the church of St. Mary Magdalene seven thousand persons were massacred, the infuriated crusaders being excited to madness by the wicked assertion that these wretches had been guilty of the blasphemy of saying, in their merriment, "*S. Mariam Magdalenam fuisse concubinam Christi.*" It was of no use for them to protest their innocence. In the town twenty thousand were slaughtered, and the place then fired, to be left a monument of papal vengeance. At the massacre of Lavaur four hundred people were burned in one pile; it is remarked that "they made a wonderful blaze, and went to burn everlastingly in hell."

Language has no powers to express the atrocities that took place at the capture of the different towns. Ecclesiastical vengeance rioted in luxury. The soil was steeped in the blood of men, the air polluted by their burning. From the reek of murdered women, mutilated children, and ruined cities, the Inquisition, that infernal institution, arose. Its projectors intended it not only to put an end to public teaching, but even to private thought. In the midst of these awful events, Innocent was called to another tribunal to render his account. He died A. D. 1216.—"*History of the Intellectual Development of Europe,*" John William Draper, M. D., LL. D., Vol. II, p. 62. New York: Harper & Brothers, 1876.

Persecution, SUMMARY OF ROMAN.—Under these maxims Rome has always acted. What a long roll of bloody persecutions is her record! The extirpation of the Albigenses, the massacre of the Waldenses, the martyrdoms of the Lollards, the slaughter of the Bohemians, the burning of Huss, Jerome, Savonarola, Frith, Tyndale, Ridley, Hooper, Cranmer, Latimer, and thousands of others as godly and faithful as they, have been her acts; the demoniacal cruelties of the Inquisition were invented by her mind and inflicted by her hand—that Inquisition which was for centuries the mighty instrument of her warfare against devoted men and women whose crime was only this, that they "kept the commandments of God and the faith of Jesus."

The ferocious cruelties of the Duke of Alva in the Netherlands; the bloody martyrdoms of Queen Mary's reign; the extinction by fire and sword of the Reformation in Spain and Italy, in Portugal and Poland; the Massacre of St. Bartholomew; the long and cruel persecutions of the Huguenots, and all the infamies and barbarities of the revocation of the Edict of Nantes, which flung its refugees on every shore of Europe, were perpetrated by papal Rome. Her victims have been innumerable. In Spain alone Llorente reckons as the sufferers of the Inquisition 31,912 burnt alive, and 291,450 so-called penitents forced into submission "by water, weights, fire, pulleys, and screws," and "all the apparatus by which the sinews could be strained without cracking, and the bones bruised without breaking, and the body racked exquisitely without giving up the ghost." A million perished in the massacre of the Albigenses.

In the thirty years which followed the first institution of the Jesuits nine hundred thousand faithful Christians were slain. Thirty-six thousand were dispatched by the common executioner in the Netherlands, by the direction of the Duke of Alva, who boasted of the deed. Fifty thousand Flemings and Germans were hanged, burnt, or buried alive under Charles V. And when we have added to this the bloodshed of the Thirty Years' War in Germany, and the long agony of other and repeated massacres of Protestants in England, Ireland, Scotland, France, Spain, Italy, and the Netherlands, we have to remember that for all this "no word of censure ever issued from the Vatican, except in the brief interval when statesmen and soldiers grew weary of bloodshed and looked for means to admit the heretics to grace."

In the light of these facts we maintain that the fulfilment of the prophecy uttered of old in Patmos is plainly evident. The prediction of the apostle as to its leading features was this: that "a domineering power was to be established in the city of Rome, to corrupt the faith, to spread that corruption, to be distinguished by the display of gaudy splendors, to persecute the professors of the Christian faith, to intoxicate itself in the blood of persecution, to be supported by subservient kings, and to requite them for their homage with larger drafts of her cup of abominations." We are justified in maintaining that the history of the Church of Rome has fulfilled every detail of the prophecy.—"*Key to the Apocalypse*," H. Grattan Guinness, D. D., pp. 91-94. London: Hodder and Stoughton, 1899.

Persecution A MARK OF PAPAL ROME.—But more than this, more than by any other mark, we recognize papal Rome by the last, the most marvelous characteristic which is given us in the sacred prediction—her strange and terrible inebriation with the blood of saints and martyrs! Old heathen Rome persecuted for a brief period the early church, but papal Rome through long centuries has held the preëminence as the persecutor of those faithful to the teachings of the gospel of Christ. She has been all along in her essential and unalterable character a persecuting church. Persecution has occupied a prominent place in her doctrines, decrees, canons, excommunications, tribunals, trials, condemnations, imprisonments, executions, and exterminating wars. Centuries of persecuting action witness against her. Her laws for the persecution and extermination of heretics have increased in malignity from their first rise down to modern times. Plainly and openly she has declared herself to be a persecuting church. She has gloried in her intolerance. Her avowed doctrine is "that heretics ought to be visited by the secular powers with temporal punishments, and even with death itself."—"Key to the Apocalypse," H. Grattan Guinness, D. D., pp. 89, 90. London: Hodder and Stoughton, 1899.

Persecution, INDICTMENT OF ROME FOR.—Hear me, though in truth I scarcely know how to speak upon this subject. I am almost dumb with horror when I think of it. I have visited the places in Spain, in France, in Italy, most deeply stained and dyed with martyr-blood. I have visited the valleys of Piedmont. I have stood in the shadow of the great cathedral of Seville, on the spot where they burned the martyrs, or tore them limb from limb. . . . I have waded through many volumes of history and of martyrology. I have visited, either in travel or in thought, scenes too numerous for me to name, where the saints of God have been slaughtered by papal Rome, that great butcher of bodies and of souls. I cannot tell you what I have seen, what I have read, what I have thought. I cannot tell you what I feel. Oh, it is a bloody tale!

I have stood in that valley of Lucerna where dwelt the faithful Waldenses, those ancient Protestants who held to the pure gospel all through the Dark Ages, that lovely valley with its pine-clad slopes which Rome converted into a slaughter-house. Oh, horrible massacres of gentle, unoffending, noble-minded men! Oh, horrible massacres of tender women and helpless children! Yes; ye hated them, ye hunted them, ye trapped them, ye tortured them, ye stabbed them, ye stuck them on spits, ye impaled them, ye hanged them, ye roasted them, ye flayed them, ye cut them in pieces, ye violated them, ye violated the women, ye violated the children, ye forced flints into them, and stakes, and stuffed them with gunpowder, and blew them up, and tore them asunder limb from limb, and tossed them over precipices, and dashed them against the rocks; ye cut them up alive, ye dismembered them; ye racked, mutilated, burned, tortured, mangled, massacred holy men, sainted women, mothers, daughters, tender children, harmless babes, hundreds, thousands, thousands upon thousands; ye sacrificed them in heaps, in hecatombs, turning all Spain, Italy, France, Europe, Christian Europe, into a slaughter-house, a charnel house, an Akeldama. Oh, horrible; too horrible to think of! The sight dims, the heart sickens, the soul is stunned in the presence of the awful spectacle.

O harlot, gilded harlot, with brazen brow and brazen heart! red are thy garments, red thine hands. Thy name is written in this book. God has written it. The world has read it. Thou art a murderess, O Rome. Thou art the murderess Babylon—"Babylon the Great," drunken, foully drunken; yea, drunken with the sacred blood which thou hast shed in streams and torrents, the blood of saints, the blood of the martyrs of Jesus.—"*Romanism and the Reformation.*" *H. Grattan Guinness, D. D., F. R. A. S., pp. 107, 108. London: J. Nisbet & Co., 1891.*

Persecution, A CATHOLIC PROFESSOR ON.—The Catholic Church is a respecter of conscience and of liberty. . . . She has, and she loudly proclaims that she has, a "horror of blood." Nevertheless, when confronted by heresy, she does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient, and she has recourse to force, to corporal punishment, to torture. She creates tribunals like those of the Inquisition, she calls the laws of the state to her aid, if necessary she encourages a crusade, or a religious war, and all her "horror of blood" practically culminates into urging the secular power to shed it, which proceeding is almost more odious—for it is less frank—than shedding it herself. Especially did she act thus in the sixteenth century with regard to Protestants. Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Countries, and above all in Spain, the funeral piles of the Inquisition. In France under Francis I and Henry II, in England under Mary Tudor, she tortured the heretics, whilst both in France and Germany, during the second half of the six-

teenth and the first half of the seventeenth century, if she did not actually begin, at any rate she encouraged and actively aided, the religious wars.—*The Catholic Church, the Renaissance, and Protestantism.* Alfred Baudrillart (R. C.), Rector of the Catholic Institute of Paris, pp. 182, 183. London: Kegan Paul, Trench, Trubner & Co., 1908.

Persecution.— See Councils, 122; Inquisition; Jesuits, 272; Massacre of St. Bartholomew; Religious Liberty; Rome, 446.

Peter, PRIMACY OF.— See Heresy, 203.

Phocas.— See Papal Supremacy, 359.

Photius.— See Greek Church, 194, 195.

Pilate, GOVERNOR OF JUDEA.— See Seventy Weeks, 522, 523.

Pius IV.— See Creed of Pope Pius IV.

Pius IX.— See Councils, 121, 123.

Polygamy.— See Marriage.

Pope, EXALTATION OF.— The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God.

The Pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities.

The Pope is called most holy because he is rightfully presumed to be such.

Nor can emperors and kings be called most holy; for although in civil laws the term "most sacred" seems sometimes to have been usurped by emperors, yet never that of "most holy."

The Pope alone is deservedly called by the name "most holy," because he alone is the vicar of Christ, who is the fountain and source and fulness of all holiness.

The Pope by reason of the excellence of his supreme dignity is called bishop of bishops.

He is also called ordinary of ordinaries.

He is likewise bishop of the universal church.

He is likewise the divine monarch and supreme emperor, and king of kings.

Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions.

Moreover the superiority and the power of the Roman Pontiff by no means pertain only to heavenly things, to earthly things, and to things under the earth, but are even over angels, than whom he is greater.

So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the Pope.

For he is of so great dignity and power that he forms one and the same tribunal with Christ.

So that whatever the Pope does, seems to proceed from the mouth of God, as according to most doctors, etc.

The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has

been intrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom.

The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws.

[In proof of this last proposition various quotations are made, among them these:]

The Pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep.

Whatever the Lord God himself, and the Redeemer, is said to do, that his vicar does, provided that he does nothing contrary to the faith. — *Extracts from Ferraris's Ecclesiastical Dictionary (R. C.), article on the Pope.*

NOTE.—The full title of this work is "*Prompta Bibliotheca canonica, juridica, moralis, theologica nec non ascetica, polemica, rubricistica, historica.*" There have been various editions of this book since the first was published in 1746, the latest one being issued from Rome in 1899 at the Press of the Propaganda. This shows that this work still has the approval of the Roman Catholic hierarchy, and the Catholic Encyclopedia (Vol. VI, p. 48) speaks of it as "a veritable encyclopedia of religious knowledge" and "a precious mine of information." It is therefore legitimate to conclude that the statements in this work represent the current Roman Catholic view concerning the power and authority of the Pope.—Eds.

One Consistory

Therefore the decision of the Pope and the decision of God constitute one [i. e., the same] decision, just as the opinion of the Pope and of his disciple are the same. Since, therefore, an appeal is always taken from an inferior judge to a superior, as no one is greater than himself, so no appeal holds when made from the Pope to God, because there is one consistory of the Pope himself and of God himself, of which consistory the Pope himself is the key-bearer and the doorkeeper. Therefore no one can appeal from the Pope to God, as no one can enter into the consistory of God without the mediation of the Pope, who is the key-bearer and the doorkeeper of the consistory of eternal life; and as no one can appeal to himself, so no one can appeal from the Pope to God, because there is one decision and one court [curia] of God and of the Pope.—*From the writings of Augustinus de Ancona (R. C.), printed without title-page or pagination, commencing, "Incipit summa Catholici doctoris Augustini de Ancona potestate ecclesiastica," Questio VI, "De Papalis Sententiæ Appellatione" (On an Appeal from a Decision of the Pope). (British Museum, London.)*

We hold upon this earth the place of God Almighty.—*Pope Leo XIII, in an encyclical letter dated June 20, 1894, "The Great Encyclical Letters of Leo XIII," p. 304. New York: Benziger Brothers.*

"Another God on Earth"

For thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth.—*From the Oration of Christopher Marcellus (R. C.) in the fourth session of the Fifth Lateran Council, 1512 (an address to the Pope); "History of the Councils," Labbe and Cossart, Vol. XIV, col. 109.*

NOTE.—In several editions of the Roman Canon Law printed previously to 1632, there is found in a gloss (note) upon the word *Declaramus* in the *Extravagantes* of Pope John XXII, title XIII, chap. 4, the expression *Dominum Deum nostrum Papam* (Our Lord God the Pope). In the edition of the *Extravagantes* printed at Lyons in 1556 these words are found in column 140. In later editions of the Canon Law the word *Deum* (God) has been omitted, and Roman Catholic writers claim that it was inserted in some of the earlier editions by a mistake

of the copyist. It is asserted by one writer, who affirms that he examined the original manuscript of the commentator Zenzelinus, in the Vatican library, that the word *Deum* did not appear in it. Under these circumstances Protestants do not seem to be warranted in using this particular expression as evidence against the Papacy.—EDS.

All Power

Christ intrusted his office to the chief Pontiff; . . . but all power in heaven and in earth had been given to Christ; . . . therefore the chief Pontiff, who is his vicar, will have this power.—*Gloss on the "Extravagantes Communes,"*¹ book 1, "On Authority and Obedience," chap. 1, on the words *Porro Subesse Rom. Pontiff.* (See the collection of Canon Laws, published in 1556, "*Extravagantes Communes.*" col. 29.)

Called God

It is shown with sufficient clearness that by the secular power the Pope cannot in any way be bound or loosed, who it is certain was called God by the pious leader Constantine, and it is clear that God cannot be judged by man.—*Decree of Gratian, part 1, div. 96, chap. 7.*

NOTE.—While this is one of the interesting perversions of fact so common in the Decree of Gratian, yet it shows the extravagant teaching of the time concerning the person of the Pope. What Constantine actually said was quite different from what Gratian makes him say.—EDS.

Christ and the Pope

All names which in the Scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope.—"*On the Authority of Councils,*" *Bellarmino (R. C.), book 2, chap. 17 (Vol. II, p. 266), ed. 1619.*

The Pope's Power to Pardon Sin and to Annul the Canons of the Church

Peter and his successors have power to impose laws both preceptive and prohibitive, power likewise to grant dispensation from these laws, and, when needful, to annul them. It is theirs to judge offenses against the laws, to impose and to remit penalties. This judicial authority will even include the power to pardon sin. For sin is a breach of the laws of the supernatural kingdom, and falls under the cognizance of its constituted judges.—*The Catholic Encyclopedia, Vol. XII, art. "Pope," p. 265.*

He [the Pope] is not subject to them [the canons of the church], because he is competent to modify or to annul them when he holds this to be best for the church.—*Id., p. 268.*

The Pope is the vicar of Christ, or the visible head of the church on earth. The claims of the Pope are the same as the claims of Christ. Christ wanted all souls saved. So does the Pope. Christ can forgive all sin. So can the Pope. The Pope is the only man who claims the vicarage of Christ. His claim is not seriously opposed, and this establishes his authority.

The powers given the Pope by Christ were given him not as a mere man, but as the representative of Christ. The Pope is more than the representative of Christ, for he is the fruit of his divinity and of the divine institution of the church.—*Extract from a Sermon by Rev. Jeremiah Prendergast, S. J. (R. C.), preached in the Church of St. John the Baptist, Syracuse, N. Y., Wednesday evening, March 13, 1912, as reported in the Syracuse Post-Standard, March 14, 1912.*

¹ A division of the *Corpus Juris Canonici*, or Roman Canon Law.

For not man, but God separates those whom the Roman Pontiff (who exercises the functions, not of mere man, but of the true God), having weighed the necessity or utility of the churches, dissolves, not by human but rather by divine authority.—“*Decretals of Gregory*” (R. C.), book 1, title 7, chapter 3, on the Transfer of Bishops.

In 1335 Bishop Alvarez Pelayo lays down the doctrine that as Christ partook of the nature of God and man, so the Pope, as his vicar, participates with him in the divine nature as to spiritual things and in the nature of man as to temporals, so that he is not simply a man, but rather a God on earth. These extravagances are perpetuated to modern times. During the sessions of the Vatican Council, on Jan. 9, 1870. Mermeillod, bishop of Hebron and coadjutor of Geneva, in a sermon preached in the church of San Andrea delle Valle, described three incarnations of Christ,—the first in Judea for the atonement, the next in the sacrifice of the eucharist, and now “the Saviour is once more on earth (he is in the Vatican in the person of an aged man),” and the promotion with which the preacher was rewarded showed that such adulation was duly appreciated. Scarcely less blasphemous were the expressions used by the Irish Church at the *triduum*, or celebration of papal infallibility in Dublin, in September, 1870: “The Pope is Christ in office, Christ in jurisdiction and power . . . we bow down before thy voice, O Pius, as before the voice of Christ, the God of truth . . . in clinging to thee, we cling to Christ.”—“*Studies in Church History*,” Henry C. Lea, p. 389. Philadelphia: Henry C. Lea’s Sons & Co., 1883.

Pope, POSITION OF, DEFINED BY THE COUNCIL OF TRENT.—We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the whole world, and that the Roman Pontiff himself is the successor of the blessed Peter, prince of the apostles, and the true vicar of Christ, the head of the whole church, the father and doctor of all Christians; and that to him, in the person of blessed Peter, was given, by our Lord Jesus Christ, full power to feed, rule, and govern the universal church, as is contained also in the acts of the ecumenical councils, and in the sacred canons.—“*The Most Holy Councils*,” Labbe and Cosart (R. C.), Vol. XIII, col. 1167.

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 sacrum, 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, POWER OF.—The kingly power is not superior to the pontifical, but is subject to it, and is bound to obey it.—"*Decret. Greg. IX, lib. i. tit. xxxiii. cap. 6*" ("*Decretals of Gregory IX*" (R. C.), book 1, title 33, chapter 6).

Pope, OPPOSITE VIEWS CONCERNING POWER OF.—Now [in the fourteenth century], as at all times, the strongest partisans of the supremacy both of the Papacy and of the church were found among the monks or "regulars" (churchmen who lived under a "rule"). In A. D. 1328 the monk Augustinus Triumphus, in his book, "*Summa de Potestate Ecclesiastica* (Of Church Power), maintained, with regard to the Pope's position in the church, that he is universal bishop; that he can bind and loose in every part of the church; that while other bishops have a place, it is under his authority, and he can, when occasion calls for it, pass them by; that from the sentence of the Pope there is no appeal, not even to God; and that the honor due to saints and angels, and in a certain sense the honor due to God, is thus rightly given to the vicar of Christ on earth. Five centuries were yet to run before the proclamation by the Pope of his official infallibility. But most of the other powers to be attributed to him by the Vatican Council in the nineteenth century are already conceded by these partisans in the fourteenth; and Triumphus goes on to use those attributions in the conflict with the emperor. He argued that the only power held immediately of God is that of the Pope; that the power of sovereigns is a subdelegated power; that the Pope, being the vicar of Christ, is, of course, to be obeyed rather than the emperor; and that he can, in virtue of the same powers, choose an emperor or a dynasty and depose them, and can choose and depose kings of any realm in Christendom.

In A. D. 1330 Alvarus Pelagius followed with his book, "*De Planctu Ecclesie*" (Of the Church's Complaint), and from the same premises drew like conclusions. He held "that the Pope is the sole authority of Christ upon earth; that from him general councils derive their power; that he is not bound even by his own laws, for he may dispense with them as and when he pleases; and that he has a universal jurisdiction in spiritual and in temporal things."

On the imperial side, on the other hand, arose thinkers who, for the first time, were prepared not only to refuse the powers claimed for the Bishop of Rome in later centuries over the universal church, but, also in defense of the civil power, to limit or deny that original independence which the church itself now so grievously misused. The most remarkable book of this nature was the "*Defensor Pacis*," the composition of Marsilius of Padua, now the emperor's physician, but formerly rector of the great University of Paris, aided by John of Jandun, one of the imperial secretaries. In this work, published about A. D. 1325, it was argued in detail on the internal church question, that all presbyters or bishops were equal in the primitive church, greater authority being gradually given to one of them in each district only as a matter of convenience; that as Peter had no authority over the other apostles, so no one succeeding bishop had authority over others ruling elsewhere; and that the habit which other bishops and churches had got into, of consulting the pastor of the central church of the world, had gradually come to be considered a duty on their part, and had now led to an unfounded claim of authority by Rome over the churches and bishops, and even the princes of Christendom. The universal powers of the church, thus denied to any local bishop, were by this book assigned to a general council; and Scripture, interpreted when need is by the definitions of such a council, is held by it to be the sole guide to blessedness.

These principles, anticipating many results of historical criticism in modern times, had already been prepared for by the investigations of the universities, and were now spread through Europe by the incessant labors of William of Occam and others. But the Reformation

was still two centuries distant, and they took little hold of the hearts of men.—“*Church and State: A Historical Handbook*,” A. Taylor Innes, 2d ed., pp. 97, 98. Edinburgh: T. & T. Clark.

Pope, DEPOSING POWER OF, DEFINED.—The deposing power of the Pope,—what was it but that supreme arbitration whereby the highest power in the world, the vicar of the incarnate Son of God, anointed high priest, and supreme temporal ruler, sat in his tribunal, impartially to judge between nation and nation, between people and prince, between sovereign and subject? The deposing power grew up by the providential action of God in the world; to subjects obedience, and princes clemency.—“*The Temporal Power of the Vicar of Jesus Christ*,” Henry Edward Manning, D. D. (R. C.), p. 46. London: Burns and Lambert, 1862.

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 preëminence of the chief Pontiff over all kings, by maintaining a distinction between the new law and the old.—“*De Stabilitate et Progressu Dogmatis*,” Alexius M. Lepicier (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. Lucii 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* (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 "*prætenso 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., Appenair B, p. 268. London: The Religious Tract Society, 1905.*

Pope, DEPOSING POWER EXERCISED BY GREGORY VII.—O blessed Peter, prince of the apostles, bend down to us, we beseech thee, thine ear; hear me, me thy servant, whom thou hast sustained from infancy and preserved till this day from the hands of the wicked, who hate me because I am faithful to thee.

And thou, my lady, mother of God, with blessed Peter, thy brother, among the saints, art my witness that the Holy Roman Church placed me, in spite of myself, at its helm, and that I sought not to raise myself to thy see, but would rather have ended my life in exile than to have taken thy place by considerations of worldly glory or in a secular spirit. Therefore it is, as I believe, by thy grace, O holy apostle, and not because of my works, that it has pleased thee, and that it pleases thee still, that the Christian people committed specially to thy care should obey me; for thy life has entered into me, and the power that God has given me to bind and to loose in heaven and on earth is thy grace.

So then, strong in this confidence, for the honor and safety of thy church, in the name of the Father, the Son, and the Holy Ghost, I depose King Henry [IV], son of the emperor Henry, who, by insolence unparalleled, has risen up against thy church, the governments of the Teutonic kingdom and of Italy. I loose all Christians from the oaths they have taken or may take to him, and I forbid all persons to obey him as king; for it is just that he who strives to diminish the honor of thy church should lose the honor he himself appears to possess. And as he has refused to obey as a Christian, and has not returned to the Lord he had forsaken, communicating with those that were excommunicated, committing many iniquities, despising the counsels I gave him for his salvation, as thou knowest, and separating himself from thy church, in which he has put division, I bind him, in thy name, with the bond of the anathema; I bind him, relying on thy power, so that the nations may know and prove the truth of these words: "Thou art Peter, and on this stone the living God has built his church, and the gates of hell shall not prevail against it."—*Life of Gregory the Seventh*, M. Abel François Villemain, Vol. II, pp. 48, 49. London: Richard Bentley & Son, 1874.

In the second sentence of excommunication which Gregory [VII] passed upon Henry the Fourth are these words: "Come now, I beseech you, O most holy and blessed fathers and princes, Peter and Paul, that all the world may understand and know that if ye are able to bind and to loose in heaven, ye are likewise able on earth, according to the merits of each man, to give and to take away empires, kingdoms, principedoms, marquisates, duchies, countships, and the possessions of all men. For if ye judge spiritual things, what must we believe to be your power over worldly things? and if ye judge the angels who rule over all proud princes, what can ye not do to their slaves?"—*The Holy Roman Empire*, James Bryce, D. C. L., p. 161. London: Macmillan & Co., 1892.

Pope, AUTHORITY OF, NOW AND IN ANCIENT CHURCH.—A Roman Catholic bishop derives all his authority from the Pope. No Romanist archbishop can consecrate a church, or confirm a child, without receiving the pallium from Rome. All Romanist prelates are what they are, not by divine providence or permission, but by the grace of the papal see! All this is in direct defiance of the laws and practice of the ancient church. It is notorious that "most princes in the West, as in Germany, France, and England, did invest bishops till the time of Gregory VII." It is certain, also, that the popes of Rome, who now claim a right to ordain and place bishops throughout the world, were themselves appointed by the emperor till the ninth century.—*Letters*

to *M. Gondon*," *Chr. Wordsworth, D. D.*, pp. 326, 327. London: Francis & John Rivington, 1848.

Pope, POWER OF, OVER ECCLESIASTICAL LAW.—Hence he [the Pope] is said to have a heavenly power, and hence changes even the nature of things, applying the substantial of one thing to another—can make something out of nothing—a judgment which is null he makes to be real, since in the things which he wills, his will is taken for a reason. Nor is there any one to say to him, Why dost thou do this? For he can dispense with the law, he can turn injustice into justice by correcting and changing the law, and he has the fulness of power.—“*Decretals of Gregory*” (*R. C.*), book 1, title 7, chap. 3, gloss on the *Transfer of Bishops*.

Pope, “VICAR OF THE SON OF GOD.”—“*Beatus Petrus in terris vicarius filii Dei videtur esse constitutus* [Blessed Peter seems to have been appointed the vicar of the Son of God on earth].”—“*Decretum Gratiani*,” *prima pars, dist. xcvi* (“*Decree of Gratian*” (*R. C.*), part 1, division 96).

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.
 1094-1654 — St. Leo IX: Between Emperor Henry III and King Andrew of Hungary.
 1055-1057 — Victor II: Between Emperor Henry III, Baldwin of Flanders, and Geoffrey of Lorene.
 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.
 1623-1644 — Urban VIII: Mediations to aliaiy the dissensions provoked by the succession to the duchies of Mantua and Monferrato.
 1572-1585 — Gregory XIII: Between the king of Poland and the czar of Moscow.

- 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.

Pope, SUPERIOR TO A COUNCIL.—It is clear, in the first place, that the Pope does not hold his authority from a council, but from God, or at all events chiefly from God, and secondarily from councils by the command or authority of God. . . . Therefore, neither the council nor the church ought to have it in its power to take away or remove this authority from him, and, consequently, neither to depose him nor to dismiss him.—“*Jacobatus* (R. C.) on the Councils,” p. 412.

Pope, DISPENSING POWER OF.—2. A legislator can dispense in his own laws, in those of his predecessors, and in those of his subordinates by his ordinary jurisdiction; he cannot dispense in the laws of his superior unless he has received delegated authority for the purpose.

a. The Pope, then, can dispense in all ecclesiastical laws, even in those which have been made in a general council. He cannot dispense in the natural or divine law; but in vows, oaths, and in marriage which has not been consummated, the Pope can for good cause dispense in the name of God, or at least declare that in certain circumstances they have ceased to exist; for whether he then in the strict sense dispenses, or only declares the sense of the divine law, is a disputed point. In practice there is little difference between the two views.—“*A Manual of Moral Theology*,” Rev. Thomas Slater, S. J. (R. C.), Vol. I, p. 112. *New York: Benziger Brothers, 1908.**

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 ædificiæ Ecclesiæ, [9] Pastor ovillis 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. *Coloniæ 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 of the church, [8] the foundation of the building of 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.—Eds.

Pope, ELECTION OF.—See Conclave.

Popes, MANY HAVE BEEN HERETICS.—Pope Adrian VI, in his *Quæstiones de Sacramentis in quartum Sententiarum librum* (fol. xxvi. coll. iii., iv.), when treating of the minister of confirmation, discusses the question, “*Utrum papa possit errare in his quæ tangunt fidem?*” [Whether the Pope can err in those things which touch faith?] He

replies, "*Dico primo quod si per ecclesiam Romanam intelligat caput ejus, puta pontifex, certum est quod errare, etiam in iis quæ tangunt fidem, hæresim per suam determinationem aut decretalem asserendo. Plures enim fuerunt pontifices Romani hæretici.*" [I say firstly, if by the church one understands its head, namely, the Pope, it is certain that he can err even in those matters which touch faith, by asserting heresy through his definition or decretal. For many Roman pontiffs have been heretics.] I quote from the edition published by Pope Adrian in 1522 during his pontificate, under his own eye at Rome.—"*The Primitive Saints and the See of Rome,*" F. W. Puller, pp. 398, 399, Note 2. London: Longmans, Green & Co., 1900.

Popery, A USURPATION OF ALL AUTHORITY.—It is to be remarked further, that a religious establishment is not to be estimated merely by what it is in itself, but also by what it is in comparison with those of other nations; . . . and what is still more material, the value of our own ought to be very much heightened in our esteem, by considering what it is a security from, I mean that great corruption of Christianity,—popery, which is ever hard at work, to bring us again under its yoke. Whoever will consider the popish claims to the disposal of the whole earth, as of divine right; to dispense with the most sacred engagements; the claims to supreme absolute authority in religion; in short, the general claims which the canonists express by the terms "plenitude" of "power,"—whoever, I say, will consider popery as it is professed at Rome, may see that it is manifest open usurpation of all divine and human authority.—*Bishop Butler, Sermon before the House of Lords in Westminster Abbey, on the King's Accession, June 11, 1747; quoted in "Letters to M. Gondon," Chr. Wordsworth, D. D., p. 320. London: Francis & John Rivington, 1848.*

Popery AND CHRISTIANITY, WYLIE ON.—We are accustomed to speak of popery as a corrupt form of Christianity. We concede too much. The Church of Rome bears the same relation to the Church of Christ which the hierarchy of Baal bore to the institute of Moses; and popery stands related to Christianity only in the same way in which paganism stood related to primeval revelation. Popery is not a corruption simply, but a transformation. It may be difficult to fix the time when it passed from the one into the other; but the change is incontestable. Popery is the gospel transubstantiated into the flesh and blood of paganism, under a few of the accidents of Christianity.—"*The Papacy,*" Rev. J. A. Wylie, p. 14. Edinburgh: Johnstone and Hunter, 1851.

Popery, PAGANISM OF.—I am afraid that, after all that has been said, not a few will revolt from the above comparative estimate of popery and undisguised paganism. Let me, therefore, fortify my opinion by the testimonies of two distinguished writers, well qualified to pronounce on this subject. They will, at least, show that I am not singular in the estimate which I have formed. The writers to whom I refer, are Sir George Sinclair of Ulbster, and Dr. Bonar of Kelso. Few men have studied the system of Rome more thoroughly than Sir George, and in his "*Letters to the Protestants of Scotland*" he has brought all the fertility of his genius, the *curiosa felicitas* of his style, and the stores of his highly cultivated mind, to bear upon the elucidation of his theme. Now, the testimony of Sir George is this: "Romanism is a refined system of Christianized heathenism, and chiefly differs from its prototype in being more treacherous, more cruel, more dangerous, more intolerant." The mature opinion of Dr. Bonar is the very same, and that, too, expressed with the Cawnpore massacre particularly in view;

"We are doing for popery at home," says he, "what we have done for idolaters abroad, and in the end the results will be the same; nay, worse; for popish cruelty, and thirst for the blood of the innocent, have been the most savage and merciless that the earth has seen. Cawnpore, Delhi, and Bareilly are but dust in comparison with the demoniacal brutalities perpetrated by the Inquisition, and by the armies of popish fanaticism." These are the words of truth and soberness, that no man acquainted with the history of modern Europe can dispute. There is great danger of their being overlooked at this moment. It will be a fatal error if they be. Let not the pregnant fact be overlooked, that, while the Apocalyptic history runs down to the consummation of all things, in that divine foreshadowing all the other paganisms of the world are in a manner cast into the shade by the paganism of papal Rome. It is against Babylon that sits on the seven hills that the saints are forewarned; it is for worshiping the beast and his image preëminently, that "the vials of the wrath of God, that liveth and abideth forever," are destined to be outpoured upon the nations.—*The Two Babylons,* Rev. Alexander Hislop, p. 285. London: S. W. Partridge & Co., 1907.

Porphyry.— See Daniel, 129, 133, 134.

Preaching Friars.— See Papacy, 352.

Preble, T. M.— See Advent Message, 23, 24.

Preston, Rachel D.— See Advent Message, 23.

Priesthood.— Sacrifice and priesthood are, by the ordinance of God, in such wise conjoined, as that both have existed in every law. Whereas, therefore, in the New Testament, the Catholic Church has received, from the institution of Christ, the holy visible sacrifice of the eucharist; it must needs also be confessed that there is, in that church, a new, visible, and external priesthood (can. i), into which the old has been translated. And the Sacred Scriptures show, and the tradition of the Catholic Church has always taught, that this priesthood was instituted by the same Lord our Saviour (can. iii), and that to the apostles and their successors in the priesthood was the power delivered of consecrating, offering, and administering his body and blood, as also of forgiving and retaining sins (Canon 1').—*Dogmatic Canons and Decrees,* pp. 150, 151. New York: The Devin-Adair Company, 1912.

Priesthood, PRIESTS CALLED GODS.— As bishops and priests are as certain interpreters and heralds of God, who in his name teach men the divine law and the precepts of life, and are the representatives on earth of God himself, it is clear that their function is such, that none greater can be conceived; wherefore they are justly called not only "angels" (Mal. 2: 7), but also "gods" (Ps. 81: 6), holding as they do amongst us the power and authority of the immortal God. But although they at all times held a most exalted dignity, yet the priests of the new testament far excel all the others in honor; for the power of consecrating and offering the body and blood of our Lord, and of remitting sins, which has been conferred on them, transcends human reason and intelligence, still less can there be found on earth anything equal and like to it.—*Catechism of the Council of Trent,* translated by J. Donovan, D. D. (R. C.), p. 275. Dublin: James Duffy, Sons & Co.

¹ See Canon 1, under "Order," p. 322.

Priesthood, THE PRIEST "ANOTHER CHRIST."—The priest is the man of God, the minister of God, the portion of God, the man called of God, consecrated to God, wholly occupied with the interests of God; he that despiseth him, despiseth God; he that hears him hears God; he remits sins as God, and that which he calls his body at the altar is adored as God by himself and by the congregation [*italics his*]. This shows Jesus Christ as God-man! . . . The priest is not vested with the functions and powers of the priesthood except by a *holy anointing*, whence comes the name of *Christ* (anointed) given him in the Scriptures. This shows that the incarnation was for the Saviour an anointing altogether divine, celebrated by the prophets, which causes the name of *Christ* to be added to his name Jesus. . . . The priest daily offers a great sacrifice; and the victim which he immolates is the Lamb of God, bearing the sins of the world; and by continence, by apostolic self-devotion, he ought daily to associate himself with this great immolation. This shows Jesus Christ content to offer himself as a holocaust upon the altar of the cenacle and on that of the cross, for the salvation of the whole world. . . . From the virtue of this sacrifice, which he offers daily, the priest derives the power and the right to teach the faith, to administer the sacraments, to govern souls. It is because Jesus Christ, becoming our Redeemer, by the sovereign efficacy of his sacrifice, is thereby also teacher, pattern, pastor, legislator, supreme judge of all men, the eternal glory of the saints. In one word, the priest, such as he is in the Christian system, that is to say, the Catholic priest, presupposes, represents, shows forth Jesus Christ, the God-man, Jesus Christ as he is known and adored by the whole of Christendom.—“*Catholic Doctrine as Defined by the Council of Trent*,” Rev. A. Nampon, S. J. (R. C.), pp. 543, 544. Philadelphia: Peter F. Cunningham, 1869.

Priesthood, THE PRIEST THE CREATOR OF THE CREATOR.—With regard to the power of priests over the real body of Jesus Christ, it is of faith that when they pronounce the words of consecration, the Incarnate Word has obliged himself to obey and to come into their hands under the sacramental species. . . . We are struck with wonder when we . . . find that in obedience to the words of his priests—*Hoc est corpus meum* [This is my body]—God himself descends on the altar, that he comes wherever they call him, and as often as they call him, and places himself in their hands, even though they should be his enemies. And after having come, he remains, entirely at their disposal; and they move him as they please, from one place to another; they may, if they wish, shut him up in the tabernacle, or expose him on the altar, or carry him outside the church; they may, if they choose, eat his flesh, and give him for the food of others. . . . Besides, the power of the priest surpasses that of the Blessed Virgin Mary; for, although this divine mother can pray for us, and by her prayers obtain whatever she wishes, yet she cannot absolve a Christian from even the smallest sin. . . .

Thus the priest may, in a certain manner, be called the creator of his Creator, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father. As in creating the world it was sufficient for God to have said, Let it be made, and it was created,—*He spoke, and they were made*,—so it is sufficient for the priest to say, “*Hoc est corpus meum*,” and, behold, the bread is no longer bread, but the body of Jesus Christ. “The power of the priest,” says St. Bernardine of Sienna, “is the power of the divine person; for the transubstantiation of the bread requires as much power as the creation of the world.” And St. Augustine has written: “O the venerable sanctity of the hands! O happy function of the priest!

he that created (if I may say so) gave me the power to create him; and he that created me without me is himself created by me!" As the word of God created heaven and earth, so, says St. Jerome, the words of the priest create Jesus Christ. . . . When he ascended into heaven, Jesus Christ left his priests after him to hold on earth his place of mediator between God and men, particularly on the altar.—"*Dignity and Duties of the Priest; or Selva,*" St. Alphonsus Liguori (R. C.), pp. 26-34. New York: Benziger Brothers, 1889.

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. . . .

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, THE JEWISH AND ROMAN SYSTEMS.—It is only necessary to run over the books of the Old Testament, especially Exodus, Leviticus, and Deuteronomy, to establish the fact that the Jewish church, called by the evangelists and the apostles the *shadow* and the *figure* of the Christian society, can in fact be the shadow and figure of the Catholic Church alone. In the Jewish system there is one visible head, Moses, continuing to live on in the sovereign pontiffs, the successive high priests, who sat in his chair. This head presides over a complete hierarchy, to which entire obedience is due under the severest penalties. These priests teach with authority, explain the law, preserve the traditions, maintain the practice of morality, pray, and offer sacrifices,—in a word, govern the religious society. In these features who cannot recognize Jesus Christ still living for the government of the Catholic Church in Peter and his successors, the Roman pontiffs presiding over the whole ecclesiastical hierarchy, over the authority, the consecration, and the functions of the priests of the new law? If Christ is come “not to destroy the law, but to carry it to perfection,” all that is imperfect in the synagogue ought to be perfect in the church: high priesthood, sacraments, sacrifice, etc., etc. This perfection of the law we perceive throughout the Catholic system; Protestants can find in theirs only *the law destroyed*.—“*Catholic Doctrine as Defined by the Council of Trent*,” Rev. A. Nampon, S. J. (R. C.), p. 62. Philadelphia: Peter F. Cunningham, 1869.

Priesthood, CANONS ON.—Canon IX. If any one saith that the sacramental absolution of the priest is not a judicial act, but a bare ministry of pronouncing and declaring sins to be forgiven to him who confesses; provided only he believe himself to be absolved, or (even though) the priest absolve not in earnest, but in joke; or saith that the confession of the penitent is not required in order that the priest may be able to absolve him; let him be anathema.

Canon X. If any one saith that priests who are in mortal sin have not the power of binding and of loosing; or that not priests alone are the ministers of absolution, but that to all and each of the faithful of Christ is it said: “Whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven;” and, “Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained;” by virtue of which words every one is able to absolve from sins, to wit, from public sins by reproof only, provided he who is reproved yield thereto, and from secret sins by a voluntary confession; let him be anathema.—“*Dogmatic Canons and Decrees*,” pp. 118, 119. New York: The Devin-Adair Company, 1912.

Priesthood, MEDIEVAL BELIEF CONCERNING.—The requirements of the practical religion of everyday life were also believed to be in the possession of this ecclesiastical monarchy to give and to withhold. For

it was the almost universal belief of medieval piety that the mediation of a priest was essential to salvation; and the priesthood was an integral part of this monarchy, and did not exist outside its boundaries. "No good Catholic Christian doubted that in spiritual things the clergy were the divinely appointed superiors of the laity, that this power proceeded from the right of the priests to celebrate the sacraments, that the Pope was the real possessor of this power, and was far superior to all secular authority."

In the decades immediately preceding the Reformation, many an educated man might have doubts about this power of the clergy over the spiritual and eternal welfare of men and women; but when it came to the point, almost no one could venture to say that there was nothing in it. And so long as the feeling remained that there might be something in it, the anxieties, to say the least, which Christian men and women could not help having when they looked forward to an unknown future, made kings and peoples hesitate before they offered defiance to the Pope and the clergy. The spiritual powers which were believed to come from the exclusive possession of priesthood and sacraments went for much in increasing the authority of the papal empire and in binding it together in one compact whole.—*"A History of the Reformation," T. M. Lindsay, M. A., D. D., pp. 3, 4. New York: Charles Scribner's Sons, 1906.*

Priesthood, NEW TESTAMENT DOCTRINE OF.—In ancient times it was held that men in general could not have direct access to God, that any approach to him must be mediated by some member of the class of priests, who alone could approach God, and who must accordingly be employed by other men to represent them before him. This whole conception vanishes in the light of Christianity. By virtue of their relation to Christ all believers have direct approach to God, and consequently, as this right of approach was formerly a priestly privilege, priesthood may now be predicated of every Christian. That none needs another to intervene between his soul and God; that none can thus intervene for another; that every soul may and must stand for itself in personal relation with God—such are the simple elements of the New Testament doctrine of the priesthood of all believers.—*The International Standard Bible Encyclopedia, Vol. IV, art. "Priesthood in the New Testament," p. 2446. Chicago: The Howard-Severance Company, 1915.*

Priesthood, THE HEAVENLY SANCTUARY.—Heaven is the sphere of his [Christ's] ministry. When God said to Moses, to make all according to the pattern showed him in the mount, to serve as a shadow of the heavenly things; in the very appointment of the tabernacle, there was the indication that it was but a copy and promise of the true tabernacle, with its heavenly sanctuary. . . . All the ministry or service of the priests in the tabernacle had its fulfilment in him. The priests served in the tabernacle day by day, ordered everything for the service of God according to his will; as representatives of the people they received the assurance of God's favor, and brought them out God's blessing. Jesus is the minister of the heavenly sanctuary. He represents us there. . . .

A priest must have a sanctuary in which he dwells, to receive all who come to seek his God. Our great High Priest has his sanctuary in the heavens; there he dwells, there we find him; there he receives us, there he introduces us to meet God; there he proves that he is a priest who abides continually, and who gives those who come to God through him the power to do it too—to abide continually in his presence.—*"The Holiest of All," Rev. Andrew Murray, pp. 264, 265. London: James Nisbet & Co., 1895.*

Private Judgment, FROM A SPEECH ON, IN THE HOUSE OF COMMONS, 1530.—Because each man is created by God a free citizen of the world, and obliged to nothing so much as the inquiry of these means by which he may attain his everlasting happiness, it will be fit to examine to whose tuition and conduct he commits himself. . . . Shall each man, without more examination, believe his priests, in what religion soever, and call their doctrine his faith? . . . Must he take all that each priest upon pretense of inspiration would teach him, because it might be so? Or, may he leave all, because it might be otherwise? Certainly, to embrace all religions, according to their various and repugnant rites, tenets, traditions, and faiths, is impossible. . . . On the other side, to reject all religions indifferently is as impious; . . . so that there is a necessity to distinguish. . . . Neither shall he fly thus to particular reason, which may soon lead him to heresy; but, after a due separation of the more doubtful and controverted parts, shall hold himself to common, authentic, and universal truths. . . . It will be worth the labor, assuredly, to inquire how far these universal notions will guide us, before we commit ourselves to any of their abstruse and scholastic mysteries, or supernatural and private revelations.

These, therefore, as universal and undoubted truths, should in my opinion be first received; they will at least keep us from impiety and atheism, and together lay a foundation for God's service and the hope of a better life. . . . That will dispose us to a general concord and peace; for, when we are agreed concerning these eternal causes and means of our salvation, why should we so much differ for the rest? . . . The common truths of religion, being firmer bonds of unity than that anything emergent out of traditions should dissolve them, let us establish and fix these catholic or universal notions . . . so that whether my Lord Bishop of Rochester, Luther, Zwinglius, Erasmus, or Melancthon, etc., be in the right, we laics may so build upon these catholic and infallible grounds of religion, as whatsoever structure of faith be raised, these foundations yet may support them.—“*Parliamentary History*,” Hansard, Vol. I, p. 506; cited in “*British History and Papal Claims*,” James Parton, B. A., Vol. I, pp. 48, 49. London: Hodder and Stoughton, 1893.

Probabilism.—See Jesuits, 268, 269.

Prophecies, MAXIMS IN THE INTERPRETATION OF.—Ever since the time of the Reformation, the following maxims in the interpretation of the sacred prophecies have been generally received by the Protestant churches:

1. That the visions of Daniel commence with the times of the prophet.
2. That the events predicted in the Apocalypse begin from the time of [the] prophecy, or within the first century.
3. That the fourth beast denotes the Roman Empire.
4. That Babylon in the Apocalypse denotes Rome.
5. That the little horn in Daniel 7 denotes the Papacy.
6. That the man of sin relates to the same power.
7. That the prophecy in 1 Timothy 4 is fulfilled in past events.
8. That Babylon denotes, at least inclusively, Rome papal.—“*First Elements of Sacred Prophecy*,” Rev. T. R. Birks, p. 1. London: William Edward Painter, 1843.

Prophecies, PROTESTANT INTERPRETATION OF.—The writers of the primitive church almost unanimously contradict the futurists, and agree with the Protestant interpreters, on the following points:

1. That the head of gold denotes the Babylonian Empire, not the person of Nebuchadnezzar, or Babylon and Persia in one.
2. That the silver denotes the Medo-Persian Empire.
3. That the brass denotes the Greek Empire.
4. That the iron denotes the Roman Empire.
5. That the clay mingled with the iron denotes the intermixture of barbarous nations in the Roman Empire.
6. That the mingling with the seed of men relates to intermarriages among the kings of the divided empire.
7. That the lion denotes the Babylonian Empire.
8. That the eagle wings relate to Nebuchadnezzar's ambition.
9. That the bear denotes the Medo-Persian Empire.
10. That the rising on one side signifies the later supremacy of the Persians.
11. That the leopard relates to the Macedonian Empire.
12. That the four wings denote the rapidity of Alexander's conquests.
13. That the fourth beast is the Roman Empire.
14. That the ten horns denote a tenfold division of that empire, which was then future.
15. That the division began in the fourth and fifth centuries.
16. That the rise of the ten horns is later than the rise of the beast.
17. That the vision of the ram and the goat begins from the time of the prophecy.
18. That the higher horn of the ram denotes the Persian dynasty, beginning with Cyrus.
19. That the first horn of the goat is Alexander the Great.
20. That the breaking of the horn, when strong, relates to the sudden death of Alexander in the height of his power.
21. That the four horns denote four main kingdoms, into which the Macedonian Empire was divided.—*Id.*, pp. 40, 41.

Prophecy, NATURE AND OBJECT OF.—The gradual progress of Christianity in the world, in the face of all opposition, the various persecutions with which the church of Christ was to be afflicted, its successes and reverses, its joys and its trials, its approximation to extinction, and its final and lasting triumph, are all the subject of express prophecies uttered by our Lord and his apostles.—“*Fulfilled Prophecy*,” *Rev. W. Goode, D. D., F. S. A., p. 9. London: James Nisbet & Co., 1891.*

There is unity in these prophecies with respect to the source from which they profess to be derived. All were uttered by individuals between whom, as a body, there could be no mutual intercommunication; but all were worshipers of the same God, and professed to derive their inspiration from the same source. And all these various prophecies are connected together and interwoven with each other. We must, therefore, receive the whole as a divine revelation, or reject the whole as a human fabrication. And if we reject it, we must suppose that a series of prophecies was uttered at various times, during a period of four thousand years, by men separated from each other by long intervals of time,—prophecies differing from one another in circumstantialities, but relating mostly to the same events, and all accomplished in those events,—without any interposition of more than human intelligence.—*Id.*, p. 12.

We must remember, further, the great end of prophecy. It was not written to enable those who lived before the period of its fulfilment to know precisely what was about to happen. This was well understood

by the ancient prophets; to whom it was revealed, says St. Peter, that not unto themselves, but unto us, they did minister the things which, by the aid of the Holy Spirit, they delivered to mankind. 1 Peter 1: 12. Hence it was veiled in language to a certain extent dark and obscure, but which was exactly applicable to the events that fulfilled it, and became by them clear and plain. It was not ambiguous, or capable of various meanings, like the heathen oracles, so as to be adapted to almost anything that might happen, but had one definite signification, to which the event exactly answered, and thus proved the foreknowledge of it by him from whom the prophecy emanated. Thus it answered the purpose for which it was given, which was not to enable man to discern the exact course of future events, but that on its fulfilment we might see in it the proofs of a superintending divine agency in the affairs of men. To man the precise knowledge of future events would be anything but a blessing. It would produce a moral paralysis unfitting him for action. Prophecy, therefore, is, by the mercy of God, in consideration of our imperfection, clothed in language which, while it shadows forth the future with sufficient plainness for the purpose of warning or encouragement, awaits for its full interpretation the event of which it speaks.—*Id.*, p. 15.

Thus the great object of prophecy is accomplished. That object appears to have been, so far to unveil the future as to reveal to man the prominent outlines of God's subsequent providential dealings with mankind, and especially those events that were to have a decisive influence upon his present position or future hopes as a being destined for translation to another and an eternal world; but at the same time to reveal these things in terms which, until their accomplishment, should leave men unacquainted with the precise time and manner in which they were to be fulfilled.—*Id.*, p. 20.

Prophecy.—*See* Advent, Second, 15, 16, 17, 21, 22-25; French Revolution, 173; Increase of Knowledge, 221-223; Little Horn; Mass, 300; Papacy, 327, 328; Papal Supremacy, 362, 363, 367; Ptolemy's Canon, 403, 404; Reformation, 411; Rome, 431, 439; Sabbath, Change of, 474; Spiritualism, 532; Year-Day Principle.

Protest of the Princes.—*See* Bible, 78, 79; Idolatry, 217; Justification, 278; Reformation, 408, 409; Religious Liberty, 418.

Protestant, ORIGIN OF THE NAME.—The name "Protestant" originated from the "protestation" in which the leading German princes friendly to the Reformation united with fourteen cities of Germany on April 25, 1529, against the decree of the Roman majority of the second Diet of Speyer. It was a designation quite colorless from the religious point of view, and was first used as a political epithet by the opponents of those who signed the protest.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IX, art. "Protestantism," p. 290, 291. New York: Funk and Wagnalls Company.*

Protestants, RELIGION OF, CHILLINGWORTH'S STATEMENT.—By the "religion of Protestants," I do not understand the doctrine of Luther or Calvin or Melancthon, or the Confession of Augsburg or Geneva, or the Catechism of Heidelberg, or the Articles of the Church of England, no, nor the harmony of Protestant confessions, but that wherein they all agree, and to which they all subscribe with a greater harmony, as a perfect rule of their faith and actions; that is, the Bible. The Bible, I say, the Bible only, is the religion of Protestants! Whatsoever else they believe besides it, and the plain, irrefragable, indubitable

consequences of it, well may they hold it as a matter of opinion; but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption. I for my part, after a long and (as I verily believe and hope) impartial search of "the true way to eternal happiness," do profess plainly that I cannot find any rest for the sole of my foot but upon this Rock only. — *Works of Wm. Chillingworth, M. A., Vol. II, pp. 409-411. Oxford University Press, 1838.*

Protestants.— See Bible, 79; Church of Rome, 114; Heretics, 203, 204, 206, 209, 210; Reformation, 408, 409; Religious Liberty, 413; Tradition, 562, 563, 564.

Protestantism, DEFINED.— Protestantism is a principle which has its origin outside human society: it is a divine graft on the intellectual and moral nature of man, whereby new vitalities and forces are introduced into it, and the human stem yields henceforth a nobler fruit. It is the descent of a heaven-born influence which allies itself with all the instincts and powers of the individual, with all the laws and cravings of society, and which, quickening both the individual and the social being into a new life, and directing their efforts to nobler objects, permits the highest development of which humanity is capable, and the fullest possible accomplishment of all its grand ends. In a word, Protestantism is revived Christianity.—*"The History of Protestantism," Rev. J. A. Wylie, LL. D., Vol. I, chap. 1, last par. London: Cassell and Company.*

Protestantism, BELIEFS OF.— It is important that we should know why we call ourselves Protestants. It is because we believe in the great principles of the Reformation.

1. We believe that we are justified by faith in Christ alone, and not by any works of ours. Good works are the fruits of faith and the proof of its sincerity.

2. We believe in the sufficiency of the Holy Scriptures — that we need not go beyond them to learn how we should live and what doctrines we should hold.

3. We believe in the priesthood of all believers — that sinful men can approach God directly without any mediation save that of Jesus Christ.

4. We believe in an open Bible so that all men may learn for themselves what is the will of God for their salvation.

5. We believe that all should be encouraged to search Scripture at first hand and not be afraid of differing from "infallible" interpreters.

6. We believe in full liberty of conscience, and in the responsibility of each man to God for his faith and conduct.— *Rev. J. M. Kyle, D. D., in Protestant Magazine, August, 1915.*

Protestantism, THREE FUNDAMENTAL DOCTRINES OF.— The Protestant goes directly to the Word of God for instruction, and to the throne of grace in his devotions; while the pious Roman Catholic consults the teaching of his church, and prefers to offer his prayers through the medium of the Virgin Mary and the saints.

From this general principle of evangelical freedom, and direct individual relationship of the believer to Christ, proceed the three fundamental doctrines of Protestantism — the absolute supremacy of (1) the Word, and of (2) the grace of Christ, and (3) the general priesthood of believers. The first is called the formal, or, better, the objective principle; the second, the material, or, better, the subjective principle;

the third may be called the social, or ecclesiastical principle. German writers emphasize the first two, but often overlook the third, which is of equal importance.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. IX, art. "Reformation," p. 419.

Protestantism, THE CENTER OF.—The center of Protestantism is not a principle, not a power, not a doctrine, but a Person. In its innermost essence Protestantism is witness for *Christ*. Let this never be forgotten, let it be taken close to our hearts and held there forever. We are witnesses for Christ, for the power of Christ, for the love of Christ, for the sole claim of Christ upon our obedience, our allegiance, and our love. No one—no thing—shall stand between us and him—no person, however venerated; no system, however splendid; no organization, however ancient or imposing. Especially we are witnesses for the finished work of Christ as our only Saviour. We know that what is usually considered the cardinal doctrine of Protestantism is the doctrine of justification by faith. It was of this Luther became the champion, and it was this he called "the article of a standing or a falling church." But what does it mean? We are saved by faith indeed, but faith in itself has no power to save. It is only a link uniting us to Him who saves. Justification by faith means justification by Christ—by trusting him, following him, *having* him. Faith in itself is nothing—Christ is all. That is what Protestantism means—Christ is all. As one of our martyrs said in the fire, crying it out again and again in his dying agonies: "None but Christ! None but Christ!" That is the center word of Protestantism—"None but Christ." As long as we hold to that, we live, we grow, we triumph. Once let that go, and all goes.—*The Romance of Protestantism*, D. Alcock, pp. 70-72. *New York: Eaton and Mains, 1908.*

Protestantism, TEST OF DOCTRINES OF.—Protestantism, as we have seen, was a resolve to let no church and no ceremony and no official stand between the sinner and his Saviour. This central doctrine of Protestantism, justification by faith alone, forbids any rite and any experience to come between us and Christ. Baptism, when used as a rite with independent power located mysteriously in "holy water," by which regeneration and justification are supposed to be produced, is a rival of Christ and not a help towards him. And infused or inherent righteousness, when regarded as the sandy foundation of justification before God, only leads us away from the rock of his righteousness on which justification should be built. We object to "baptismal justification," and we object to "justification through inherent righteousness," on the same clear ground that they lead us away from Christ instead of leading us to him. Whatever interposes itself between us and him, so as to detract from his unique relation to us as Saviour and Lord, must be rejected. We need no other test than this regarding any doctrine. Does it detract from the Saviour's rightful honor as Saviour of the world? If it does, it is to be in the name of Protestantism rejected, no matter what names can be quoted in its favor or what temporary purpose it may be supposed to serve.—*The Genius of Protestantism*, Rev. R. M'Cheyne Edgar, M. A., D. D., p. 162. *Edinburgh: Oliphant, Anderson, and Ferrier, 1900.*

Protestantism, FIRST FOUNDATION STONE OF.—The righteousness of Christ instead of man's righteousness is the first foundation stone upon which Protestantism was built.—*Modernism and the Reformation*, John Benjamin Rust, Ph. D., D. D., p. 71. *New York: Fleming H. Revell Company.*

Protestantism, A DIFFERENCE.—Calvin presupposes that in God alone certainty of salvation is to be found, and that the deepest difference between Catholicism and Protestantism lies in the fact that the former makes the certainty of salvation depend upon the priestly mediation of the church, and the latter builds it upon the immediate fellowship of God.—*Id.*, p. 72.

Protestantism, WHAT IT STOOD FOR.—Protestantism was actuated by zeal for the glory of God, the mediatorial work of Jesus Christ, and the divine authority of the Bible. The Protestants insisted upon the supreme authority of Scripture, and its sufficiency, over against the traditional interpretations which seemed to them to make void the Word of God, and to substitute human fallible authority for divine infallible authority. They urged the sovereign right of God to forgive sin, and were zealous against any kind of barter or purchase in ecclesiastical works. They knew that salvation was by divine grace alone, and they would not allow any place in it for human merit, or an *opus operatum* in the sacraments. Jesus Christ, to them, was their mediator, sacrifice, and priest, and they would not recognize any other sacrifice, any other mediators, or any other priests that in any way depreciated their Saviour's mediatorial work. They worshiped God alone, and it was to them simply idolatry to worship, even in a secondary sense, Virgin and saints, relics, images, and pictures. They had such an exalted conception of the two sacraments, baptism and the Lord's Supper, that they were unwilling to classify with them any, even the most sacred, Christian institutions. They were so filled with the gospel of Jesus Christ that the preaching of that gospel seemed to them such a great function of the Christian ministry that everything else fell into its shadow.—*Prof. Charles Augustus Briggs, D. D., Litt. D., Union Theological Seminary (New York), in the Homiletic Review, March, 1912.*

Protestantism, THE FINAL COURT OF APPEAL FOR.—We firmly believe, on what we consider very rational grounds, that the Bible is the final court of appeal in matters of faith and practice. The Bible self-interpreting and self-correcting—the Bible in its self-harmonized whole—the Bible studied, obeyed, illumined by the Holy Spirit, by whom it exists—the Bible, the tested, the proved, the ever new, the inexhaustible.—*The Bible Record, March, 1911.*

Protestantism, TRIUMPHS OF.—Within fifty years from the day on which Luther publicly denounced communion with the Papacy, and burned the bull of Leo before the gates of Wittenberg, Protestantism attained its highest ascendancy, an ascendancy which it soon lost, and which it has never regained. Hundreds, who could well remember Brother Martin, a devout Catholic, lived to see the revolution, of which he was the chief author, victorious in half the states in Europe. In England, Scotland, Denmark, Sweden, Livonia, Prussia, Saxony, Hesse, Wurtemberg, the Palatinate, in several cantons of Switzerland, in the northern Netherlands, the Reformation had completely triumphed; and in all the other countries on this side of the Alps and the Pyrenees, it seemed on the point of triumphing.—*Lord Macaulay, in his Essay on Ranke's "History of the Popes of Rome."*

Protestantism, LOSSES OF.—The history of the two succeeding generations [after the Reformation] is the history of the struggle between Protestantism possessed of the north of Europe, and Catholicism possessed of the south, for the doubtful territory which lay between. All the weapons of carnal and of spiritual warfare were em-

ployed. Both sides may boast of great talents and of great virtues. Both have to blush for many follies and crimes. At first the chances seemed to be decidedly in favor of Protestantism; but the victory remained with the Church of Rome. On every point she was successful. If we overleap another half century, we find her victorious and dominant in France, Belgium, Bavaria, Bohemia, Austria, Poland, and Hungary. Nor has Protestantism, in the course of two hundred years, been able to reconquer any portion of what was then lost.—*Lord Macaulay, in his Essay on Ranke's "History of the Popes of Rome."*

Protestantism, NOT A SCHISM.—Those who know the story of the strivings and yearnings of the centuries which preceded the Reformation know well that the Reformed Church is the church reformed, and that it is not to be viewed as if it were either a new communion or a mere secession from the Catholic Church. There never was a time, even when the mystery of iniquity was most potent, when there were not purity and piety and faith, or when there were not protests and attempts at reform. In the best sense Protestantism is not a breaking away from the undivided Church of the West, but is the evangelicalism of that church—that in virtue of which it survived and was a church, purified, strengthened, and, above all, made explicit.—“*The Arrested Reformation,*” Rev. William Muir, M. A., B. D., B. L., pp. 48, 49. London: Morgan & Scott, 1912.

Protestantism, MEANING OF.—The secret of the strength of Protestantism lies in its name. Luther, Calvin, the Reformers everywhere, protested against the imposition upon them, in the name of religion, of things which were not true. They protested against papal indulgences, pretensions of priests to pardon sin, lying miracles, conscious falsehoods, and childish superstitions. Against these they fought, and died as martyrs, as the early Christians died for refusing to acknowledge the divinity of the emperor. They were required to say that they believed what they knew they did not believe, and they gave their lives rather than lie against their own souls.—“*Lectures on the Council of Trent,*” James Anthony Froude, p. 206. London: Longmans, Green & Co., 1896.

Protestantism, FOUNDATION STONE OF.—His [Martin Luther's] favorite book even now, however, was the Bible, an entire copy of which he found in the library of the convent also: it was the treasure from which he nevermore parted; it, the sacred thing into whose spirit he sought to press further and further; it, that higher wisdom, the meaning and consistent tenor of which he strove to realize more and more fully in his life. And thus it became also the foundation stone of Protestantism!—“*History of the Reformation in Germany and Switzerland chiefly,*” Dr. K. R. Hagenbach, Vol. I, p. 84. Edinburgh: T. & T. Clark, 1878.

Protestantism.—See Council of Trent, 118; Jesuits, 275; Mass, 297; Religious Liberty, 413; Sacraments, 478.

Pseudo-Isidorian Decretals.—See Forgeries; Papacy, 332, 341, 350, 353.

Ptolemy.—See Greece, 189-194.

Ptolemy's "Almagest."—The same divine care which raised up Herodotus and other Greek historians to carry on the records of the past from the point to which they had been brought by the writings of

the prophets at the close of the Babylonish captivity; the Providence which raised up Josephus, the Jewish historian, at the termination of New Testament history, to record the fulfilment of prophecy in the destruction of Jerusalem,—raised up also Ptolemy in the important interval which extended from Titus to Hadrian, that of the completion of Jewish desolation, to record the chronology of the nine previous centuries, and to associate it in such a way with the revolutions of the solar system as to permit of the most searching demonstration of its truth.

Ptolemy's great work, the "Almagest," is a treatise on astronomy, setting forth the researches of ancient observers and mathematicians with reference to the position of the stars, the exact length of the year, and the elements of the orbits of the sun, moon, and planets. This work was written in Greek, and subsequently translated into Arabic, Persian, Hebrew, and Latin, etc.; it became the textbook of astronomic knowledge both in the East and in Europe, and retained that high position for about fourteen centuries, or till the time of Copernicus, the birth of modern astronomy, three centuries ago.

The chronological value of the "Almagest" is owing to the fact that it interweaves a series of ancient dates with a series of celestial positions. It contains a complete catalogue of the succession of Babylonian, Persian, Grecian, and Roman monarchs, from Nabonassar to Hadrian and Antoninus, together with the dates of their accession and the duration of their reigns. Its astronomic events are referred to definite historic dates, and by this connection there is conferred on the latter the character of scientific certainty.—"*Light for the Last Days*," Mr. and Mrs. H. Grattan Guinness, Appendix A, pp. 395, 396. London: Hodder and Stoughton, 1893.

Ptolemy's Canon.

	KINGS OF THE ASSYRIANS AND MEDES		Beginning of Reigns Julian Time
	Each	Sum	
1. Nabonassar	14	14	Feb. 26, 747
2. Nadius	2	16	23, 733
3. Khozirus and Porus	5	21	22, 731
4. Jougaius	5	26	21, 726
5. Mardocempadus	12	38	20, 721
6. Archianus	5	43	17, 709
7. First Interregnum	2	45	15, 704
8. Belibus	3	48	15, 702
9. Apronadius	6	54	14, 699
10. Regibelus	1	55	13, 693
11. Mesesimordachus	4	59	12, 692
12. Second Interregnum	8	67	11, 688
13. Asaridinus	13	80	9, 680
14. Saosduchinus	20	100	6, 667
15. Khuniladanus	22	122	1, 647
16. Nabopolassar	21	143	Jan. 27, 625
17. Nabokolassar	43	186	21, 604
18. Ilvarodamus	2	188	11, 561
19. Nerikassalar	4	192	10, 559
20. Nabonadius	17	209	9, 555
PERSIAN KINGS			
21. Cyrus	9	218	Jan. 5, 538
22. Cambyses	8	226	3, 530
23. Darius I	36	262	1, 522
24. Xerxes	21	283	Dec. 23, 486

25. Artaxerxes I	41	324	17, 465
26. Darius II	19	343	7, 424
27. Artaxerxes II	46	389	2, 405
28. Ochus	21	410	Nov. 21, 359
29. Arogus	2	412	16, 338
30. Darius III	4	416	15, 336
31. Alexander of Macedon	8	424	14, 332

YEARS OF THE KINGS AFTER THE DEATH OF KING ALEXANDER

1. Philip, after Alexander the Founder	7	7	12, 324
2. Alexander Ægus	12	19	10, 317

KINGS OF THE GREEKS IN EGYPT

3. Ptolemy Lagus	20	39	7, 305
4. Ptolemy Philadelphus	38	77	2, 285
5. Ptolemy Euergetes I	25	102	Oct. 24, 247
6. Ptolemy Philopator	17	119	18, 222
7. Ptolemy Epiphanes	24	143	13, 205
8. Ptolemy Philometor	35	178	7, 181
9. Ptolemy Euergetes II.....	29	207	Sept. 29, 146
10. Ptolemy Soter	36	243	21, 117
11. Ptolemy Dionysius	29	272	12, 81
12. Cleopatra	22	294	5, 52

KINGS OF THE ROMANS

13. Augustus	43	337	Aug. 29, 30
			A. D.
14. Tiberius	22	359	20, 14
15. Caius	4	363	15, 36
16. Claudius	14	377	14, 40
17. Nero	14	391	10, 54
18. Vespasian	10	401	7, 68
19. Titus	3	404	5, 78
20. Domitian	15	419	4, 81
21. Nerva	1	420	July 31, 96
22. Trajan	19	439	31, 97
23. Adrian	21	460	26, 116
24. Antoninus	23	483	21, 137

—“*Light for the Last Days,*” Mr. and Mrs. H. Grattan Guinness, pp. 402, 403. London: Hodder and Stoughton, 1893.

NOTE.—Only the two columns “Each” and “Sum” are Ptolemy’s, the former showing the years that he gives each king, the latter the sum of the years from the starting point at the close of each reign. The last column shows the date, Julian time, when the year of the reigns begins in the canon. The calculation is on the authority of Henry Browne, M. A. (England), as printed in the *Morning Watch*, New York, March 6, 1845.

Ptolemy’s Canon, PRINCIPLES ON WHICH CONSTRUCTED.—The principles upon which this truly scientific canon was constructed are next to be explained.

Rule 1. The reigns consist of full or complete years. . . .

Rule 2. 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.

Thus, the actual accession of Alexander the Great, was at the decisive victory of Arbela, Oct. 1. B. C. 331, but his reign in the canon began the preceding New Year’s Day of the same current Nabonassarean year, Nov. 14. B. C. 332, which ended soon after the battle, Nov. 14, B. C. 331. [See Fig. 1.]

The death of Alexander the Great was in the 114th Olympiad, according to Josephus, May 22, B. C. 323; but the era of his successor, Philip Aridæus, began in the canon the preceding New Year's Day, Nov. 12, B. C. 324, as confirmed by Censorinus, who reckons from thence 294 years to the accession of Augustus, B. C. 30. But B. C. 324 — 294 = B. C. 30. [See Fig. 2.]

Tiberius died March 16, A. D. 37, but the reign of his successor, Caius Caligula, began in the canon from the preceding New Year's Day, Aug. 14, A. D. 36. [See Fig. 3.]

From these two rules, it follows, that the last year of any reign belongs thereto wholly, or exclusively, and that the beginning of a reign

Years of Canon	B. C.	Years of Canon	B. C.	Years of Canon	A. D.
416	332	424	324	783	36
NOV. 14		NOV. 12		AUG. 14	
	In Canon		In Canon		In Canon
417	331	425	323	784	37
NOV. 14		NOV. 12		AUG. 14	
	Actual Time		Actual Time		Actual Time
	(OCT. 1)		(MAY 23)		(MAR. 16)
418	330	426	322	785	38

Fig. 1. Alexander's Succession

Fig. 2. Aridæus's Succession

Fig. 3. Caligula's Succession

is sometimes dated in the canon near a full year before the actual accession.—“*A New Analysis of Chronology and Geography*,” Rev. William Hales, D. D., Vol. I, pp. 170, 171. London: C. J. G. & F. Rivington, 1830.

NOTE.—Inasmuch as the canon shows only that Artaxerxes began his reign sometime in the Nabonassarean year beginning Dec. 17, 465 B. C., and ending Dec. 17, 464 (see Fig. 1), the question is, At what time of the year did he come to the throne? Here Inspiration itself gives the answer. The record of Ezra and Nehemiah 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), which shows that the king came to the throne at such a season that the ninth month Chisleu (November-December) came in order before Nisan, the first (March-April), while the fifth month (July-August) was also in the same year of the king. Thus he came to the throne somewhere between the latter part of August and the latter part of November. His first year, therefore, was from the very late summer or 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. (Fig. 2).—Eds.

Ptolemy's Canon, AUTHORITY OF.—From its great use as an astronomical era, confirmed by unerring characters of eclipses, this canon justly obtained the highest authority among historians also. It has most deservedly been esteemed an invaluable treasure, *omni auro pretiosior*, as Calvisius says, and of the greatest use in chronology, without which, as Marsham observes, there could scarcely be any transition from sacred to profane history.—“*A New Analysis of Chronology and Geography, History and Prophecy*,” Rev. Wm. Hales, Vol. I, p. 166. London: C. J. G. & F. Rivington, 1830.

The most valuable record of this period, independent of Scripture, is the Canon of Ptolemy. The length of each reign is there given, expressed in Egyptian years, and dated from the era of Nabonassar, A. C. 747. The Egyptian year consisted of 365 days, without intercalation; and its *Thoth*, or commencement, will thus fall later in the Julian year the higher we ascend. The accession of each monarch, in the

canon, is referred to the beginning of the year in which his reign began.—*The Four Prophetic Empires, and the Kingdom of Messiah; The First Two Visions of Daniel,* Rev. T. R. Birks, M. A., p. 24. London: Seeley, Burnside, and Seeley, 1845.

Ptolemy's Canon, APPLICATION OF, IN PROPHECY.—It is a deeply interesting fact that these four empires are similarly presented as successive in the celebrated astronomical Canon of Ptolemy, which traces the course of imperial rule from the era of Nabonassar, king of Babylon, to the reign of the Roman Emperor Antoninus. Between the historical and chronological outline given in the Canon of Ptolemy, and that set forth in the fourfold image of Nebuchadnezzar's vision, there is the most striking and complete agreement. "As the good Spirit of God," says Faber [*"Sacred Calendar of Prophecy,"* Vol. II, p. 7], "employs the four successive empires of Babylon, Persia, Greece, and Rome, in the capacity of the Grand Calendar of Prophecy, so Ptolemy has employed the very same four empires in the construction of his invaluable canon; because the several lines of their sovereigns so begin and end, when the one line is engrafted upon the other line, as to form a single unbroken series from Nabonassar to Augustus Cæsar.

In each case the principle of continuous arrangement is identical. Where Ptolemy makes the Persian Cyrus the immediate successor of the Babylonian Nabonadius, or Belshazzar, without taking into account the preceding kings of Persia or of Media, there, in the image, the silver joins itself to the gold; where Ptolemy makes the Grecian Alexander the immediate successor of the Persian Darius, without taking into account the preceding kings of Macedon, there, in the image, the brass joins itself to the silver; and where Ptolemy makes the Roman Augustus the immediate successor of the Grecian Cleopatra, without taking into account the long preceding roll of the Consular Fasti and the primitive Roman monarchy, there, in the image, the iron joins itself to the brass. In short, the Canon of Ptolemy may well be deemed a running comment upon the altitudinal line of the great metallic image."—*"Creation Centred in Christ,"* H. Grattan Guinness, D. D., pp. 236, 237. London: Hodder and Stoughton, 1896.

NOTE.—While it is true that the Grecian royal line did not become extinct until the death of Cleopatra, B. C. 30, authorities are quite generally agreed that world dominion passed from Greece to Rome at the battle of Pydna, B. C. 168.—Eds.

Ptolemy's Canon.—See Artaxerxes, 41, 42; Daniel, 132.

Purgatory DEFINED.—It is a place in which the souls of the righteous dead, subject to temporal punishment, suffer enough [or make satisfaction].—*Theologia,* Dens (R. C.), Tom. VII, *Tractatus de Quatuor Novissimis*, N. 25, "*De Purgatorio*" (*Dens' Theology*, Vol. VII, *Treatise on The Four Last Things*, No. 25, "*On Purgatory*").

Purgatory, DECREE CONCERNING.—Whereas the Catholic Church, instructed by the Holy Ghost, has, from the Sacred Writings and the ancient tradition of the Fathers, taught in sacred councils, and very recently in this ecumenical synod, that there is a purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar; the holy synod enjoins on bishops that they diligently endeavor that the sound doctrine concerning purgatory, transmitted by the holy Fathers and sacred councils, be believed, maintained, taught, and everywhere proclaimed by the faithful of Christ.—*Decree Concerning Purgatory, published in the Twenty-Fifth Session of the Council of Trent;* "*Dogmatic Canons and Decrees,*" p. 165. New York: The Devin-Adair Company, 1912.

Purgatory, ITS PLACE.—The ordinary place of purgatory, which is appropriately and generally understood by the name purgatory, is under the earth, near to hell.—*Theologia, Dens (R. C.), Tom. VII. Tractatus de Quatuor Novissimis, N. 27, "De Loco Purgatorii" (Dens' Theology, Vol. VII, Treatise on The Four Last Things, No. 27, "On the Place of Purgatory")*).

Purgatory, PRETENDED SCRIPTURE PROOF FOR.—Holy Scripture does not mention the word "purgatory," but the idea is conveyed of a place of expiation after death. This is neither heaven nor hell. From the Old Testament we infer the existence of purgatory, as a belief of the Jews, from the passage telling the action of Judas Maccabeus regarding the dead. He made a collection and sent to Jerusalem 2,000 drachms of silver, that sacrifice might be offered for the sins of those who had died. 2 Mac. 12: 43-45.

In the New Testament, reference is generally made to the words of our divine Lord in Matt. 12: 32: "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." St. Augustine and St. Gregory, among many others, have gathered from these words that some sins may be remitted in the world to come, and that, consequently, there is a purgatory.

The passage of St. Paul, 1 Cor. 3: 11-15, is taken in its concluding words, "But he himself shall be saved, yet so as by fire," to refer to the cleansing fire of purgatory.—*The Catholic Citizen, May 1, 1915.*

Purgatory ADOPTED FROM PAGANISM.—Go wherever we may, in ancient or modern times, we shall find that paganism leaves hope after death for sinners who, at the time of their departure, were consciously unfit for the abodes of the blest. For this purpose a middle state has been feigned, in which, by means of purgatorial pains, guilt unremoved in time may in a future world be purged away, and the soul be made meet for final beatitude. In Greece the doctrine of a purgatory was inculcated by the very chief of the philosophers. Thus Plato, speaking of the future judgment of the dead, holds out the hope of final deliverance for *all*, but maintains that, of "those who are judged," "some" must *first* "proceed to a subterranean place of judgment, where they shall sustain the punishment they have deserved;" while others, in consequence of a favorable judgment, being elevated at once into a certain celestial place, "shall pass their time in a manner becoming the life they have lived in a human shape." In pagan Rome, purgatory was equally held up before the minds of men; but there, there seems to have been no hope held out to any of exemption from its pains. . . .

In Egypt, substantially the same doctrine of purgatory was inculcated. But when once this doctrine of purgatory was admitted into the popular mind, then the door was opened for all manner of priestly extortions. Prayers for the dead ever go hand in hand with purgatory; but no prayers can be completely efficacious without the interposition of the priests; and no priestly functions can be rendered unless there be *special pay* for them. Therefore, in every land we find the pagan priesthood "devouring widows' houses," and making merchandise of the tender feelings of sorrowing relatives, sensitively alive to the immortal happiness of the beloved dead.—*The Two Babylons, Rev. Alexander Hislop, pp. 167, 168. London: S. W. Partridge & Co., 1907.*

Purgatory.—See Indulgences, 237.

Pythagorean Doctrine.—See Galileo, 181.

Quadi.—See Rome, 438, 455.

Reformation, The, ITS IMPORTANCE.—The Reformation of the sixteenth century is, next to the introduction of Christianity, the greatest event in history. It was no sudden revolution; for what has no roots in the past can have no permanent effect upon the future. It was prepared by the deeper tendencies and aspirations of previous centuries, and, when finally matured, it burst forth almost simultaneously in all parts of Western Christendom. It was not a superficial amendment, not a mere restoration, but a regeneration; not a return to the Augustinian, or Nicene, or ante-Nicene age, but a vast progress beyond any previous age or condition of the church since the death of St. John. It went, through the intervening ages of ecclesiasticism, back to the fountain-head of Christianity itself, as it came from the lips of the Son of God and his inspired apostles. . . . It brought out from this fountain a new phase and type of Christianity, which had never as yet been fully understood and appreciated in the church at large. It was, in fact, a new proclamation of the free gospel of St. Paul, as laid down in the Epistles to the Romans and Galatians. It was a grand act of emancipation from the bondage of the medieval hierarchy, and an assertion of that freedom wherewith Christ has made us free. It inaugurated the era of manhood and the general priesthood of believers. It taught the direct communion of the believing soul with Christ. It removed the obstructions of legalism, sacerdotalism, and ceremonialism, which, like the traditions of the Pharisees of old, had obscured the genuine Gospel and made void the Word of God.—*A History of the Creeds of Christendom,* Philip Schaff, D. D., pp. 204, 205. New York: Harper & Brothers, 1877.

Reformation, The, PREPARATION FOR.—It [the Reformation] was not an abrupt revolution, but had its roots in the Middle Ages. There were many "Reformers before the Reformation," and almost every doctrine of Luther and Calvin had its advocates long before them. The whole struggling of medieval Catholicism toward reform and liberty; the long conflict between the German emperors and the popes; the reformatory councils of Pisa, Constance, and Basel; the Waldenses and Albigenses in France and northern Italy; Wiclif and the Lollards in England; Hus and the Hussites in Bohemia; Arnold of Brescia, and Savonarola, in Italy; the spiritualistic piety and theology of the mystics of the fourteenth and fifteenth centuries; the theological writings of Wesel, Goch, and Wesel, in Germany and the Netherlands; the rise of the national languages and letters in connection with the feeling of national independence; the invention of the printing press; the revival of letters and classical learning under the direction of Agricola, Reuchlin, and Erasmus,—all these, and similar movements, were preparations for the Reformation. The evangelical churches claim a share in the inheritance of all preceding history, and own their indebtedness to the missionaries, schoolmen, Fathers, confessors, and martyrs of former ages, but acknowledge no higher authority than Christ and his inspired organs.—*Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. III, art. "Reformation,"* subtitle, "Preparation for the Reformation," p. 2004, revised and enlarged.

Reformation, The, GOD'S INSTRUMENT IN ITS ACCOMPLISHMENT.—God who prepares his work through ages, accomplishes it by the weakest instruments, when his time is come.—*"History of the Reformation,"* J. H. Merle D'Aubigné, D. D., book 2, chap. 1, par. 1.

Reformation, The, ITS BEGINNINGS IN THE STRUGGLES OF A HUMBLE SPIRIT.—The Reformation, commenced by the struggles of a humble

spirit in the cell of a cloister at Erfurt, had continually increased. . . . A final struggle remained to be undergone. The Word was destined to triumph over the emperor of the West, over the kings and princes of the earth; and then, victorious over all the powers of the world, to arise in the church, and reign as the very Word of God.—“*History of the Reformation*,” J. H. Merle D’Aubigné, D. D., book 7, chap. 1, par. 1.

Reformation, The, LUTHER’S EARLY WORK.—Martin Luther, the son of a German peasant, was born in 1483. In his twenty-second year he left the study of law and entered the Augustinian convent at Erfurt. His legal studies had prepared him to sympathize with the German Church and the German Empire against the aggressions of Rome; but now for some years these external questions were forgotten, in a profound and passionate desire to solve, chiefly in the study of the Holy Scriptures, the question how the individual man may be just with God. He visited Rome in 1511, and on his return to the University of Wittenberg, in which he had for some years been professor of philosophy, he became doctor of Biblical theology, and his preaching of justification of a sinner by faith became a most powerful influence through the whole of Saxony. The inevitable collision between this and the church system came when Tetzel, a Dominican monk, was authorized by Pope Leo X to go through Germany selling pardons or indulgences in the form of stamped tickets, at the rate of a few ducats for the graver sins.—“*Church and State*,” A. Taylor Innes, pp. 111, 112. *Edinburgh: T. & T. Clark.*

Reformation, The, LUTHER’S EXPERIENCE ON PILATE’S STAIRCASE.—One day, among others, wishing to obtain an indulgence promised by the Pope to all who should ascend on their knees what is called Pilate’s staircase, the poor Saxon monk [Luther] was humbly creeping up those steps, which he was told had been miraculously transported from Jerusalem to Rome. But while he was performing this meritorious act, he thought he heard a voice of thunder crying from the bottom of his heart, as at Wittenberg and Bologna, “The just shall live by faith.” These words, that twice before had struck him like the voice of an angel from God, resounded unceasingly and powerfully within him. He rises in amazement from the steps up which he was dragging his body; he shudders at himself; he is ashamed of seeing to what a depth superstition had plunged him. He flies far from the scene of his folly.—“*History of the Reformation*,” J. H. Merle D’Aubigné, D. D., book 2, chap. 6, par. 19.

Reformation, The, ECK’S APPEAL TO PREJUDICE AGAINST LUTHER.—ECK: “I am surprised at the humility and modesty with which the reverend doctor [Luther] undertakes to oppose, alone, so many illustrious Fathers, and pretends to know more than the sovereign pontiffs, the councils, the doctors, and the universities! . . . It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs—until the advent of the reverend father!”—*Id.*, book 5, chap. 5, par. 24.

Reformation, The, LUTHER’S REPLY TO SPALATIN.—But Luther, undismayed, turned his eyes on the messenger, and replied: “Go and tell your master [Spalatin, chaplain to the Elector Frederick], that even should there be as many devils in Worms as tiles on the housetops, still I would enter it!”—*Id.*, book 7, chap. 7, last par.

Reformation, The, “HERE I STAND; I CAN DO NO OTHER.”—“Since your most serene majesty and your high mightiness require from me a clear, simple, and precise answer, I will give you one, and it is this: I

cannot submit my faith either to the Pope or to the councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless therefore I am convinced by the testimony of Scripture, or by the clearest reasoning,—unless I am persuaded by means of the passages I have quoted,—and unless they thus render my conscience bound by the Word of God, *I cannot and I will not retract*, for it is unsafe for a Christian to speak against his conscience." And then, looking round on this assembly before which he stood, and which held his life in its hands, he said: "Here I stand, I can do no other; may God help me! Amen!"—*Id.*, book 7, chap. 8, par. 54.

Reformation, The, LUTHER'S PROTEST REPEATED BY THE PRINCES.—At Worms, Luther stood alone; at Spires, the one man has grown into a host. The "No" so courageously uttered by the monk in 1521 is now in 1529 taken up and repeated by princes, cities, and nations. Its echoes travel onwards, till at last their murmurs are heard in the palaces of Barcelona and the basilicas of Rome. Eight years ago the Reformation was simply a doctrine, now it is an organization, a church. This little seed, which on its first germination appeared the smallest of all seeds, and which popes, doctors, and princes beheld with contempt, is a tree, whose boughs, stretched wide in air, cover nations with their shadow. . . .

In that document they recite all that had passed at the Diet, and they protest against its decree, for themselves, their subjects, and all who receive or shall hereafter receive the gospel, and appeal to the emperor, and to a free and general council of Christendom. On the morning after their appeal, the 26th, the princes left Spires. This sudden departure was significant. It proclaimed to all men the firmness of their resolve. Ferdinand had spoken his last word and was gone. They, too, had spoken theirs, and were gone also. Rome hoists her flag; over against hers the Protestants display theirs; henceforward there are two camps in Christendom.

Even Luther did not perceive the importance of what had been done. The Diet he thought had ended in nothing. It often happens that the greatest events wear the guise of insignificance, and that grand eras are ushered in with silence. Than the principle put forth in the Protest of the 19th April, 1529, it is impossible to imagine one that could more completely shield all rights, and afford a wider scope for development. Its legitimate fruit must necessarily be liberty, civil and religious. What was that principle? This Protest overthrew the lordship of man in religious affairs, and substituted the authority of God. But it did this in so simple and natural a way, and with such an avoidance of all high-sounding phraseology, that men could not see the grandeur of what was done, nor the potency of the principle. The protesters assumed the Bible to be the Word of God, and that every man ought to be left at liberty to obey it. This modest affirmation falls on our ear as an almost insipidity. Compared with some modern charters of rights, and recent declarations of independence, how poor does it look! Yet let us see how much is in it. "The Word," say the protesters, "is the only truth; it is the sure rule of all doctrine and of all life;" and "each text of the Holy Scriptures ought to be explained by other and clearer texts." Then what becomes of the pretended infallibility of Rome, in virtue of which she claims the exclusive right of interpreting the Scriptures, and binding down the understanding of man to believe whatever she teaches? It is utterly exploded and overthrown. And what becomes of the emperor's right to compel men with his sword to practise whatever faith the church enjoins, assuming it to be the true faith, simply because the church has enjoined it? It too is exploded and

overthrown. The principle, then, so quietly lodged in the Protest, lays this twofold tyranny in the dust. The chair of the Pontiff and the sword of the emperor pass away, and conscience comes in their room. But the Protest does not leave conscience her own mistress; conscience is not a law to herself. That were anarchy—rebellion against Him who is her Lord. The Protest proclaims that the Bible is the law of conscience, and that its Author is her alone Lord. Thus steering its course between the two opposite dangers, avoiding on this hand anarchy, and on that tyranny, Protestantism comes forth unfurling to the eyes of the nations the flag of true liberty. Around that flag must all gather who would be free.—*The History of Protestantism*, Rev. J. A. Wylie, LL. D., Vol. I, book 9, chap. 15, pp. 551-553. London: Cassell & Company.

Reformation, The, PROTEST OF THE PRINCES.—Thus, in presence of the diet, spoke out those courageous men whom Christendom will henceforward denominate *The Protestants*. . . .

The principles contained in this celebrated protest of the 19th April, 1529, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate; and the authority of the Word of God above the visible church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles: "We must obey God rather than man." In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther: it lays down the principle that all human teaching should be subordinate to the oracles of God. Even the primitive church, by recognizing the writings of the apostles, had performed an act of submission to this supreme authority, and not an act of authority, as Rome maintains; and the establishment of a tribunal charged with the interpretation of the Bible, had terminated only in slavishly subjecting man to man in what should be most unfettered—conscience and faith. In this celebrated act of Spires, no doctor appears, and the Word of God reigns alone. Never has man exalted himself like the Pope; never have men kept in the background like the Reformers.—*History of the Reformation*, J. H. Merle D'Aubigné, D. D., book 13, chap. 6, pars. 16, 18.

Reformation, The, REAL STRENGTH OF.—The real strength of the Reformation movement did not lie in statesmen or even Reformers, but in the loyal, earnest men and women, in all the nations, who in their sense of sin and their yearning for reconciliation to God had gone directly to him, as the Reformers did, and had found pardon and peace in his free saving grace. At its best it was a great revival of heart religion, the greatest since apostolic days; and wherever that side of it predominated, it not only overcame all opposition, but spread in spite of the most cunning and cruel devices of the foe.—*The Arrested Reformation*, Rev. William Muir, M. A., B. D., B. L., pp. 7, 8. London: Morgan & Scott, 1912.

Reformation, The, A RETURN TO THE LIVING GOD.—But it was not restored learning, it was not rekindled genius, it was not reinvigorated reason, it was not the newborn power of the press, it was not its own accumulated vices and consummated corruptions before which the Papacy went down over half Christendom, which constituted the great assailing force which dealt the crushing and confounding stroke. These all came up at the right time, and did good service as auxiliaries in

the great battle. The onslaught was more mightily made; the stroke was more divinely dealt. The victorious and irresistible assailant was a soul deeply stirred and divinely inspired, possessed by an intense yearning and filled with a quickening truth, eager to be rid of the crushing burden of sin, and finding only full deliverance in the free grace of God.

The Reformation has been spoken of not altogether wrongly as the insurrection of reason against authority, as the assertion of the right of private judgment in matters of religion, as the general emancipation of the intellect: the Reformation was all this, and something likewise far diviner. It was the re-enthronement of God's truth; it was the reproduction of a vital principle of Christianity long hidden and buried under a heap of false dogmas and idle observances; it was the restoration of the soul to its right place in things spiritual, the renewal of direct communication between the spirit of man and the Spirit of God. The Reformation brought with it the negation of much, but it began with the most positive, profound, and glorious of all conceivable affirmations, that salvation is from the Lord, that divine life flows down into our hearts directly from the Divine Being. It brought low the Church of Rome by magnifying the Word; it deposed the Pope over the half of Christendom by re-enthroning faith in the living God. Luther was no subversive speculator, no discontented priest, but a sin-stricken soul, who weary of dead works had turned to living faith, and after trial of man's absolution had won healing from God's grace. He never sought directly to emancipate the intellect; he did not at first seek to overthrow the Papacy, but he sought to bring Christendom back into personal and living contact with the living God, and to pour into other souls the fire of that potent truth which had kindled his own. The Reformation was in truth a baptism of fire, a coming down of the Holy Ghost upon Christendom.—“*The Papal Drama*,” Thomas H. Gill, pp. 182, 183. London: Longmans, Green & Co., 1866.

Reformation, The, MILTON ON.—When I recall to mind at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the church; how the bright and blissful Reformation (by divine power) struck through the black and settled night of ignorance and anti-Christian tyranny, methinks a sovereign and reviving joy must needs rush into the bosom of him that reads and hears; and the sweet odor of the returning gospel imbathes his soul with the fragrancy of heaven. Then was the sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new erected banner of salvation; the martyrs, with the unresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon.—“*The Reformation in England*,” John Milton, book 1; “*Prose Works of Milton*,” Vol. II, pp. 366-368. London: Bohn's Library edition.

Reformation, The, LINES DRAWN BY.—After the first shock of battle was over, and the counter-Reformation had done its work, it was found that Protestantism and the Evangel had triumphed among the Germanic or Teutonic peoples, whereas Rome had kept the great Latin or Romance nations. On the one side of the line were the North Germans and the Swiss, the Scandinavians and the English, the Scots and the Dutch. On the other were the Austrians and the Italians, the Spanish and the French. And as it was then, so it is now. From the first the victory of the Reformation was swift and decisive among the peoples

of Northern Europe, and they have never gone back on the choice which they made in the sixteenth century.—“*The Arrested Reformation*,” Rev. William Muir, M. A., B. D., B. L., pp. 3, 4. London: Morgan & Scott, 1912.

Reformation, The, RELATION OF PROPHECY TO.—I do not say that the teachings of Scripture prophecy form the *sole* foundation of the Reformation. The *doctrinal* and *practical* truths of Scripture guided the action of the Reformers as well as the prophetic. They opposed the Church of Rome, as condemned alike by the doctrines, the precepts, and the prophecies of the Word of God. It might be difficult to say which of the three weighed with them most. On each they were clear and emphatic. These three elements cannot be separated in estimating the springs of the Reformation. From the first, and throughout, that movement was energized and guided by the prophetic word. Luther never felt strong and free to war against the papal apostasy till he recognized the Pope as Antichrist. It was then he burned the papal bull. Knox’s first sermon, the sermon which launched him on his mission as a Reformer, was on the prophecies concerning the Papacy. The Reformers embodied their interpretations of prophecy in their confessions of faith, and Calvin in his “*Institutes*.” All the Reformers were unanimous in the matter; even the mild and cautious Melancthon was as assured of the antipapal meaning of these prophecies as was Luther himself. And their interpretation of these prophecies determined their reforming action. It led them to protest against Rome with extraordinary strength and undaunted courage. It nerved them to resist the claims of that apostate church to the uttermost. It made them martyrs; it sustained them at the stake. And the views of the Reformers were shared by thousands, by hundreds of thousands. They were adopted by princes and peoples. Under their influence nations abjured their allegiance to the false priest of Rome. In the reaction which followed, all the powers of hell seemed to be let loose upon the adherents of the Reformation. War followed war: tortures, burnings, and massacres were multiplied. Yet the Reformation stood undefeated and unconquerable. God’s Word upheld it, and the energies of his almighty Spirit. It was the work of Christ as truly as the founding of the church eighteen centuries ago; and the revelation of the future which he gave from heaven — that prophetic book with which the Scripture closes — was one of the mightiest instruments employed in its accomplishment.—“*Romanism and the Reformation*,” H. Grattan Guinness, D. D., F. R. A. S., pp. 153, 154. London: J. Nisbet & Co., 1891.

Reformation, The, ITS FUNDAMENTAL DOCTRINE THE ONE MEDIATOR.—The church had fallen, because the great doctrine of justification by faith in the Saviour had been taken away from her. It was necessary, therefore, before she could rise again, that this doctrine should be restored to her. As soon as this fundamental truth should be re-established in Christendom, all the errors and observances that had taken its place — all that multitude of saints, of works, penances, masses, indulgences, etc., would disappear. As soon as the one only Mediator and his only sacrifice were acknowledged, all other mediators and sacrifices would vanish.—“*History of the Reformation*,” J. H. Merle D’Aubigné, D. D., book 1, chap. 6, par. 6.

Reformation, The, NOT YET COMPLETED.—The present situation [the incompleted work of reform] is not only sad but intolerable, and prayer should be offered continually that it may soon come to an end. Those who love our Lord can never look with complacency on the per-

sistence of a great unreformed system which in so many respects is a menace to the spirituality of the kingdom of God; and what does the prayer, "Thy Kingdom come," mean if it does not involve the endeavor to complete the Reformers' work?—"The Arrested Reformation," Rev. William Muir, M. A., B. D., B. L., p. 23. London: Morgan & Scott, 1912.

Reformation.—See Councils, 121; Creed of Pope Pius IV; Justification, 276, 277; Papacy, 340-343; Protestantism.

Reformed Church.—See Protestantism, 400.

Reformers.—See Idolatry, 217; Religious Liberty, 413; Sacraments, 478, 480.

Religious Liberty, DEFINED BY THE DICTIONARY.—Religious liberty, the right of freely adopting and professing opinions on religious subjects, and of worshipping or refraining from worship according to the dictates of conscience, without external control.—*The Century Dictionary and Cyclopaedia*, art. "Liberty," subtitle "Religious Liberty."

Religious Liberty, VIEW OF, IN EARLY CHURCH.—It is a fundamental human right, a privilege of nature, that every man should worship according to his convictions. It is assuredly no part of religion to compel religion. It must be embraced freely and not forced.—*Tertullian, Ad. Scap. cap. ii*; cited in "*The Inquisition: A Critical and Historical Study of the Coercive Power of the Church*," E. Vaccaudard (translation by Bertrand L. Conway, C. S. P.), p. 3. *Imprimatur, John M. Farley, D. D., Arch. of New York*; N. Y., June 24, 1907. New York: Longmans, Green & Co., 1908.

Christians cannot slay their enemies, or condemn, as Moses commanded the contemners of the law to be put to death.—"*The Inquisition*," E. Vaccaudard, p. 3.

I ask you bishops to tell me, whose favor did the apostles seek in preaching the gospel, and on whose power did they rely to preach Jesus Christ? Today, alas! while the power of the state enforces divine faith, men say that Christ is powerless. The church threatens exile and imprisonment; she in whom men formerly believed while in exile and prison, now wishes to make men believe her by force. . . . What a striking contrast between the church of the past and the church of today!—*St. Hilary of Poitiers, Contra Auxentium, cap. iv* (when Arian bishops used the power of the state against Catholics, A. D. 363); cited in "*The Inquisition*," E. Vaccaudard, p. 6.

To sum up: As late as the middle of the fourth century and even later, all the Fathers and ecclesiastical writers who discuss the question of toleration are opposed to the use of force.—*Id.*, p. 7.

Religious Liberty, WHEN THE CHURCH SEIZED THE SWORD.—When the Christian church became the Roman Church, and the Roman Church, by the might of its unconquerable spirit and its indestructible faith, became the Roman Empire, . . . the church, instead of giving both hands to the Bible, gave one hand to the sword, and that not the left hand; and wickedly grasping a power under whose blows it had many times fallen prostrate and bleeding in the dust, the persecuted then became the persecutors, the sufferers became the avengers, only the victims were not their former enemies, but members of their own household of

faith.—“*Religious Liberty*,” Henry M. King, pp. 4, 5. Providence: Preston and Rounds.

Religious Liberty, A HARD LESSON FOR THE REFORMERS TO LEARN.—The principles which had led the Protestants to sever themselves from the Roman Church, should have taught them to bear with the opinions of others, and warned them from the attempt to connect agreement in doctrine or manner of worship with the necessary forms of civil government. Still less ought they to have enforced that agreement by civil penalties; for faith, upon their own showing, had no value save when it was freely given. . . . But whether it was that men only half saw what they had done, or that finding it hard enough to unrivet priestly fetters, they welcomed all the aid a temporal prince could give, the result was that religion, or rather religious creeds, began to be involved with politics more closely than had ever been the case before. Through the greater part of Christendom wars of religion raged for a century or more. . . . In almost every country the form of doctrine which triumphed associated itself with the state, and maintained the despotic system of the Middle Ages, while it forsook the grounds on which that system had been based.—“*The Holy Roman Empire*,” James Bryce, pp. 332, 333. London: Macmillan and Company, 1892.

Religious Liberty, PROTESTANTISM REJECTS CIVIL AUTHORITY IN DIVINE THINGS.—The principles contained in this celebrated Protest of the 19th April, 1529, constitute the very essence of Protestantism. Now this Protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate; and the authority of the Word of God above the visible church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles: We must obey God rather than man. In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther: it lays down the principle that all human teaching should be subordinate to the oracles of God.—“*History of the Reformation*,” J. H. Merle D’Aubigné, D. D., book 13, chap. 6, par. 19.

Religious Liberty, FIRST CLEAR PRONOUNCEMENT ON, IN CHURCH ARTICLES.—There was, however, one body or band of Separatists in James’s reign who had pushed farther ahead, and grasped the idea of liberty of conscience at its very utmost. . . . They were the poor and despised Anglo-Dutch Anabaptists who called John Smyth their leader. In a Confession, or Declaration of Faith, put forth in 1611 by the English Baptists in Amsterdam, just after the death of Smyth, this article occurs: “The magistrate is not to meddle with religion, or matters of conscience, nor compel men to this or that form of religion; because Christ is the King and Lawgiver of the church and conscience.” It is believed that this is the first expression of the absolute principle of liberty of conscience in the public articles of any body of Christians.—“*The Life of John Milton*,” David Masson, Vol. III, p. 101.

Religious Liberty, ROGER WILLIAMS THE PIONEER OF, IN THE NEW WORLD.—It is a monstrous paradox that God’s children should persecute God’s children, and that they that hope to live eternally with Christ Jesus in the heavens, should not suffer each other to live in this common air together. I am informed it was a speech of an honorable knight of the Parliament: “What! Christ persecute Christ in New England!”—“*Bloudy Tenent of Persecution*,” Roger Williams; cited in “*Religious Liberty in America*,” C. M. Snow, p. 133.

At a time when Germany was desolated by the implacable wars of religion; when even Holland could not pacify vengeful sects; when France was still to go through the fearful struggle with bigotry; when England was gasping under the despotism of intolerance; almost half a century before William Penn became an American proprietary; and while Descartes was constructing modern philosophy on the method of free reflection—Roger Williams asserted the great doctrine of intellectual liberty, and made it the corner-stone of a political constitution. It became his glory to found a state upon that principle. . . . He was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience, the equality of opinions before the law.—“*History of the United States of America*,” George Bancroft, Vol. I, part 1, chap. 15, pp. 254, 255. New York: D. Appleton & Co., 1888.

Religious Liberty, FAMOUS PREACHER ON, AT TIME OF RISE OF METHODISM.—It highly becomes those who are the advocates for the interference of government to restrain the efforts of Methodists and dissenters to diffuse the principles of knowledge and piety, to advert to the consequences which must result.

Those who are conscientious will feel it their duty, in opposition to the mandates of authority, to proceed patiently, enduring whatever punishment the legislature may think proper to inflict. The government, irritated at their supposed criminal obstinacy, will be tempted to enact severer laws, accompanied with severer penalties, which the truly conscientious will still think it their duty to brave, imitating the example of the early teachers of Christianity, who departed from the presence of the council “rejoicing that they were thought worthy to suffer for the name of Christ.”

Thus will commence a struggle betwixt the ruling powers and the most upright part of the subjects, which shall first wear each other out, the one by infliction, or the other by endurance; prisons will be crowded, cruel punishments will become familiar, and blood probably will be spilt. The nation will be afflicted with the frightful spectacle of innocent and exemplary characters suffering the utmost vengeance of the law for crimes which the sufferers glory in having committed.

It is an inherent and inseparable inconvenience in persecution that it knows not where to stop. It only aims at first to crush the obnoxious sect; it meets with a sturdy resistance; it then punishes the supposed crime of obstinacy, till at length the original magnitude of the error is little thought of in the solicitude to maintain the rights of authority. This is illustrated in the letter of Pliny to Trajan, treating of the persecution of the Christians.—“*The Works of Robert Hall, A. M.*,” Vol. III, pp. 402, 403. London: Holdsworth and Ball, 1833.

Religious Liberty, PROVISION OF UNITED STATES CONSTITUTION.—Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.—*Article I of Amendments to the Federal Constitution of the United States of America.*

Religious Liberty, A VIRGINIA PRESBYTERY’S MEMORIAL ON.—Every argument for civil liberty gains additional strength when applied to liberty in the concerns of religion; and there is no argument in favor of establishing the Christian religion but what may be pleaded with equal propriety for establishing the tenets of Mahomet by those who believe the Alcoran; or, if this be not true, it is at least impossible for the magistrate to adjudge the right of preference among the various sects which profess the Christian faith, without erecting a chair of infallibility,

which would lead us back to the Church of Rome.—*Extract from the Memorial of the Presbytery of Hanover to the General Assembly of Virginia, "Journal of the House of Delegates of Virginia," Oct. 24, 1776.*

Religious Liberty, BANCROFT ON THE UNITED STATES CONSTITUTION. No one thought of vindicating liberty of religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing for all mankind a pure, spiritual, and universal religion, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of this gospel for all men. No sooner was the religion of freedom adopted by the chief of the Roman Empire, than it was shorn of its character of universality, and enthralled by an unholy connection with the unholy state; and so it continued till the new nation,—the least defiled with the barren scuffings of the eighteenth century, the most sincere believer in Christianity of any people of that age, the chief heir of the Reformation in its purest form,—when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a state.

Vindicating the right of individuality even in religion and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power.—*"History of the United States of America," George Bancroft, Vol. VI, book 5, chap. 1, p. 444. New York: D. Appleton & Co., 1888.*

Religious Liberty, FIRST AMENDMENT DICTATED BY REGARD FOR RELIGION.—It was under a solemn consciousness of the dangers from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects thus exemplified in our domestic as well as in foreign annals, that it was deemed advisable to exclude from the national government all power to act upon the subject.—*"Commentaries on the Constitution," Joseph Story, p. 702, sec. 992 (1 vol. edition), 1833.*

By the First Amendment to the Constitution of the United States, it is provided that "Congress shall make no law respecting the establishment of a religion, or prohibiting the free exercise thereof," and the States of the American Union have, in their various constitutions, placed the same restriction upon their legislatures. The amendment of the Constitution and the like provisions in State constitutions were not dictated by indifference or hostility to the principles of the Christian religion, but aimed to prevent not merely the establishment of any one form of religion, however widely spread, but to establish upon a firm footing the right before the law of every religious sect.—*Solicitor for the Department of State (Washington, D. C.), in Statement presented to Edinburgh World Missionary Conference, 1910, in "Missions and Governments," p. 124; Vol. VII of Report of Commission. Edinburgh: Oliphant, Anderson & Ferrier.*

The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this

consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate. The bigot, in the pride of his authority, may lose sight of it; but, strip him of his power, prescribe a faith to him which his conscience rejects, threaten him in turn with the dungeon and the fagot, and the spirit which God has implanted in him rises up in rebellion, and defies you.—*From House Report on Sunday Mails, communicated to House of Representatives, March 4, 5, 1830; cited in "American State Papers," William Addison Blakely (member of the Chicago bar), pp. 257-260.*

Religious Liberty, GEORGE WASHINGTON ON CONSTITUTIONAL GUARANTEE OF.—If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For, you doubtless remember, I have often expressed my sentiments that any man, conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience.—*George Washington, to Baptist delegation, Aug. 8, 1789; cited in "A History of the Baptists," Thomas Armitage, D. D., LL. D., pp. 806, 807. New York: Bryan, Taylor & Co., 1887.*

Religious Liberty, THOMAS JEFFERSON ON.—Well aware that Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do.—*From Virginia, "Act for Establishing Religious Freedom" (1785), written by Thomas Jefferson; in "Works of Thomas Jefferson," Vol. VIII, p. 454; cited in "American State Papers," W. Addison Blakely, pp. 132, 133.*

Religious Liberty, JAMES MADISON ON UNALIENABLE RIGHTS OF CONSCIENCE.—The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right. It is unalienable, because the opinions of men, depending only on the evidence contemplated in their own minds, cannot follow the dictates of other men. It is unalienable, also, because what is here a right towards men is a duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him. This duty is precedent, both in order of time and in degree of obligation, to the claims of civil society.—*From Madison's Memorial to the General Assembly of Virginia, 1785; "Writings of James Madison," Vol. I, p. 162, Philadelphia, 1865; cited in "American State Papers," William Addison Blakely, pp. 120, 121.*

Religious Liberty, PATRICK HENRY ON.—Religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed

only by reason and conviction, not by force or violence.—*Virginia "Declaration of Rights," article 16, drawn up by Patrick Henry. See Tyler's "Patrick Henry," pp. 183, 184.*

Religious Liberty, PATRICK HENRY'S DEFENSE OF BAPTIST MINISTERS IN COLONIAL VIRGINIA.—If I have rightly understood, the king's attorney has framed an indictment for the purpose of arraigning and punishing by imprisonment these three inoffensive persons before the bar of this court for a crime of great magnitude,—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? . . .

"Preaching the gospel of the Son of God!"

Amid a silence that could be felt, he waved the indictment three times round his head, . . . "Great God!"

At this point, . . . the audience relieved their feelings by a burst of sighs and tears. The orator continued: "May it please your Worships, in a day like this, when Truth is about to burst her fetters; when mankind are about to be aroused to claim their natural and inalienable rights; when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power is about to be dissevered,—at *such* a period, when Liberty, Liberty of Conscience, is about to wake from her slumberings, and inquire into the reason of such charges as I find exhibited here today in this indictment"—

Here occurred another of his appalling pauses. . . . "If I am not deceived,—according to the contents of the paper I now hold in my hand,—these men are accused of preaching the gospel of the Son of God!" . . . He waved the document three times around his head, as though still lost in wonder; and then with the same electric attitude of appeal to heaven, he gasped, "Great God!"

This was followed by another burst of feeling from the spectators; and again this master of effect plunged into the tide of his discourse:

"May it please your Worships, there are periods in the history of man when corruption and depravity have so long debased the human character that man sinks under the weight of the oppressor's hand,—becomes his servile, abject slave. . . . But may it please your Worships, such a day has passed. From that period when our fathers left the land of their nativity for these American wilds,—from the moment they placed their feet upon the American continent,—from that moment despotism was crushed, the fetters of darkness were broken, and Heaven decreed that man should be free,—free to worship God according to the Bible. . . . But, may it please your Worships, permit me to inquire once more, For what are these men about to be tried? This paper says, *for preaching the gospel of the Saviour to Adam's fallen race!*"

Again he paused. For the third time he slowly waved the indictment round his head; and then turning to the judges, looking them full in the face, exclaimed with the most impressive effect,

"What laws have they violated?"

The whole assembly were now painfully moved and excited. The presiding judge ended the scene by saying,

"Sheriff, discharge these men."—"*Life of Thomas Jefferson,*" James Parton; cited in "*American State Papers,*" W. A. Blakely, pp. 664-667.

Religious Liberty, THOMAS JEFFERSON'S FORECAST OF PERIL TO.—Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis

is while our rulers are honest and ourselves united. From the conclusion of this war [the Revolution] we shall be going downhill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.—“*Notes on the State of Virginia*,” Thomas Jefferson, p. 169 (last part of Query XVII). Boston: Lilly and Wait, 1832.

Religious Liberty, U. S. GRANT ON SEPARATION OF CHURCH AND STATE.—Leave the matter of religious teaching to the family altar, and keep the church and state forever separate.—*U. S. Grant*; cited in *Appleton's Cyclopaedia of American Biography*, edition 1915.

Religious Liberty, ON RELIGION BY MAJORITIES.—Let us reject this decree. In matters of conscience the majority has no power.—*Decision of the Princes, at the Diet of Spires, 1529*; cited in “*History of the Reformation*,” J. H. Merle D'Aubigné, book 13, chap. 5.

Religious Liberty, THE QUESTION OF A “RIGHT CONSCIENCE.”—As for New England, we never banished any for their consciences, but for sinning against conscience, after due means of conviction.—Rev. Thomas Shepard (1605-1649), “*Massachusetts: Its Historians and Its History*,” p. 23.*

A man enjoys religious liberty when he possesses the free right of worshipping God according to the dictates of a right conscience, and of practising a form of religion most in accordance with his duties to God.—“*The Faith of Our Fathers*,” James Cardinal Gibbons, chap. 17, par. 1, pp. 264, 265. Baltimore: John Murphy & Co., 220th thousand, 1893.

Religious Liberty, FAMOUS ENGLISH JURIST ON.—Conscience is not controllable by human laws nor amenable to human tribunals. Persecution, or attempts to force conscience, will never produce conviction, and are only calculated to make hypocrites or — martyrs.—Lord Mansfield's *Speech in the House of Lords, Feb. 4, 1776*; cited in *Appendix to “Blackstone's Commentaries and Burns's Ecclesiastical Law,”* p. 152.

Religious Liberty, NOT RELIGIOUS TOLERATION, BUT RELIGIOUS RIGHTS.—There is a very great difference between toleration and liberty. . . . In our country we ask no toleration for religion and its free exercise, but we claim it is an inalienable right.—“*Church and State in the United States*,” Philip Schaff, D. D., LL. D., p. 14. New York: Charles Scribner's Sons, 1888.

Religious Liberty, CONSCIENTIOUS MEN TRUE FRIENDS OF CIVIL AUTHORITY.—Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere, that it comes in conflict with the consciences of men.—“*Moral Science*,” James H. Fairchild, p. 179. New York: Sheldon & Company, 1892.*

Religious Liberty, THE LOGIC AND RESULTS OF STATE RELIGION.—If the state, as such, can possess a religion, we assert that the individual

thenceforward can have none, and that the smallest degree of religious liberty is an anti-social heresy. We defy anything to be granted to the state, unless everything be granted, or anything to be refused to it, unless everything be refused. . . . The state which desires to deprive me of my religion, alarms me far less than the state which would have one of its own. A constitution which makes the state religious makes the individual irreligious, inasmuch as he consents to such a constitution. In vain will he declaim against dissimulation and falsehood; there exists in the political order to which he adheres, a primary falsehood, in which, by virtue of his adhesion, he is an accomplice. Nor does this remain an abstract falsehood; it has practical results; it produces a long line of individual falsehoods. He who accepts it, accepts the civil power as the responsible ruler of his conscience, and charges the state to provide a religion for him. . . .

Moreover, it is impossible for us to regard this merely as a theory without consequences. This system, so hostile to the principle of religious profession, can arise only from contempt or forgetfulness of this principle. It has been established through the weakness or decay of convictions. What wonder, then, that its effects should correspond with its cause, and that having its origin in indifference, it should also produce remissness? When the church can consent to the fiction of a state religion, she has lost to a certain extent the consciousness of its reality, and this consciousness has a tendency to grow weaker and weaker.—“*The Conscience of the State*,” Prof. Alexander Vinet, pp. 12-14. London: Arthur Miall, 1867.

Religious Liberty, MAN CANNOT REPEAT JEWISH THEOCRACY.—The Jewish constitution was a theocracy, in which Jehovah assumed to that people a special relation,—a relation which he never sustained to any other portion of our race,—the relation of their King,—himself conducting the administration of their government, by a system of supernatural interposition, and immediate manifestation of his presence and authority. Who but Jehovah himself can imitate this? He must select another Abraham, make of his seed a nation, separate that nation to himself as a peculiar people, and, regarding the community, collectively considered as his church, institute for it the ordinances of an exclusive worship, as well as prescribe for it its civil constitution and laws. To talk of imitation, in a case so thoroughly peculiar, or to call that imitation, in which the very essence of the thing imitated is of necessity wanting, is the height of absurdity. It must be God’s doing, not man’s.—“*Civil Establishments of Christianity*,” Ralph Wardlaw, D. D. (Glasgow), p. 12. London: Arthur Miall, 1866.

Religious Liberty.—See Edict of Milan; Rome, 445, 446.

Religious Liberty, IN RUSSIA.—See Advent, Second, 25.

Revelation, Book of, FOR THE CHURCH.—The command to send what was written to the seven churches of Asia, showed that the revelation was not intended for the evangelist himself alone, but for the church at large: and the declaration added, “Blessed is he that heareth, and he that readeth the words of this prophecy,” was alike an injunction and an encouragement from the divine Spirit to all members of the church to peruse and study it.—“*Horæ Apocalypticæ*,” Rev. E. B. Elliott, A. M., Vol. I, p. 72. London: Seeley, Burnside, and Seeley, 1847.

Revelation, Book of, GENUINENESS AND INSPIRATION OF.—So ends our catena of testimonies to the genuineness and divine inspiration of

the Apocalypse, traced as proposed through the three half-centuries that followed its publication. Alike from East and West, North and South,—from the churches of the Asiatic province and the Syrian, of Italy and of Gaul, of Egypt and of Africa,—we have heard an unbroken and all but uniform voice of testimony in its favor. Nay, even what there is of contrary testimony has been shown only to confirm and add new weight to that which it opposes: for it proves how unable they who most wished it were to find evidence or argument of this kind, of any real value, and such as could bear examination, on their side of the question.

Let me just add, by way of supplement to my sketch of the earlier historic evidence, that in what remained of the third century, while no other opponent to it appeared of any note, the Apocalypse was received as the work of the inspired apostle John, alike by the schismatic Novatians and Donatists, and by the most eminent writers of the Catholic Church; e. g., Victorinus, Methodius, Arnobius, Lactantius: further, that in the earlier half of the fourth century, while Eusebius doubted, Athanasius received it; and in its later half, while Cyril of Jerusalem apparently hesitated respecting it, and Gregory Nazianzen, and Chrysostom, though not rejecting, did yet but sparingly refer to it as inspired Scripture, it was on the other hand fully and unhesitatingly acknowledged, among the Greeks, by Epiphanius, Basil, and Cyril of Alexandria: as well as by Ephrem the Syrian, and, among the Latins, by Ambrose, Jerome, and Augustine. Subsequently in the Greek Church, though the book was never formally rejected by any ecclesiastical council, yet the same variety of opinion was expressed by its chief authors as by those of the fourth century. On the other hand, by the Latin Church it was universally received; and in the third Council of Carthage, held A. D. 397, and presided over by the great Augustine, was solemnly declared to be included in the canon of inspired Scripture.—“*Horæ Apocalyptice*,” Rev. E. B. Elliott, A. M., Vol. I, pp. 31-35. London: Seeley, Burnside, and Seeley, 1847.

Revelation, Book of, DATE ASSIGNED TO.—The varied historical evidence that has been inquired into, all concurs to confirm the date originally and expressly assigned by Irenæus to the Apocalypse, as seen and written at the close of the reign of Domitian: that is, near the end of the year 95, or beginning of 96. Accordingly, the most approved modern ecclesiastical historians and Biblical critics,—writers who have had no bias on the point in question, one way or the other, from any particular cherished theory of Apocalyptic interpretation,—for example alike Dupin, Basnage, Turretin, Spanheim, Mosheim, Milner, Le Clerc, Mill, Whitby, Lampe, Neander, Lardner, Tomline, Burton, etc., etc.,—have alike adopted it. And we may, I am persuaded, depend on its correctness with as unhesitating and implicit confidence, as on the truth of almost any of the lesser facts recorded in history. It seems surprising to me that respectable and learned commentators should have wasted their time and labor in building up Apocalyptic expositions on the sandy foundation of an earlier Neronian date. It seems stranger still that they should have allowed themselves so to represent the present state of evidence and argument on the point, as if the fact of this earlier date were a thing admitted, and beyond doubt.—*Id.*, pp. 50, 51.

From the first witness who speaks upon the point in the latter half of the second century down to the first half of the fifth, we have a succession of Fathers bearing testimony with one accord, and in

language which admits of no misunderstanding, to the fact that St. John was banished to Patmos under the reign of Domitian, and that there he beheld those visions of the Apocalypse which he afterwards committed to writing. These Fathers too are men . . . of ability, learning, and critical insight into the history of bygone times. . . . They belong to the most different and widespread regions of the church—to Gaul, Alexandria, the proconsular province of North Africa, Pannonia, Syria, and Rome. They are thus in a great degree independent of each other, and they convey to us the incontestable impression that for at least the first four centuries of the Christian era, and over the whole extent of the Christian church, it was firmly believed that St. John had beheld the visions of the Apocalypse in the days of Domitian, and not of Nero.—*Baird Lecture on the Revelation of St. John, by Professor Milligan, p. 308, 1885; cited in "Key to the Apocalypse," H. Grattan Guinness, pp. 7, 8. London: Hodder and Stoughton, 1899.*

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 Apocalyptice,*" Rev. E. B. Elliott, A. M., Vol. I, pp. 96-99. London: Seeley, Burnside, and Seeley, 1847.

Revelation, Book of, ANTIDOTE FOR THE PAPACY.—The Holy Spirit, foreseeing, no doubt, that the Church of Rome would adulterate the truth by many "gross and grievous abominations" (I use the words of the judicious Hooker); and that she would anathematize all who would not communicate with her, and denounce them as cut off from the body of Christ and from hope of everlasting salvation: foreseeing, also, that Rome would exercise a wide and dominant sway for many generations, by boldly iterated assertions of unity, antiquity, sanctity, and universality; foreseeing also that these pretensions would be supported by the civil sword of many secular governments, among which the Roman Empire would be divided at its dissolution; and that Rome would thus be enabled to display herself to the world in an august attitude of Imperial power, and with the dazzling splendor of temporal felicity: foreseeing also that the Church of Rome would captivate the imaginations of men by the fascinations of art allied with religion; and would ravish their senses and rivet their admiration by gaudy colors, and stately pomp, and prodigal magnificence: foreseeing also that she would beguile their credulity by miracles and mysteries, apparitions and dreams, trances and ecstasies, and would appeal to their evidence in support of her strange doctrines: foreseeing likewise that she would enslave men, and much more women, by practising on their affections, and by accommodating herself, with dexterous pliancy, to their weaknesses, relieving them from the burden of thought and from the perplexity of doubt, by proffering them the aid of infallibility; soothing the sorrows of the mourner by dispensing pardon and promising peace to the departed; removing the load of guilt from the oppressed conscience by the ministries of the confessional, and by nicely poised compensations for sin; and that she would flourish for many centuries in proud and prosperous impunity, before her sins would reach to heaven, and come in remembrance before God: foreseeing also that many generations of men would thus be tempted to fall from the faith, and to become victims of deadly error; and that they who clung to the truth would be exposed to cozening flatteries, and fierce assaults, and savage tortures from her,—the Holy Spirit, we say, foreseeing

all these things in his divine knowledge, and being the ever-blessed Teacher, Guide, and Comforter of the church, was graciously pleased to provide a heavenly antidote for these widespread and long-enduring evils, by dictating the Apocalypse.—“*Union with Rome*,” *Chr. Wordsworth, D. D., pp. 80, 81. London: Longmans, Green & Co., 1909.*

Revelation, Book of, A WARNING.—The Apocalypse thus assumes the rank not merely of an elucidation of the divine will, nor of an evidence of Christianity, but of a warning, of the highest and most pressing nature, to all men, in the entire range of human society. It is not the mere abstract study of the theologian, nor the solitary contemplation of the man of piety, but a great document addressed to the mighty of the earth; Wisdom calling out trumpet-tongued to the leaders of national council; the descended minister of heaven, summoning for the last time the nations to awake to the peril already darkening over their heads, and cut themselves loose from those unscriptural and idolatrous faiths, with which they must otherwise go down; the Spirit of God, commanding the teachers and holders of the true faith to prepare themselves by a more vigorous cultivation of their talents, by a vigilant purity, by a generous and hallowed courage, for that high service of God and man in which they may so soon be called on to act, and perhaps to suffer; and proclaiming to all men alike the infinite urgency of redeeming the time before the arrival of a period, that to the whole world of idolatry, European and barbarian, shall come with a civil ruin, of which the subversion of Jerusalem was but a type; and with a physical destruction that can find no parallel but in the inevitable fury of the deluge.—“*The Apocalypse of St. John*,” *Rev. George Croly, A. M., pp. 6, 7. London: C. & J. Kivington, 1828.*

Revelation, Book of, EVIDENCE OF ITS INSPIRATION.—What, too, but Omniscience could have foreseen that a system, such as that of the Papacy, could ever effect an entrance into the Christian church, and practise and prosper as it has done? How could it ever have entered into the heart of John, the solitary exile of Patmos, to imagine that any of the professed disciples of that Saviour whom he loved, and who said, “My kingdom is not of this world,” should gather up and systematize all the idolatry and superstition and immorality of the Babylon of Belshazzar, introduce it into the bosom of the church, and, by help of it, seat themselves on the throne of the Cæsars, and there, as the high priests of the Queen of Heaven, and gods upon earth, for twelve hundred years, rule the nations with a rod of iron? Human foresight could never have done this; but all this the exile of Patmos has done. His pen, then, must have been guided by Him who sees the end from the beginning, and who calleth the things that be not as though they were.—“*The Two Babylons*,” *Rev. Alexander Hislop, p. 290. London: S. W. Partridge & Co., 1907.*

Révélation, PROTESTANT AND CATHOLIC VIEW OF.—The main question, which we have now to answer, is this: How doth man attain to possession of the true doctrine of Christ; or, to express ourselves in a more general, and at once more accurate manner, How doth man obtain a clear knowledge of the institute of salvation, proffered in Christ Jesus? The Protestant says, By searching Holy Writ, which is infallible: the Catholic, on the other hand, replies, By the church, in which alone man arrives at the true understanding of Holy Writ.—“*Symbolism*,” *John Aadam Moehler, D. D. (R. C.), p. 277. London: Thomas Baker, 1906.*

Revelation, BOOK OF.— See Daniel, 134.

Robes, Ascension, JOSHUA V. HIMES ON.— We are glad to be able to print the following letter from "Father Himes," who is undoubtedly the best living authority on the question which has interested so many of our readers:

"TO THE EDITORS OF THE 'OUTLOOK:'

"I have been much interested in the articles lately appearing in the *Outlook* upon the question of ascension robes. I am glad that public interest has been again aroused upon this topic, for it is time it should be settled, and settled right; and nothing is truly settled until it is settled right.

"I wish to say that I was intimately associated with William Miller for eleven years, beginning in 1839; that with him I attended hundreds of meetings, laboring with him in public and private, and was with him at his home in the State of New York on the night of the tenth day of the seventh month, when we expected the Lord to come; and having had a perfect knowledge of everything connected with that work, I *know* the whole story of ascension robes to be a concoction of the enemies of the Adventists, begotten of religious prejudices, and that there is not a scintilla of truth in it. No wonder the writer in the *Outlook* of October 27, did not give his name and address. The statement that 'to be prepared, dressed in their ascension robes, was the instruction given by their leaders to the rank and file of the Millerites,' is almost too silly to be noticed. The writer originated, and with others signed, the call for the first Adventist Conference, which was held with the church over which he was pastor in Boston, Mass., in 1840.

"During those eventful days, from 1840 to 1844, and for several years after, I had charge of all their publishing work, and no man, living or dead, knew better what was taught and done by Adventists than did I. There were some excesses, such as always attend great religious upheavals, but they were not committed by the "instruction of their leaders," and the putting on of ascension robes was not one of these excesses.

"When these stories first started, and while I was publishing in the interests of the Adventist cause, I kept a standing offer in the paper of which I was editor, of a large reward for one well-authenticated case where an ascension robe was worn by those looking for the Lord's return. No such proof has ever been forthcoming. It was always rumor, and nothing more. Absolute evidence never has been furnished. It has always been one of those delightful falsehoods which many people have wanted to believe, and hence its popularity and perpetuity until this present day. I have refuted the story hundreds of times in both the *Advent Herald* in Boston, Mass., and in the *Midnight Cry* in New York, which had a circulation of tens of thousands of copies; and no accusers ever made an attempt to defend themselves, although I held my columns open to them to do so. And now, at the age of ninety years, with a full personal experience of those times, before God, who is my Judge, and before whose tribunal I must soon appear, I declare again that the ascension robe story is a tissue of falsehoods from beginning to end, and I am glad of the opportunity to deny it once more before I die.

"The preparation urged upon the 'rank and file' of those looking for the coming of the Lord was a preparation of heart and life by a confession of Christ, a forsaking of their sins and living a godly life; and the only robes they were exhorted to put on were the robes of righteousness obtained by faith in Jesus Christ—garments made white in the blood of the Lamb. Nothing of an outward appearance was ever thought of or mentioned.

J. V. HIMES."

NOTE.—The foregoing was written Oct. 29, 1894, and appeared in the *Outlook* of Nov. 24, 1894, p. 875. At that time Mr. Himes was rector of St. Andrews Episcopal church, Elk Point, S. Dak., U. S. A. He died there, July 27, 1895, aged 91 years.

Roman Catholic, USE OF THE COMBINATION EXPLAINED.—Roman Catholic, a qualification of the name Catholic commonly used in English-speaking countries by those unwilling to recognize the claims of the one true church. Out of condescension for these dissidents, the members of that church are wont in official documents to be styled "Roman Catholics" as if the term Catholic represented a genus of which those who owned allegiance to the Pope formed a particular species. It is in fact a prevalent conception among Anglicans to regard the whole Catholic Church as made up of three principal branches,—the Roman Catholic, the Anglo-Catholic, and the Greek Catholic. . . .

In the Oxford English Dictionary, the highest existing authority upon questions of English philology, the following explanation is given under the heading "Roman Catholic: " "The use of this composite term in place of the simple Roman, Romanist, or Romish, which had acquired an invidious sense,¹ appears to have arisen in the early years of the seventeenth century. For conciliatory reasons it was employed in the negotiations connected with the Spanish Match (1618-1624) and appears in formal documents relating to this printed by Rushworth (I, 85-89). After that date it was generally adopted as a non-controversial term, and has long been the recognized legal and official designation, though in ordinary use Catholic alone is very frequently employed" (New Oxford Dict., VIII, 766).—*The Catholic Encyclopedia, Vol. XIII, art. "Roman Catholic," pp. 121, 122. New York: Robert Appleton Company.*

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 Sylvania 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

¹ NOTE.—The words Romish, Romanist, popish, papist, and papistical are highly objectionable to Roman Catholics, and may properly be avoided by Protestant writers. Some of these objectionable words are found in extracts in this book, and are allowed to appear, not because they are approved of, but because it is difficult to use the quotations without these words. Protestant writers and speakers ought to be considerate of the feelings of Roman Catholics, and in the use of language in the controversy, to apply the golden rule.—EDS.

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.

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 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. . . .

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., (9 vol. ed.) Vol. III, pp. 27-29. Cincinnati: The Jones Brothers Pub. Co., 1910.

Rome, AN EMPIRE THAT "FILLED THE WORLD."—The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether he was condemned to drag his gilded chain in Rome and the Senate, or to wear out a life of exile on the barren rock of Seriphus, or the frozen banks of the Danube, expected his fate in silent despair. To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, his anxious view could discover nothing, except the ocean, inhospitable deserts, hostile tribes of barbarians, of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor's protection by the sacrifice of an obnoxious fugitive. "Wherever you are," said Cicero to the exiled Marcellus, "remember that you are equally within the power of the conqueror."—*History of the Decline and Fall of the Roman Empire*, Edward Gibbon, chap. 3, par. 37.

Rome, CARDINAL MANNING ON PROPHECY OF.—The legions of Rome occupied the circumference of the world. The military roads which sprang from Rome traversed all the earth; the whole world was, as it were, held in peace and in tranquillity by the universal presence of this mighty heathen empire. It was "exceedingly terrible," according to the prophecies of Daniel; it was as it were of iron, beating down and subduing the nations.—*The Temporal Power of the Vicar of Jesus Christ*, Henry Edward Manning, D. D., p. 122. London: Burns and Lambert, 1862.

Rome, A SINGLE CITY RULING THE EARTH.—Can any one be so indifferent or idle as not to care to know by what means, and under what kind of polity, almost the whole inhabited world was conquered and brought under the dominion of the single city of Rome, and that too within a period of not quite fifty-three years? Or who again can be so completely absorbed in other subjects of contemplation or study, as to think any of them superior in importance to the accurate understanding of an event for which the past affords no precedent?—*The Histories of Polybius*, book 1, par. 1, E. S. Shuckburgh's translation, Vol. I, p. 1. London: Macmillan & Co., 1889.

The Roman conquest, on the other hand [unlike its predecessors], was not partial, nearly the whole inhabited world was reduced by them to obedience: and they left behind them an empire not to be paralleled in the past or rivaled in the future.—*Id.*, par. 2 (p. 2).

Though from the frozen pole our empire run,
Far as the journeys of the southern sun.

— "Pharsalia," *Lucan*, book 10.

Till her superb dominion spread
East, where the sun comes forth in light,
And west to where he lays his head.

— *Horace*, Ode 15, "To Augustus," book 4.

Rome, GREETED FROM INDIA.—[Strabo quotes Nicolaus Damascenus, who saw an embassy from India, bearing a letter to Augustus Cæsar.] The letter was written in Greek upon a skin; the import of it was, that Porus was the writer, that although he was sovereign of six hundred kings, yet that he highly esteemed the friendship of Cæsar; that he was

willing to allow him a passage through his country, in whatever part he pleased, and to assist him in any undertaking that was just.—“*Geography*,” *Strabo*, book 15, chap. 2; *Bohn's Library edition*, Vol. III, p. 119.

The Romans have surpassed (in power) all former rulers of whom we have any record.—*Id.*, book 17, chap. 3.

Rome, THE “IRON MONARCHY.”—The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome.—“*History of the Decline and Fall of the Roman Empire*,” *Edward Gibbon*, chap. 38, *General Observations at end of chapter*, par. 1.

Rome, AS RECOGNIZED IN IMPERIAL TIMES.—Rejoice, blessed Daniel! thou hast not been in error: all these things have come to pass. After this again thou hast told me of the beast, dreadful and terrible. “It had iron teeth and claws of brass: it devoured and brake in pieces, and stamped the residue with the feet of it.” Already the iron rules; already it subdues and breaks all in pieces; already it brings all the unwilling into subjection; already we see these things ourselves. Now we glorify God, being instructed by thee.—“*Treatise on Christ and Antichrist*,” *Hippolytus*, secs. 32, 33; “*Ante-Nicene Fathers*,” Vol. V, p. 210.

Rome, ITS POLICY AND AIM OF WORLD-CONQUEST.—We have no room to doubt that Providence had decreed to the Romans the sovereignty of the world, and the Scriptures had prophesied their future grandeur; but they were strangers to those divine oracles; and besides, the bare prediction of their conquests was no justification with regard to them. Although it be difficult to affirm, and still more so to prove, that this people had from their first rise, formed a plan in order to conquer and subject all nations; it cannot be denied, if we examine their whole conduct attentively, that it will appear that they acted as if they had a foreknowledge of this; and that a kind of instinct determined them to conform to it in all things.

But be this as it may, we see, by the event, to what this so much boasted lenity and moderation of the Romans was confined. Enemies to the liberty of all nations, having the utmost contempt for kings and monarchy, looking upon the whole universe as their prey, they grasped, with insatiable ambition, the conquest of the whole world; they seized indiscriminately all provinces and kingdoms, and extended their empire over all nations; in a word, they prescribed no other limits to their vast projects, than those which deserts and seas made it impossible to pass.—“*Ancient History*,” *Charles Rollin*, book 18, chap. 1, sec. 7; “*Reflections*,” at end of section. *New York: Nafis and Cornish, 1845.*

Rome, EARLY AIM AT SUPREME SOVEREIGNTY.—Whilst the Gauls were victorious and the whole of the city in their power, the gods and men of Rome still held, still dwelt in, the capitol and the citadel. And now that the Romans are victorious and the city recovered, are the citadel and capitol to be abandoned? Shall our good fortune intinct greater desolation on this city than our evil fortune wrought? Even had there been no religious institutions established when the city was founded and passed down from hand to hand, still, so clearly has Providence been working in the affairs of Rome at this time, that I for one would

suppose that all neglect of divine worship has been banished from human life. [chap. 51] . . .

This is the 365th year of the city [388 B. C.], Quirites, yet in all the wars you have for so long been carrying on amongst all those ancient nations, not to mention the separate cities, the Volscians in conjunction with the Æqui and all their strongly fortified towns, the whole of Etruria, so powerful by land and sea, and stretching across Italy from sea to sea—none have proved a match for you in war. This has hitherto been your fortune; what sense can there be—perish the thought!—in making trial of another fortune? Even granting that your valor can pass over to another spot, certainly the good fortune of this place cannot be transferred. Here is the capitol where in the old days a human head was found, and this was declared to be an omen; for in that place would be fixed the head and supreme sovereign power of the world. [chap. 54].—*History of Rome*, Livy, "The Speech of Camillus Against Migrating to Veii," after the destruction of Rome by the Gauls, book 5, chaps. 51, 54, Robert's translation; *Everyman's Library* edition, Vol. I, pp. 347, 351, 352.

Rome, AS PLUTARCH VIEWED ITS POLICY.—It is manifest to him that will reason aright, that the abundance of success which advanced the Roman Empire to such vast power and greatness is not to be attributed to human strength and counsels, but to a certain divine impulse and a full gale of running fortune which carried all before it that hindered the rising glory of the Romans. For now trophies were erected upon trophies, and triumphs hastened to meet one another: before the blood was cold upon their arms, it was washed off with the fresh blood of their falling enemies. Henceforth the victories were not reckoned by the numbers of the slain or the greatness of the spoils, but by the kingdoms that were taken, by the nations that were conquered, by the isles and continents which were added to the vastness of their empire.—*Morals*, Plutarch, "Fortune of the Romans," par. 11.

Rome, ITS SKILFUL DIPLOMACY.—The Romans were wont to take great care not to appear to be the aggressors, or to attack their neighbors without provocation; but to be considered always to be acting in self-defense, and only to enter upon war under compulsion.—*The Histories of Polybius*, Shuckburgh's translation, "Shorter Fragments," belonging in book 28; Vol. II, p. 549. London: Macmillan & Co., 1889.

Rome, ITS COMBINATION OF CLEMENCY AND HARSHNESS.—In later times, the Romans, thirsting after a universal monarchy, in a great measure obtained their ends by the force of their arms, but their clemency toward such as they had conquered, added much to the increase and enlargement of their conquests. . . . And therefore, upon the account of this extraordinary clemency, kings, cities, and countries, generally sheltered themselves under the protection of the Romans. But when they were lords almost of the whole world, then they strengthened and confirmed themselves in their dominions; by severity, and razing of towns and cities to strike a terror into their enemies. For they utterly destroyed Corinth in Achaia, Carthage in Africa, Numantia in Spain, and rooted up the kingdom of Macedonia, in the ruin of Perseus, and became a terror to many.—*Diodorus*, "Fragments Collected by Constantine, 7th Eastern Emperor," book 26, chap. 83 (Vol. II, pp. 12, 13). London: Henry Valesius.

Rome, ALWAYS WATCHING TO ADVANCE IMPERIAL AIMS.—[Although in a life and death struggle with Carthage, whose army was in Italy,]

ambassadors were sent to Philip, king of Macedon, to demand the surrender of Demetrius of Pharos, who had taken refuge with him after his defeat, and another embassy dispatched to the Ligurians to make a formal complaint as to the assistance they had given the Carthaginian in men and money, and at the same time to get a nearer view of what was going on amongst the Boii and the Insubres. Officials were also sent to Pineus, king of Illyria, to demand payment of the tribute which was now in arrears, or, if he wished for an extension of time, to accept personal securities for its payment. So, though they had an immense war on their shoulders, nothing escaped the attention of the Romans in any part of the world, however distant.—*The History of Rome*, Livy, book 22, chap. 33; *Everyman's Library edition*, Vol. III, p. 96.

Rome, POLICY OF, IN ASIA.—From 188 to 133 [B. C.], not a Roman soldier appeared in Asia; but the commissioners of the Senate were always there, keeping watch upon the words and acts of the Asiatic princes; intervening with authority in all affairs, with the design of degrading the native rulers in the eyes of their subjects; exacting rich gifts, in order to keep them always burdened; taking their sons as hostages, to send them back like Demetrius [of Macedon], gained over to the interests of Rome.—*History of Rome*, Victory Duruy, chap. 33 (Vol. II, p. 218). Boston: C. F. Jewett Pub. Co., 1883.

Rome, ITS FIERCE SPIRIT OF CONQUEST.—The vast host of the enemy [the Volscians], relying solely on their numbers and measuring the strength of each army merely by their eyes, went recklessly into the battle and as recklessly abandoned it. Courageous enough in the battle shout, in discharging their weapons, in making the first charge, they were unable to stand the foot-to-foot fighting and the looks of their opponents, glowing with the ardor of battle.—*History of Rome*, Livy, book 6, chap. 13; *Everyman's Library edition*, Vol. II, p. 15.

Rome, THE FIERCE COUNTENANCES OF ITS SOLDIERY.—The Romans admitted that they had never fought with a more obstinate enemy, and when the Samnites were asked what it was that first turned them, with all their determination, to flight, they said that the eyes of the Romans looked like fire, and their faces and expression like those of madmen; it was this more than anything else which filled them with terror.—*Id.*, book 7, chap. 33; p. 94.

Rome, THE ROMANS DESCRIBED AS "ROBBERS OF THE WORLD."—Do you not know that the Romans, when they found themselves stopped by the ocean on the west, turned their arms this way? That to look back to their foundation and origin, whatever they have, they have from violence,—home, wives, lands, and dominions. A vile herd of every kind of vagabonds, without country, without forefathers, they established themselves for the misfortune of the human race. Neither divine nor human laws restrain them from betraying and destroying their allies and friends, remote nations or neighbors, the weak or the powerful. . . .

It will be for your immortal glory to have supported two great kings, and to have conquered and destroyed those robbers of the world. This is what I earnestly advise and exhort you to do; that you may choose rather to share with us by a salutary alliance, in conquering the common enemy, than to suffer the Roman Empire to extend itself universally by our ruin.—*Letter of Mithridates, king of Pontus, to Arsaces, king of the Parthians*; cited in Rollin's "*Ancient History*," book 22, sec. 3, par. 29 (Vol. IV, p. 368). New York: Nafis and Cornish, 1845.

Rome, ITS SWAY EXTENDED EAST, SOUTH, AND TO THE HOLY LAND (DAN. 8: 9; 11: 16).—The career of Pompey in the east had been one uninterrupted success. Forty days sufficed for him to clear the sea of pirates; he pursued them to their strongholds and destroyed them. Then he advanced against Mithridates and his son-in-law and ally, Tigranes of Armenia. A victory in 66 B. C. shattered the Pontic power and brought peace with Tigranes. The Parthians also allied themselves with Pompey. Steadily Mithridates was hemmed in, until, in 63 B. C., he fled to his dependency, the kingdom of Bosphorus, to the north of the Black Sea, and there killed himself. His kingdom was made part of the Roman province of Bithynia. The kingdom of the Selucidæ was brought to an end and Syria became a province (64 B. C.). The Jewish king resisted Pompey, who stormed Jerusalem (63 B. C.) and reduced Judea to a Roman dependency ruled by high priests. The Euphrates River became the eastern boundary of the Roman state. Cities were founded, stable government was restored, and prosperity revived. Two new provinces, Bithynia-Pontus and Syria, were added to Rome's eastern possessions; the province of Cilicia, which had been established in 102 B. C. at the time of Rome's first operation against the pirates, was enlarged and friendly alliances with the border kings and chiefs were established or renewed. An immense sum was paid into the Roman treasury. Pompey had amply fulfilled his task, and now returned to Rome, where he triumphed, in 61 B. C.—“*A History of the Ancient World.*” George Stephen Goodspeed, Ph. D., pp. 410, 411. New York: Charles Scribner's Sons, 1912.

Rome, POMPEY'S TROPHIES FROM EAST AND SOUTH.—He [Pompey] had a great desire and emulation to occupy Syria, and to march through Arabia to the Red Sea, that he might thus extend his conquests every way to the great ocean that encompasses the habitable earth. . . . [Then, describing Pompey's triumph, on his return to Rome:] In the first place there were tables carried, inscribed with the names and titles of the nations over whom he triumphed, Pontus, Armenia, Cappadocia, Paphlagonia, Media, Colchis, the Iberians, the Albanians, Syria, Cilicia, and Mesopotamia, together with Phœnicia and Palestine, Judæa, Arabia, and all power of the pirates subdued by sea and land.—“*Plutarch's Lives.*” Vol. IV, “*Pompey.*” pp. 98, 106; translation called Dryden's, collected from the Greek and revised by A. H. Clough. Boston: Little, Brown & Co., 1859.

Rome, HOSTILITIES WITH GREECE BEGUN BY.—Rome came first into hostile relations with Macedonia. During the Second Punic War Philip V of that kingdom had entered into an alliance with Hannibal. He was now troubling the Greek cities which were under the protection of Rome. For these things the Roman Senate resolved to punish him.

An army under Flamininus was sent into Greece, and on the plains of Cynoscephalæ [B. C. 196], in Thessaly, the Roman legion demonstrated its superiority over the unwieldy Macedonian phalanx by subjecting Philip to a most disastrous defeat [B. C. 197]. The king was forced to give up all his conquests, and the Greek cities that had been brought into subjection to Macedonia were declared free. Unfortunately the Greeks had lost all capacity for self-government, and the anarchy into which their affairs soon fell afforded the Romans an excuse for extending their rule over all Greece.—“*General History.*” Philip Van Ness Myers, pp. 241, 242. Boston: Ginn & Company.

And now Macedonia, under the leadership of Perseus, son of Philip V, was again in arms and offering defiance to Rome; but in the year

168 B. C. the Roman consul Æmilius Paulus crushed the Macedonian power forever upon the memorable field of Pydna. Twenty-two years later (146 B. C.) the country was organized as a Roman province. The short but great part which Macedonia as an independent state had played in history was ended. She now drops below the historical horizon.—*Id.*, p. 242.

Rome, SUCCEEDS GREECE BY CONQUEST OF MACEDONIA (DAN. 8: 9).—Thus [by victory over Perseus, king of Macedonia, battle of Pydna, June 22, 168 B. C.] perished the empire of Alexander the Great, which had subdued and Hellenized the East, one hundred and forty-four years after his death. [p. 508] . . .

All the Hellenistic states had thus been completely subjected to the protectorate of Rome, and the whole empire of Alexander the Great had fallen to the Roman commonwealth, just as if the city had inherited it from his heirs. From all sides kings and ambassadors flocked to Rome to congratulate her, and they showed that fawning is never more abject than when kings are in the antechamber. [p. 519] . . .

The moment was at least well chosen for such acts of homage. Polybius dates from the battle of Pydna the full establishment of the universal empire of Rome. It was, in fact, the last battle in which a civilized state confronted Rome in the field on a footing of equality with her as a great power; all subsequent struggles were rebellions, or wars with peoples beyond the pale of the Romano-Greek civilization—the barbarians, as they were called. The whole civilized world thenceforth recognized in the Roman Senate the supreme tribunal, whose commissioners decided in the last resort between kings and nations; and to acquire its language and manners, foreign princes and youths of quality resided in Rome. [pp. 519, 520]—“*History of Rome.*” *Theodor Mommsen, translated by Wm. P. Dickson, D. D., LL. D., book 3, chap. 10 (Vol. II, pp. 508-519).* New York: Charles Scribner's Sons, 1903.

Rome, UNDER JULIUS CÆSAR.—The decisive battle [between Pompey and Cæsar] was fought at Pharsalus in Thessaly (48 B. C.). Pompey was beaten and his army scattered; he himself fled to Egypt, where he was murdered as he sought to land. But lesser commanders held out in the various provinces against the victor and he was compelled to make a series of campaigns against them. First, the east was brought into order. In Egypt, Cleopatra and her brother Ptolemy, descendants of the old Greek rulers, were placed on the throne under Roman protection, and Cæsar came under the fascination of the intelligent and charming but morally unscrupulous young queen. [Dan. 11: 17.] A battle at Zela (47 B. C.) overthrew the son of Mithridates, who attempted to withstand him. It is of these incidents that Byron writes:

“Alcides with the distaff now he seems at Cleopatra's feet,
And now himself he beams and came and saw and conquered.”

The formidable array of Pompeian generals in Africa was annihilated in the battle of Thapsus (46 B. C.). A last stand in Spain was made, only to be overthrown in 45 B. C. at the battle of Munda. After four years of fighting, Cæsar was master of the situation, and the opportunity was open to him of solving the problems of the state, which had been in the balance for nearly a hundred years. But early in 44 B. C. (March 15) he was assassinated in the senate house by a band of conspirators, led by Gaius Cassius and a favorite friend, Marcus Brutus, and the Roman world again plunged into anarchy.—“*A History of the Ancient World.*” *George Stephen Goodspeed, Ph. D., pp. 415, 416.* New York: Charles Scribner's Sons, 1912.

Rome, CÆSAR COMPARED WITH ALEXANDER.—He [Julius Cæsar] was a man most fortunate in all things, superhuman, of grand designs, and fit to be compared with Alexander. Both were men of the greatest ambition, both were most skilled in the art of war, most rapid in executing their decisions, and most reckless of danger, least sparing of themselves, and relying as much on audacity and luck as on military skill.—“*The Roman History*,” *Appian of Alexandria*, “*The Civil Wars*,” book 2, chap. 21, par. 149, translation by Horace White (Vol. II, p. 203). New York: The Macmillan Company, 1899.

Rome, CÆSAR’S FALL.—[Scene of Cæsar’s death:] With rage and outcries Cæsar turned now upon one and now upon another like a wild animal, but after receiving the wound from Brutus he despaired and, veiling himself with his robe, he fell in a decent position at the foot of Pompey’s statue.—*Id.*, book 2, chap. 16, par. 117 (Vol. II, pp. 179, 180).

Rome, IN THE AUGUSTAN AGE.—The hundred years of strife which ended with the battle of Actium [defeating Antony, who had fallen under the influence and intrigues of Cleopatra, of Egypt] left the Roman Republic, exhausted and helpless, in the hands of one [Octavius Augustus] wise enough and strong enough to remold its crumbling fragments in such a manner that the state, which seemed ready to fall to pieces, might prolong its existence for another five hundred years. It was a great work thus to create anew, as it were, out of anarchy and chaos, a political fabric that should exhibit such elements of perpetuity and strength. “The establishment of the Roman Empire,” says Merivale, “was, after all, the greatest political work that any human being ever wrought. The achievements of Alexander, of Cæsar, of Charlemagne, of Napoleon are not to be compared with it for a moment.”—“*General History*,” Philip Van Ness Myers, p. 274. Boston: Ginn and Company, 1906.

Rome, THE AGE OF THE CITY’S GRANDEUR.—The city, which was not built in a manner suitable to the grandeur of the empire, and was liable to inundations of the Tiber, as well as to fires, was so much improved under his [Augustus Cæsar’s] administration, that he boasted, not without reason, that he “found it of brick, but left it of marble.”—“*Lives of the Cæsars*,” C. Suetonius Tranquillus, “*Cæsar Augustus*,” chap. 29.

Rome, AUGUSTUS AS RAISER OF TAXES.—[Introduction by Augustus of general census and tax system.] History has never, perhaps, suffered a greater or more irreparable injury than in the loss of the curious register bequeathed by Augustus to the senate, in which that experienced prince so accurately balanced the revenues and expenses of the Roman Empire. [par. 43] . . .

The introduction of customs was followed by the establishment of an excise, and the scheme of taxation was completed by an artful assessment on the real and personal property of the Roman citizens, who had been exempted from any kind of contribution above a century and a half. [par. 47] . . .

The excise, introduced by Augustus after the civil wars, was extremely moderate, but it was general. It seldom exceeded one per cent; but it comprehended whatever was sold in the markets or by public auction, from the most considerable purchases of lands and houses, to those minute objects which can only derive a value from their infinite multitude and daily consumption. Such a tax, as it affects the body of the people, has ever been the occasion of clamor and discontent.—[par.

49].—“*History of the Decline and Fall of the Roman Empire*,” Edward Gibbon, chap. 6, pars. 43, 47, 49 (Vol. I, pp. 186-191).

NOTE.—It was at this time in the order of the prophecy of Daniel 11, that there was to “stand up in his estate a raiser of taxes [one that causes an exactor to pass over, margin] in the ‘glory’ of his power.” Verse 20. This stands in history as the glorious age of Rome.—EDS.

Rome, ENROLMENT IN THE DAYS OF AUGUSTUS.—The oath was administered at the same time, according to the usage of the Roman census, in which a return of persons, ages, and properties, was required to be made upon oath, under penalty of confiscation of the goods of the delinquents, as we learn from Ulpian. And the reason for registering ages was, that among the Syrians, males from fourteen years of age, and females from twelve, until their sixty-fifth year, were subject to a capitation, or poll-tax, by the Roman law. This was two drachmas a head, half a stater, or about fifteen pence of our currency. See the case of our Lord and Peter afterwards, where “a stater,” the amount of both, was procured by a miracle. Matt. 17: 24-27. [p. 49] . . .

By the wary policy of Roman jurisprudence, to prevent insurrections, and to expedite the business, all were required to repair to their own cities. Even in Italy, the consular edict commanded the Latin citizens “not to be enrolled at Rome, but all in their own cities.” And this precaution was still more necessary in turbulent provinces, like Judea and Galilee. And the decree was peremptory, and admitted of no delay. Joseph therefore was obliged to go with Mary, notwithstanding her advanced state of pregnancy, to his family town, Pethlehem, where the Saviour of the world was born in a stable, and laid in a manger!

Thus did “the fierceness of man,” or the anger of Augustus towards Herod, “turn to the praise of God,” and to the fulfilment of prophecy, that Christ should be born at Bethlehem (Micah 5: 2), so far from his mother’s residence; and that as Shiloh (the apostle) he should come into the world when “the scepter had departed from Judah” (Gen. 49: 10), for Judea was made a Roman province by the introduction of a Roman enrolment therein. Julian, the apostate, unwittingly objected this to Christ’s claim:

“This Jesus, proclaimed by you [Christians] was one of Cæsar’s subjects. If ye disbelieve, I will prove it presently; or rather let it be told now; ye say then yourselves that he was enrolled, with his father and mother, in the time of Cyrenius.” [p. 50].—“*A New Analysis of Chronology*,” Rev. William Hales, D. D., Ninth Period, “*The Roman Enrolment and Taxing*,” Vol. III, pp. 49, 50. London: C. J. G. & F. Rivington, 1830.

Rome, LAW REGARDING PLACE OF ENROLMENT.—In connection with the census of Quirinius it is stated in Luke 2: 3: “All went to enroll themselves, every one to his own city.” This has been felt by many scholars to be an improbable statement, and has been cited as an evidence of the unhistorical character of the whole story of the census in Luke. In this connection part of a papyrus discovered in Egypt, which is dated in the 7th year of the Emperor Trajan, 103-104 A. D., is of great interest. This document contains three letters. The third of the letters is the one which relates to our subject. It is as follows:

“Gaius Vibius, chief prefect of Egypt. Because of the approaching census it is necessary that all those residing for any cause away from their own nomes, should at once prepare to return to their own governments, in order that they may complete the family administration of the enrolment, and that the tilled lands may retain those belonging

to them. Knowing that your city has need of provisions from the country, I wish' . . . (At this point the papyrus becomes too fragmentary for connected translation.)

It is perfectly clear that in Egypt the enrolment was done on the basis of kinship. The word rendered "family" above [οὐρήθη] means "kindred" in the larger sense. The phrase rendered "belonging to" [them, i. e., the tilled lands] also means "kindred." It appears, then, that in Egypt the enrolment of each district was intended to include all the kinsmen belonging to that district, and that, lest those residing elsewhere should forget to return home for the census, proclamations were issued directing them to do so. It is well known that in many respects the customs of administration in Syria and Egypt were similar. Luke's statement, that Joseph went up from Nazareth to Bethlehem, because he was of the house and lineage of David, to enroll himself with Mary (Luke 2: 4, 5), turns out to be in exact accord with the governmental regulations as we now know them from the papyri.—"*Archæology and the Bible*," George A. Barton, Ph. D., LL. D., p. 435. Philadelphia: American Sunday-School Union, 1916.

Rome, TIBERIUS, SUCCESSOR OF AUGUSTUS, A DISSEMBLER.—Tiberius was a patrician of good education, but he had a most peculiar nature. He never let what he desired appear in his talk, and about what he said he wished he usually cared nothing at all. Thus his words indicated just the opposite of his real purpose: he denied any interest in what he longed for and urged the claims of what he hated. He would exhibit anger over matters that were very far from arousing his rage, and made a show of affability where he was most vexed.—"*Roman History*," Cassius Dio, book 57, under A. D. 14 (Vol. IV, p. 259). Troy, N. Y.: Pafract's Book Company, 1905.

NOTE.—The prophecy of Daniel had listed next in order of history "a vile person," given to "flatteries." Dan. 11:21. The word translated "flattery" means also "dissimulation." Elliott: "The word has a double sense; being applied both to slipperiness of a path, and the slipperiness or flattering and deceit of the tongue." Ps. 35:6; Prov. 2:16. Gesenius: "Arts of dissimulation."—Quoted by Elliott, "*Horæ Apocalyptice*," Vol. IV, p. 133. Barnes: "By acts of dissembling."—"*Notes on Daniel*," p. 451. Vileness and dissembling were to be the characteristics of this power, which would receive adulation and flattery from others.—Eds.

Rome, TIBERIUS DESCRIBED AS A VILE DISSEMBLER.—Though he made no scruple to assume and exercise immediately the imperial authority, by giving orders that he should be attended by the guards who were the security and badge of the supreme power; yet he affected, by a most impudent piece of acting, to refuse it for a long time; . . . by ambiguous answers, and a crafty kind of dissimulation, etc.—"*Lives of the Cæsars*," C. Suetonius Tranquillus, "*Tiberius*," chap. 24.

The vile old lecher.—*Id.*, chap. 45.

Rome, AFTER DISSEMBLING, TIBERIUS ACCEPTS SOVEREIGNTY.—When no further news of a revolutionary nature came, but all parts of the Roman world began to yield a steady acquiescence to his leadership, he no longer practised dissimulation regarding the acceptance of sovereign power.—"*Roman History*," Cassius Dio, book 57, chap. 7 (Vol. IV, p. 267). Troy, N. Y.: Pafract's Book Company, 1905.

Rome, TIME OF FLATTERY AND INSINCERITY.—Such was the pestilential character of those times, so contaminated with adulation.—"*The Works of Tacitus*," Vol. I, "*The Annals*," book 3, chap. 65.

As for Tiberius, his body was now wasted and his strength exhausted, but his dissimulation failed him not.—*Id.*, book 6, chap. 50.

At last, when all restraints of shame and fear were removed, and he was left to the uncontrolled bent of his genius, he broke out at once into acts of atrocious villainy and revolting depravity.—*Id.*, book 6, chap. 51.

Rome, THE PRINCE OF THE COVENANT "BROKEN" (DAN. 11: 22).—Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea, in the reign of Tiberius; but the pernicious superstition, repressed for a time, broke out again, not only through Judea, where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow, from all quarters, as to a common receptacle, and where they are encouraged.—*Id.*, book 15, chap. 44.

It was in the midst of the reign of Tiberius that, in a remote province of the Roman Empire, the Saviour was crucified. Animated by an unparalleled missionary spirit, his followers traversed the length and breadth of the empire, preaching everywhere the "glad tidings." Men's loss of faith in the gods of the old mythologies, the softening and liberalizing influence of Greek culture, the unification of the whole civilized world under a single government, the widespread suffering and the inexpressible weariness of the oppressed and servile classes,—all these things had prepared the soil for the seed of the new doctrines. In less than three centuries the pagan empire had become Christian not only in name, but also very largely in fact.—"*General History*," Philip Van Ness Myers, p. 282. Boston: Ginn and Company, 1906.

Rome, SO-CALLED CONVERSION OF.—But the elevation of Christianity as the religion of the state presents also an opposite aspect to our contemplation. It involved great risk of degeneracy to the church. The Roman state, with its laws, institutions, and usages, was still deeply rooted in heathenism, and could not be transformed by a magical stroke. The Christianizing of the state amounted therefore in great measure to a paganizing and secularizing of the church. The world overcame the church, as much as the church overcame the world; and the temporal gain of Christianity was in many respects canceled by spiritual loss. The mass of the Roman Empire was baptized only with water, not with the spirit and fire of the gospel, and it smuggled heathen manners and practices into the sanctuary under a new name. The very combination of the cross with the military ensign by Constantine was a most doubtful omen, portending an unhappy mixture of the temporal and the spiritual powers.—"*History of the Christian Church*," Philip Schaff, Vol. III, p. 93. New York: Charles Scribner's Sons, 1893.

Rome, DEGENERACY UNDER LATER EMPIRE.—The secularization of the church appeared most strikingly in the prevalence of mammon worship and luxury. . . . Chrysostom addresses a patrician of Antioch: "You count so and so many acres of land, ten or twenty palaces, as many baths, a thousand or two thousand slaves, carriages plated with silver and gold." Gregory Nazianzen, who presided for a time in the second ecumenical council of Constantinople in 381, gives us the following picture, evidently rhetorically colored, yet drawn from life, of the luxury of the degenerate civilization of that period: "We repose in splendor on high and sumptuous cushions, upon the most exquisite covers, which one is almost afraid to touch, and are vexed if we but hear

the voice of a moaning pauper; our chamber must breathe the odor of flowers, even rare flowers; our table must flow with the most fragrant and costly ointment, so that we become perfectly effeminate."—*Id.* p. 127.

Rome, TO BE DISPLACED BY NEW NATIONS.—The uncontrollable progress of avarice, prodigality, voluptuousness, theater going, intemperance, lewdness, in short, of all the heathen vices, which Christianity had come to eradicate, still carried the Roman Empire and people with rapid strides toward dissolution, and gave it at last into the hands of the rude, but simple and morally vigorous barbarians. When the Christians were awakened by the crashings of the falling empire, and anxiously asked why God permitted it, Salvian, the Jeremiah of his time, answered: "Think of your vileness and your crimes, and see whether you are worthy of the divine protection." Nothing but the divine judgment of destruction upon this nominally Christian, but essentially heathen world, could open the way for the moral regeneration of society. There must be new, fresh nations, if the Christian civilization prepared in the old Roman Empire was to take firm root and bear ripe fruit.—*Id.* p. 128.

Rome, INVASIONS OF.—The death of Theodosius placed the administration of the empire in the hands of his two sons. Arcadius received the eastern portion, Honorius the west. Both were young and incapable. Meanwhile the flood of Germanic invasion which in the course of the following century was to overwhelm the fairest provinces of the Western Empire had already begun. The Visigoths (West Goths), fleeing before the Huns, who had already conquered the Ostrogoths (East Goths) settled for a time in Dacia, but with the consent of the Roman officers they crossed the Danube in the reign of Valens [364-378]. Feeling misused by their hosts, they rose in rebellion, and in the bloody battle of Adrianople (378 A. D.) they slew the emperor himself and destroyed his army. The best that Theodosius could do was to leave them in Mœsia where only his strong arm restrained their further movements. Meanwhile, Vandals, Suevi, Burgundians, Alamanni, and Franks burst into the western provinces.

The very year of the death of Theodosius (A. D. 395), the Visigoths rose under Alaric, their chieftain, and marched into Greece. Seven years later they attacked Italy. Stilicho, the general of Honorius, successfully resisted them, until, out of jealousy and fear, he was murdered by his royal master. Then Alaric was able to overrun Italy and even to capture Rome (A. D. 410).

It was in this crisis that the Roman legions departed from Britain, leaving it exposed to the attacks of the Picts and Scots. The Suevi had penetrated into Spain, where they were followed by the Vandals. Upon the death of Alaric, the Visigoths left Italy and moved westward into Spain, where they set up a kingdom (A. D. 412) which was to last for three hundred years. The Vandals retired before them into Africa (A. D. 429), where they captured Carthage ten years later, and therein established a kingdom under their shrewd and enterprising leader Gaiseric [Genseric].

As if this were not enough, the cause of this tremendous upheaval of the German tribes now appeared on the scene in the advance of the Huns, a people of alien race and strange manners, wild savage warriors, rushing down out of the far northeast from their homes in Central Asia. Under their king, Attila, they were united and organized into a formidable host, which included also Germans and Slavs. Attila had no less a purpose than to overthrow the Roman Empire and set up a new Hun-

nish state upon its ruins. "Though a barbarian, Attila was by no means a savage. He practised the arts of diplomacy, often sent and received embassies, and respected the international laws and customs which then existed." After ravaging the east as far as the Euphrates, he turned to the west, crossed the Rhine, and invaded Gaul. There he was met by an imperial army under Ætius and was defeated and turned back in a fierce struggle at the "Catalaunian Fields" (Châlons) in A. D. 451, which is justly regarded as one of the decisive battles of history. The next year he penetrated into Italy, and the destruction of Rome seemed imminent, but mysteriously the heathen king stayed his advance on the receipt of the message from Pope Leo the Great: "Thus far and no farther." In 453 A. D. he died, and with his death his vast empire dissolved and the Hunnish peril was over.

The emperors during this period were weak men and ineffective rulers, often set up and always upheld by their armies, which were made up almost entirely of Germans and led by men of the same race. Stilicho was a Vandal. Ricimer, another imperial general, was a Suevian. The emperors of the West emphasized still more their importance by placing the seat of government at Ravenna, an almost inaccessible fortress on the Adriatic Sea. The rest of Italy might suffer from the marches and contests of rival armies, while they were secure. Thus they beheld, in A. D. 455, the capture and sack of Rome by Gaiseric, the Vandal king of Africa, repeated in A. D. 472 by Ricimer.

Following Honorius, a succession of nine weaklings kept up a pretense of imperial rule, until Romulus Augustulus, a mere boy, was set upon the throne. His German mercenaries, irritated by a refusal to grant them lands on which to settle, took as their leader Odovacar, the Rugian, captured the emperor, and forced him to resign his office (A. D. 476). Then the imperial insignia were sent to the emperor of the East, Zeno, who thus became sole emperor and appointed Odovacar governor of Italy. In fact the latter ruled Italy as a king, while, as we have seen, other parts of the West did not even formally acknowledge the emperor's authority. For this reason the year A. D. 476 is often regarded as a turning-point in the history of Rome as marking the fall of the Western Empire.—*"A History of the Ancient World,"* George Stephen Goodspeed, Ph. D., pp. 502-505. New York: Charles Scribner's Sons, 1912.

Rome, EARLY INVASIONS AS VIEWED BY A CONTEMPORARY.—At this time [about A. D. 364, 365] the trumpet as it were gave signal for war throughout the whole Roman world; and the barbarian tribes on our frontier were moved to make incursion on those territories which lay nearest to them. The Allemanni laid waste Gaul and Rhaetia at the same time. The Sarmatians and Quadi ravaged Pannonia. The Picts, Scots, Saxons, and Atacotti harassed the Britons with incessant invasions; the Austorians and other Moorish tribes attacked Africa with more than usual violence. Predatory bands of the Goths plundered Thrace.—*"History,"* Ammianus Marcellinus, book 26, chap. 4, par. 5.

Rome, FALL OF (WESTERN EMPIRE).—Odovacar [or Odoacer] . . . had served under Ricimer in 472 against Anthemius; and by 476 he had evidently distinguished himself sufficiently to be readily chosen as their king by the congeries of Germanic tribes which were cantoned in Italy. His action was prompt and decisive. He became king on 23 August: by the 28th Orestes had been captured and beheaded at Piacenza, and on 4 September Paulus, the brother of Orestes, was killed in attempting to defend Ravenna. The emperor Romulus Augustulus became the captive

of the new king, who, however, spared the life of the handsome boy, and sent him to live on a pension in a Campanian villa. While Odovacar was annexing Italy, Euric was spreading his conquests in Gaul; and when he occupied Marseilles, Gaul, like Italy, was lost.

The success of Odovacar did not, however, mean the erection of an absolutely independent Teutonic kingdom in Italy, or the total extinction of the Roman Empire in the West; and it does not therefore indicate the beginning of a new era, in anything like the same sense as the coronation of Charlemagne in 800. It is indeed a new and important fact, that after 476 there was no Western Emperor until the year 800, and it must be admitted that the absence of any separate emperor of the West vitally affected both the history of the Teutonic tribes and the development of the Papacy, during those three centuries.—*The Cambridge Medieval History*, J. B. Bury, M. A., Vol. I, pp. 430, 431. New York: The Macmillan Company, 1911.

Rome, IN HANDS OF INVADERS (ABOUT A. D. 500).—I have now accomplished the laborious narrative of the decline and fall of the Roman Empire, from the fortunate age of Trajan and the Antonines, to its total extinction in the West, about five centuries after the Christian era. At that unhappy period, the Saxons fiercely struggled with the natives for the possession of Britain; Gaul and Spain were divided between the powerful monarchies of the Franks and Visigoths and the dependent kingdoms of the Suevi and Burgundians; Africa was exposed to the cruel persecution of the Vandals, and the savage insults of the Moors; Rome and Italy, as far as the banks of the Danube, were afflicted by an army of barbarian mercenaries, whose lawless tyranny was succeeded by the reign of Theodoric the Ostrogoth. All the subjects of the empire, who, by the use of the Latin language, more particularly deserved the name and privileges of Romans, were oppressed by the disgrace and calamities of foreign conquest; and the victorious nations of Germany established a new system of manners and government in the western countries of Europe. The majesty of Rome was faintly represented by the princes of Constantinople, the feeble and imaginary successors of Augustus. Yet they continued to reign over the East, from the Danube to the Nile and Tigris; the Gothic and Vandal kingdoms of Italy and Africa were subverted by the arms of Justinian; and the history of the Greek emperors may still afford a long series of instructive lessons, and interesting revolutions.—*History of the Decline and Fall of the Roman Empire*, Gibbon, chap. 38, last par. (Vol. III, pp. 631, 632).

Rome, THE SWARM OF INVADERS FULFILLING THE PROPHECY OF THE DIVISION OF THE EMPIRE.—What an imposing sight was that of all these barbarians rushing down from the east and from the north in numberless multitudes, crossing the Baltic in their boats, issuing from their forests on their wild horses, passing over rivers on the ice; and for the fulfilment in the Roman Empire of Daniel's prophecy. . . . But where were all these Gothic races at the time when Daniel beheld them from his bed in Babylon, in the first year of Belshazzar? Where were these nations that were to come, 955 years after the prophecy, and throw themselves into the last of the four monarchies?—They were living in the distant regions of Asia, on the tableland of the Altaic mountains, in the high valleys of Hindoo-Cutch of Cashmere, and of the Himalaya. The great Odin, who was in aftertime to lead them into Scandinavia, and of whom they were to make a god, was not yet even born; and nevertheless all their paths were already traced in the councils of the Most High, and foretold in his Word.—*The Prophet Daniel Explained*, Prof. L. Gaussen, Vol. I, p. 211. London.

Rome, LUTHER'S SAYING CONCERNING.—Luther subsequently regarded his visit to Rome as a good providence of God; for he said to his friends that he would not have missed this journey for a thousand florins. On the other hand, however, he likewise recognized the danger of a lengthy stay in that city, on which account he was, in after years, accustomed to say, "He who goes to Rome for the first time, seeks a knave; the second time, he finds him; the third time, he brings him back with him."—*History of the Reformation in Germany and Switzerland Chiefly*, Dr. K. R. Hagenbach, Vol. I, p. 89. Edinburgh: T. & T. Clark, 1878.

Rome, PAGAN, THE HINDERING POWER.—It is admitted by both Protestant and Roman Catholic interpreters that St. Paul's "man of sin" and St. John's "Antichrist" are the same. But the rise of the "man of sin" is preceded by the removal of a hindering power which was in existence in Paul's own day, and to which he referred in carefully guarded language,—a power which the early church recognized as that of imperial Rome; and similarly the rise of the antichristian persecuting power in the Apocalypse is preceded by the removal of ruling power in the Roman state. The conclusion is that the hindering power removed in each case is the same. It is a remarkable fact, in relation to the "let," or hindrance, to the manifestation of the "man of sin," that "we have the consenting testimony of the early Fathers, from Irenæus, the disciple of the disciple of St. John, down to Chrysostom and Jerome, to the effect that it was understood to be the imperial power ruling and residing at Rome."—*Key to the Apocalypse*, H. Grattan Guinness, D. D., pp. 113, 114. London: Hodder and Stoughton, 1899.

Rome, ITS BARBARIAN INVADERS: Alani.—Alans, Alani, a Sarmatian people who inhabited the steppes north of the Caucasus Mountains and the Black Sea during the first three centuries of the Christian era. A large section of them were subdued and incorporated by the Huns in 370. Subsequently they settled in Pannonia, Lusitania (411), and Africa (429).—*Nelson's Encyclopedia*, Vol. I, art. "Alans," p. 126.

The Suevians and one branch of the Vandals established themselves in the northwestern corner [of the Iberian Peninsula, Spain and Portugal], the land of Galicia. . . . The central lands of Lusitania and the province of New Carthage fell to the lot of Alans. . . . Of these kingdoms, that of the Suevians was the most abiding. . . . The West-Gothic sword, wielded in the name of Rome, before long made short work of the rest.—*Western Europe in the Fifth Century*, E. A. Freeman, pp. 141, 142. London: Macmillan & Co., 1904.

Rome, ITS BARBARIAN INVADERS: Allemanni.—Alamanni, or Allemanni, a German tribe, first mentioned by Dio Cassius, under the year 213. They apparently dwelt in the basin of the Maine, to the south of the Chatti. According to Asinius Quadratus their name indicates that they were a conglomeration of various tribes. There can be little doubt, however, that the ancient Hermunduri formed the preponderating element in the nation. Among the other elements may be mentioned the Juthungi, Bucinobantes, Lentienses, and perhaps the Armalausi. From the fourth century onwards we hear also of the Suebi or Suabi. The Hermunduri had apparently belonged to the Suebi, but it is likely enough that re-enforcements from new Suebic tribes had now moved westward. In later times the names Alamanni and Suebi seem to be synonymous. The tribe was continually engaged in conflicts with the Romans, the most famous encounter being that at Strassburg, in which

they were defeated by Julian, afterwards emperor, in the year 357, when their king Chonodomarius was taken prisoner. Early in the fifth century the Alamanni appear to have crossed the Rhine and conquered and settled Alsace and a large part of Switzerland. Their kingdom lasted until the year 495, when they were conquered by Clovis, from which time they formed part of the Frankish dominions. The Alamannic and Swabian dialects are now spoken in German Switzerland, the southern parts of Baden and Alsace, Württemberg and a small portion of Bavaria.—*Encyclopædia Britannica*, Vol. I, art. "Alamanni," p. 468, 11th edition.

Rome, ITS BARBARIAN INVADERS: Anglo-Saxons.—We need not doubt that the Angli and the Saxons were different nations originally; but from the evidence at our disposal it seems likely that they had practically coalesced in very early times, perhaps even before the invasion. At all events the term *Angli Saxonæ* seems to have first come into use on the Continent, where we find it, nearly a century before Alfred's time, in the writings of Paulus Diaconus (Paul the Deacon). There can be little doubt, however, that there it was used to distinguish the Teutonic inhabitants of Britain from the Old Saxons on the Continent.—*Encyclopædia Britannica*, Vol. II, art. "Anglo-saxons," p. 38, 11th edition.

It was in the middle decade of the fifth century of our era that the half-civilized Celtic people of South Britain, left naked by the withdrawal of the Roman legions, and hard pressed on the north by the Picts and the Scots, adopted the fatal expedient of inviting to their aid the barbarians of the Baltic. The tribes thus solicited were the Jutes, the Angles, the Saxons, and the Frisians. The first mentioned dwelt in the Cimbric Chersonesus, now Jutland, or Denmark. Parts of Schleswig and Holstein were also included in their territories. In the latter country the district known as Angeln was the native seat of the Angles. To the south of these two regions, spreading from the Weser to the delta of the Rhine, lay the country of the Saxons, embracing the states afterwards known as Westphalia, Friesland, Holland, and a part of Belgium. A glance at the map will show that these tribes occupied a position of easy approach by sea to the British Isles. . . .

It is believed that Hengist and Horsa, the leaders of the barbarian host which accepted the call of the Celts, as well as a majority of their followers in the first expedition [A. D. 449] were Jutes. With them, however, a large body of Angles from Holstein, and Saxons from Friesland, was joined in the invasion. So came a mixed host into England. . . .

The result of the first contest in the island was that all of Kent, the ancient Cantium, was seized by the invaders and ruled by Eric, the son and successor of Hengist. Thus was established the first Saxon kingdom in England.

Thus far the predominating foreigners were Jutes, mixed with Angles. This condition of affairs continued with little change for about a quarter of a century. In the year 477 a Saxon leader named Ella and his three sons landed a powerful force of their countrymen in what was afterwards called Sussex, or South Saxony. The first settlement made by the immigrant warriors was at Withering, in the island of Selsey. Thus far the Celtic populations had measurably held their own, but a serious struggle now began for the possession of Britain. The native peoples took up arms and made a spirited resistance. A great battle was fought in which the Saxons were victorious, and the Celts were driven into the forest of Andredswold. Meanwhile new bands of Saxons poured into the island and joined their countrymen. The British

princes established a confederacy, but Ella defeated their army in a second battle and gained possession of nearly the whole of Sussex. Such was the founding of the second Saxon kingdom in Britain.

The coast now in possession of the invaders extended from the estuary of the Thames to the river Arun. Near the close of the fifth century the Saxon leader, Cerdic, with a second army from the Continent, landed in the island and carried the conquest westward over Hampshire and the Isle of Wight to the river Avon. Thus was founded Wessex, or the kingdom of the West Saxons. West of the Avon the country was still held by the Britons, who now fought desperately to maintain their frontier against the invaders.

North of the river Thames the first conquest was made in 527 by the Saxon prince Ercenwine, who overran the flat country of Essex, establishing here the kingdom of the East Saxons. Subsequent conquests soon extended the Saxon border northward to the Stour, which was maintained as the frontier till 547.

The next descent made by the German tribes from the Baltic was on the coast at Flamborough Head. A long space was thus left between the frontier of the East Saxons and the scene of the new invasion. This time the invaders were Angles. The wild country between the Tees and the Tyne, embracing the present county of Durham, was overrun, and here was founded the kingdom of Bernicia. The next incoming tribe was also of the Angle race. The territory between the Tees and the Humber was now occupied, but not without a long and bloody contest with the natives. This region became the kingdom of Deira.

Near the close of the sixth century the barbarians came in swarms. The most populous bands were out of Angeln.—“*History of the World*,” John Clark Ridpath, LL. D., Vol. IV, pp. 443-445. *Cincinnati: The Jones Brothers Pub. Co., 1910.*

Rome, ITS BARBARIAN INVADERS: Bavarians.—The earliest known inhabitants of the district afterwards called Bavaria were a people, probably of Celtic extraction, who were subdued by the Romans just before the opening of the Christian era, when colonies were founded among them and their land was included in the province of Raetia. During the fifth century it was ravaged by the troops of Odoacer and, after being almost denuded of inhabitants, was occupied by tribes who, pushing along the valley of the Danube, settled there between A. D. 488 and 520. Many conjectures have been formed concerning the race and origin of these people, who were certainly a new and composite social aggregate. Most likely they were descendants of the Marcomanni, Quadi, and Narisci, tribes of the Suevic or Swabian race, with possibly a small intermixture of Gothic or Celtic elements. They were called *Baioarii*, *Baiowarii*, *Bawarii*, or *Baiuwarii*, words derived most probably from *Baja* or *Baya*, corruptions of *Bojer*, and given to them because they came from *Bojerland*, or Bohemia. Another but less probable explanation derives the name from a combination of the old high German word *uuāra*, meaning league, and *bai*, a Gothic word for both. The Bavarians are first mentioned in a Frankish document of 520, and twenty years later Jordanes refers to them as lying east of the Swabians. Their country bore some traces of Roman influence, and its main boundaries were the Enns, the Danube, the Lech, and the Alps; but its complete settlement was a work of time.—*Encyclopedia Britannica*, Vol. III, art. “*Bavaria*,” p. 545, 11th edition.

Rome, ITS BARBARIAN INVADERS: Burgundians.—The Burgundians invaded the country with the Vandals, 410 A. D., but were vanquished by

the Franks in 523 [rather, 523-534], and again became independent in the ninth century.—*Nelson's Encyclopedia*, Vol. II, art. "Burgundians," p. 389.

Their dominion [A. D. 500], considerably more extensive than when we last viewed it on the eve of Attila's invasion, now included the later provinces of Burgundy, Franche-Comté and Dauphiné, besides Savoy and the greater part of Switzerland—in fact, the whole valley of the Saone and the Rhone, save that for the last hundred miles of its course the Visigoths barred them from the right bank and the mouths of the latter river.—"*Italy and Her Invaders*," Thomas Hodgkin, Vol. III, pp. 357, 358. Oxford: The Clarendon Press, 1885.

Although subject to the Franks [by conquest of 534] and tributary to them in men and money, Burgundy continued as a separate part of the Frankish kingdom at the side of Neustria and Austrasia. At first partitioned, it was, on the death of Clotaire I (561), reunited, with a constitution of its own, its own government, and with boundaries modified in several respects. The Burgundians lived in the full enjoyment of their possessions and of their own laws, participated in the administration, and constituted a special force in war. In respect of the weregild [tribute, or "fine" for offenses], they stood on an equality with the other subject peoples—the Alamanni, Friesians, Bavarians, and Saxons. Repeatedly the old national pride flamed forth, even to open revolt, but never succeeded against Frankish predominance.—"*History of All Nations*," Vol. VI, "*The Great Migrations*," Julius von Pfugk-Harttung, p. 403. Philadelphia: Lea Brothers & Co., 1902.

Rome, ITS BARBARIAN INVADERS: Franks.—Franks, The, a confederation of tribes who are found about 250 A. D. settled in the lower Rhine valley, and grouped shortly afterwards as Salian Franks (on the lower Rhine) and Ripuarian Franks (on the middle Rhine). After the accession of Clovis, in 481, to the throne of the Salian Franks, the dependence upon Rome, which had lasted since the early part of the fifth century, came to an end. Clovis, having occupied the Seine valley, overthrew (496) the Alemanni, and then became an orthodox Christian. This induced the church to throw all its influence on the side of the Salian Franks, who by 510 had conquered or absorbed all the other Frankish tribes. At that time the kingdom of Clovis included most of modern France north of the Loire. . . . The rise of the Carlovingians led to the formation of the empire of Charles the Great; but on his death quarrels ensued among his descendants, and finally, by the treaty of Verdun (843), the empire was dismembered. Three monarchies then arose, one of which was that of Germany, another that of France, and the third that of Burgundy and Lorraine.—*Nelson's Encyclopedia*, Vol. V, art. "Franks," p. 193.

Rome, ITS BARBARIAN INVADERS: Gepidæ.—The native haunts of the Gepidæ appear to have been on the Vistula, near the Baltic. It is from this position that their first movements were directed against the civilized states of the South. At the first they were associated with the Vandals, and were afterwards leagued with the Goths of the Middle Danube. At the time of the invasion of Attila they were obliged to follow the standard of that imperial savage, but after his death they regained their independence. Under their king Adaric, they beat back the Huns from their territories on the Lower Danube, and became one of the most prosperous states. Twelve years after the downfall of the Western Empire, Theodoric, king of the Ostrogoths, defeated the Gepidæ

in a great battle near Sirmium. Afterwards, in 566, the nation suffered a second overthrow at the hands of Alboin, king of the Lombards, and from that time the remnants of the people were gradually absorbed by the dominant populations around them.—“*History of the World,*” John Clark Ridpath, LL. D., (9 vol. ed.) Vol. IV, pp. 392-394. Cincinnati: The Jones Brothers Pub. Co., 1910.

Rome, ITS BARBARIAN INVADERS: Goths.—Goths, a people of Germanic race, who are first heard of on the southern shores of the Baltic. . . . Early in the third century, . . . we find the Goths settled on the Black Sea, between the Don and the Danube. The eastern portion of the nation came to be known as the Ostrogoths, or East Goths, and western as the Visigoths, or West Goths. . . .

Bishop Wulfila, or Ulfilas, labored for forty years among the Goths, and saw as the fruits of his labor the conversion of the entire people to the Arian branch of Christianity. It is a remarkable fact that the Goths were the most tolerant of religionists, and it was not till the Visigoths of Spain had become “orthodox” that they developed any persecuting tendencies. . . .

Upon the Ostrogoths [East Goths] in 375 fell the invading army of the Huns, who subjugated and absorbed them, so that, at the famous battle of Chalons, part of the army of Attila, which the Visigoths helped to defeat, was composed of Ostrogoths, who had been servants of the Huns till that date (451). During the intervening period the Ostrogoths have no history, save as regards that small section which was allowed by the Emperor Valens to cross the Danube with the Visigoths [West Goths] into Thrace, to escape the Huns. But the injustice of the Byzantines provoked them to revenge, and in 378, near the modern Adrianople, they defeated and slew the emperor Valens. Under his successor, the emperor Theodosius, the relations of the Goths and Romans became peaceful, but when, on his death in 395, the empire was divided between his two sons, Arcadius and Honorius, trouble began. The Goths, under their king, Alaric, ravaged Greece. But Stilicho, ruler of the Western empire in the name of Honorius, having intervened, Alaric in 402 invaded Italy, but was twice defeated (at Pollentia and Verona), and forced to retire by Stilicho. In 408, Stilicho being dead, Alaric again invaded Italy, and swept all before him. Rome was three times besieged, and the third time it was sacked and plundered (410). Alaric died while engaged in the siege of Ravenna, to which Honorius had fled; and his successor, Ataulf, induced the Visigoths to turn their arms against his enemies in Gaul. As a reward for these services, their king, Wullia, was granted (419) Aquitania, the richest province of Gaul. His successors increased their territory, till under Euric (466-484) they not only held all Gaul south of the Loire and west of the Rhone, but subdued the greater part of the Iberian peninsula. After the battle of Vouclad, near Poitiers (507), in which they were defeated by Clovis, king of the Franks, the Goths finally (about 510) abandoned all their French territory except a strip on the Mediterranean. Henceforth they were a Spanish power. At length, as a matter of political necessity, their king, Reccared (586-600), became a convert to Catholicism, and the Visigoths, weary of ecclesiastical isolation, were converted by battalions. The clergy, as the price of this political deal, succeeded in making themselves supreme. . . .

[Ostrogothic Division] The Ostrogoths, released from their servitude by the defeat of the Huns at Chalons, settled in Pannonia, along the middle Danube, and for a time were busy as enemies or allies of the empire, till their young king, Theodoric, obtained permission to invade

Italy, as the agent of the empire, to drive out Odoacer, who had usurped the throne of the Western empire. This was with some difficulty accomplished, with the help of certain Visigoths (489-493), and Theodoric, in fact, if not in name, became king of Italy. He ruled wisely and well, and Italy enjoyed a prosperity she had not known for centuries. After the death of Theodoric, the emperor Justinian sent his famous general, Belisarius, to subdue Italy. Belisarius got possession of Rome, where for a whole year (537-538), he was vainly besieged by Witigis, who had been elected (536) king of the Goths. And Belisarius had practically subdued the country when he was recalled, through court jealousies, to Constantinople. Although sent back to Italy in 544, Belisarius could effect nothing against the soldier and ruler of genius whom the Goths had made king over them. This was Totila, who rapidly recovered Italy. Justinian at last awoke to the seriousness of the task, and intrusted it to his aged chamberlain, Narses, who led a huge army to invade Italy from the north, and fought a decisive battle at Taginæ, now Tadino (552), where Totila was killed. Under the newly elected king, Teia, the Goths made so desperate a stand at Mons Lactarius, near Vesuvius [554], that the imperial general was glad to grant them a safe-conduct out of Italy. Their subsequent history is not known.—*Nelson's Encyclopedia*, Vol. V, art. "Goths," pp. 508, 509.

The Ostrogoths had grown to be first in influence among the barbarian states. . . . Theodoric accordingly undertook the conquest of Italy. The invasion was in the nature of an emigration of the whole Gothic people. The aged, the infirm, the women and children, were all borne along with the immense procession of warriors, and the whole property was included with the baggage. . . . The Goth fought his way through every opposing obstacle, passed the Julian Alps, and made his way into Italy.

Odoacer went boldly forth to meet him. The two hosts met on the river Sontius, and a decisive battle was fought, in which the Ostrogoths were successful. The country of the Veneti as far south as Verona thus fell into the hands of Theodoric. . . . Thus, in the year A. D. 493, the Ostrogothic kingdom was established in Italy.

Theodoric at once entered upon a reign of thirty-three years' duration. In accordance with the rights of conquest, a third of the lands was apportioned to his followers. [p. 408] . . .

It was deemed expedient by Theodoric not to assume the insignia of imperial authority. He accepted the title of king—a name more congenial than that of emperor to the nations of the North. [p. 409] . . .

In the year A. D. 500, Theodoric visited Rome, where he was received with all the glory that the diminished sun of the old metropolis was able to shed on her sovereign. For six months the Gothic king remained at the ancient capital of the Cæsars, where his manners and morals were justly applauded by those who as children had witnessed the extinction of the empire. . . .

In religious faith Theodoric, like his people, was an Arian. This fact opened a chasm between the Goths and the Italians, the latter accepting the Nicene creed. The king, however, was little disposed to trouble or be troubled in matters of faith. He and his Gothic subjects pursued their own way, and the orthodox Catholics, theirs. Those of the Goths who preferred to apostatize to the Athanasian belief were permitted to do so without persecution. The whole career of Theodoric [p. 410] was marked with a spirit of tolerance and moderation. The old theory of the Roman law that every citizen might choose his own religion was adopted as best suited to the condition of the people. . . .

It appears that the religious toleration introduced into the state by Theodoric, though outwardly accepted by the Catholics, was exceedingly distasteful to their orthodoxy. Without the power to reverse or resent the policy of the king, the Italian zealots turned their animosity upon the Jews and made that persecuted race the object of their scorn and persecution. Many rich but defenseless Israelites — traders and merchants living at Rome, Naples, Ravenna, Milan, and Genoa — were deprived of their property and turned adrift as so many paupers. Their synagogues were despoiled and then burned, their houses pillaged, and their persons outraged. To the credit of Theodoric, he set himself against these manifestations of rapacious bigotry, and some of the chief leaders of the tumult were obliged to make restitution to their victims, and were then condemned to be publicly whipped in the streets by the executioner.

Then it was that the Italian Catholics set up a cry against the persecution of the church. The clemency and good deeds of the king were forgotten by those who were opposed to martyrdom when themselves were the martyrs. . . .

Certain it is that Justinian, who had now succeeded to power at Constantinople, resolved to purge the church of heresy as well in the West as in his paternal dominions. An edict was issued from Constantinople against the Arian Christians in all the Mediterranean states. Those who refused to accept the established creed of the church were to suffer the penalty of excommunication. This course was indignantly resented by Theodoric, who justly reasoned that the same toleration shown by himself to his Catholic subjects in the West should of right be extended to the Arian Christians in the empire of the Greeks. Theodoric accordingly ordered the Roman Pontiff and four distinguished senators to go on an embassy to Constantinople, and there demand of Justinian the rights of religious freedom. They were commanded in their instructions to urge upon that monarch that any pretense to a dominion over the conscience of man is a usurpation of the divine prerogative, that the power of the earthly sovereign is limited to earthly things, and that the most dangerous heresy in a state is that of a ruler who puts from himself and his protection a part of his subjects on account of their religious faith. The rejection by Justinian of this appeal furnished, so far as any act could furnish, to Theodoric good ground for issuing an edict that, after a certain day, the orthodox religion should be prohibited throughout Italy.

It was in the midst of the bitterness excited by this schismatic broil that the virtuous and philosophic Boëthius, who had so long been the greatest and best of the king's counselors, was accused of treason, imprisoned in the tower of Pavia, and then subjected to an ignominious execution. [p. 411] . . .

Thus in his old age was the life of Theodoric clouded with suspicion and crime. . . . Especially did the specter of the venerable Symmachus, who had been executed soon after Boëthius, frown out of the shadows and menace the trembling king, who hobbled into his chamber, and after three days of remorse died, in August, A. D. 526. [p. 412] . . .

Now it was [about 535 A. D.] that the emperor Justinian undertook to avail himself of the dissensions of the Goths, and thereby recover Italy. . . . Abundant excuse was offered to the Byzantine court for prosecuting its designs against the barbarian kingdoms. The state of the Vandals was distracted with civil commotions. Hilderic, the rightful sovereign, had been deposed and imprisoned, and the usurping Gelimer was seated on the throne. The Catholic party of the West favored the restoration of the deposed sovereign, and appealed to Justinian to aid in that work. The latter fitted out a powerful expedition, the command

of which was intrusted to Belisarius. In the year 533, the armament proceeded to the African coast. A battle was fought with the Vandals a few miles from Carthage, and Belisarius was completely victorious. The Eastern army entered the Vandal capital. Gellimer was again defeated and obliged to surrender. Within three months, order was restored in Africa, and Belisarius returned to Constantinople to be received with distrust by his suspicious sovereign. Such was his popularity, however, that a great triumph was celebrated in his honor in the capital of the East. . . .

In A. D. 535, Belisarius was again sent out from Constantinople to reduce Sicily. That work was accomplished without serious opposition, and in the following spring Belisarius crossed over [p. 413] into Italy. The whole country south of Campania was speedily reduced. . . .

The old Roman faction of Italy, thoroughly orthodox and thoroughly tired of the supremacy of the Goths, went over to Belisarius, and the city of the Cæsars was once more rescued from barbarism. The king of the Goths, however, collected a formidable army in the North, and in the spring of 537 besieged Belisarius in Rome. A line of fortifications was drawn around the city. Many of the ancient structures were demolished and the material rebuilt into the ramparts. The mausoleums of the old emperors were converted into citadels. When the Goths swarmed around the sepulcher of Hadrian, the immortal marbles of Praxiteles and Lysippus were torn from their pedestals and hurled down upon the heads of the barbarians in the ditch. Belisarius made one audacious sortie after another, hurling back his inveterate assailants. Nearly the whole Gothic nation gathered around the Eternal City, but Belisarius held out until re-enforcements arrived from the East, and after a siege of a year and nine days' duration, Rome was delivered from the clutch of her assailants. Vitiges was obliged to burn his tents and retreat [538 A. D.] before his pursuing antagonist to Ravenna. . . .

The king of the Goths now shut himself up in the impregnable fortifications of Ravenna. Nothing could tempt him to show himself beyond the defenses of the city. Nevertheless the Roman general laid siege to the place, and awaited the results of impending famine. He vigilantly guarded the approaches to the city, cut off supplies, fired the exposed granaries, and even poisoned the waters of the city. In the midst of their distress the Goths, conceiving that Belisarius but for his obedience to Justinian would make them a better king than their own, offered to surrender the city into his hands and become his subjects, if he would renounce his allegiance to the emperor of the East and accept the crown of Italy. Belisarius seemed to comply. Ravenna was given up by the Goths, and the victor took possession. It was, however, no part of the purpose of Belisarius to prove a traitor to the emperor, though the conduct of Justinian towards himself furnished an excellent excuse for treason. The suspicion of the thing done soon reached Constantinople, and Justinian made haste to recall the conqueror from the West. . . .

With the departure of Belisarius the courage of the Goths revived. They still possessed Pavia, which was defended by a thousand warriors, and, what was far more valuable, the unconquerable love of freedom. Totila, a nephew of Vitiges, was called to the throne, and intrusted with the work of re-establishing the kingdom. [p. 414] . . .

One of the alleged reasons for the recall of Belisarius had been that he might be assigned to the defense of the East against the armies of Persia. Having successfully accomplished this duty, he was again available as the chief resource of Justinian in sustaining the Greek cause in Italy. In the year 545 the veteran general was accordingly

assigned to the command in the West. . . . Meanwhile Totila laid actual siege to Rome, and adopted starvation as his ally. . . .

When Belisarius landed in Italy, he made an ineffectual attempt to raise the siege of the city, and the Romans were then obliged to capitulate, . . . and the city was given up to indiscriminate pillage. . . .

The Gothic king next directed his march into southern Italy, where he overran Lucania and Apulia, and quickly restored the Gothic supremacy as far as the strait of Messina. Scarcely, however, had Totila departed upon his southern expedition when Belisarius, who had established himself in the port of Rome, sallied forth with extraordinary daring, and regained possession of the city. . . . In 549 they [the Goths] again besieged and captured Rome. . . .

In the meantime Belisarius was finally recalled to Constantinople and was forced into an inglorious retirement. . . . He was succeeded in the command of the Roman army in the West by the eunuch Narses, who in a body of contemptible stature concealed the spirit of a warrior. The dispatch of Justinian recalling Belisarius had declared that the remnant of the Gothic war was no longer worthy of his presence. It was this "remnant" that in the year 551 was intrusted to Narses. His powers were ample and his genius sufficient even for a greater work. On arriving in Italy he made haste to bring matters to the crisis of battle. On his way from Ravenna to Rome he became convinced that delay would be fatal to success. On every side there were evidences of a counter-revolution in favor of the Goths. It was evident that nothing but a victory could restore the influence of the Byzantine government in the West.

Advancing rapidly on the capital he met the Goths in the Flaminian Way, a short distance from the city. Here, in July of 552, the fate of the kingdom established by Theodoric was yielded to the arbitrament of arms. A fierce and obstinate conflict ensued, in which Totila was slain and his army scattered to the winds. Narses received the keys of Rome in the name of his Master, this being the fifth time that the Eternal City had been taken during the reign of Justinian. The remnants of the Goths [p. 416] retired beyond the Po, where they assembled and chose Teias for their king.

The new monarch at once solicited the aid of the Franks, and then marched into Campania to the relief of his brother Aligern, who was defending the treasure house of Cumæ, in which Totila had deposited a large part of the riches of the state. In the year 553 Narses met this second army in battle, and again routed the Goths and killed their king. Aligern was then besieged in Cumæ for more than a year, and was obliged to surrender. It was evident that the kingdom of the Goths was in the hour and article of death.

At this juncture, however, an army of seventy-five thousand Germans, led by the two dukes of the Alemanni, came down from the Rætian Alps and threatened to burst like a thunder cloud upon central Italy. The change of climate, however, and the wine-swilling glutony of the Teutonic warriors combined to bring on contagion and decimate their ranks. Narses went forth with an army of eighteen thousand men and met the foe on the banks of the Vulturnus. Here, in 554, the petty eunuch inflicted on the barbarians a defeat so decisive as to refix the status of Italy. The greater part of the Gothic army perished either by the sword or in attempting to cross the river. The victorious army returned laden with the spoils of the Goths, and for the last time the *Via Sacra* was the scene of the spectacle of victory called a triumph. It was a vain shadow of the imperial glory of the Cæsars.

Thus, in the year 554, after a period of sixty years' duration, was subverted the Ostrogothic throne of Italy. One third of this time had

been consumed in actual war. The country was devastated — almost depopulated — by the conflict. The vast area of the kingdom was reduced to the narrow limits of a province, which, under the name of the Exarchate of Ravenna, remained as an appanage of the Eastern Empire. As for the Goths, they either retired to their native seats beyond the mountains or were absorbed by the Italians. [p. 417]—“*History of the World*,” John Clark Ridpath, (9 vol. ed.) Vol. IV, pp. 408-417. *Cincinnati: The Jones Brothers Pub. Co., 1910.*

So ended the long siege of Rome by Witigis, a siege in which the numbers and prowess of the Goths were rendered useless by the utter incapacity of their commander. Ignorant how to assault, ignorant how to blockade, he allowed even the sword of Hunger to be wrested from him and used against his army by Belisarius. He suffered the flower of the Gothic nation to perish, not so much by the weapons of the Romans as by the deadly dews of the Campagna. With heavy hearts the barbarians must have thought, as they turned them northwards, upon the many graves of gallant men which they were leaving on that fatal plain. Some of them must have suspected the melancholy truth that they had dug one grave, deeper and wider than all, the grave of the Gothic monarchy in Italy.—“*Italy and Her Invaders*,” Thomas Hodgkin, book 5, chap. 9, last par. (Vol. IV, p. 285).

The utter failure of the Gothic enterprise against Rome did not, as might have been expected, immediately bring about the fall of Ravenna. Unskilled as was the strategy of the Ostrogoths, there was yet far more power of resistance shown by them than by the Vandals. In three months the invasion of Africa had been brought to a triumphant conclusion. The war in Italy had now lasted for three years, two more were still to elapse before the fall of the Gothic capital announced even its apparent conclusion.—*Id.*, book 5, chap. 10, par. 1 (Vol. IV, p. 286).

[Visigothic Division] We now return to the history of the Visigoths who had become a Spanish power. After Theodoric's death his grandson Amalaric was acknowledged as sovereign of the Visigoths, but his direct rule was confined to the Gaulish dominions. Amalaric died in 531, and the Visigothic state now became what it had been prior to 419, a purely elective monarchy. Athanagild, who was placed on the throne by a rebellion in which he was aided by an army from Justinian, reigned prosperously for fourteen years (554-567); but his Byzantine allies (the ‘Greeks,’ as they were called) seized several of the Spanish cities, and were not completely dislodged until about 625.

The brilliant reign of Leovigild, who made Toledo the capital of the kingdom, was marked by the subjugation of the Suevic kingdom in northwestern Spain and Portugal. In 572 Leovigild associated with himself in the kingdom his two sons, Ermenegild and Reccared.

On the death of Leovigild his son Reccared, already a crowned king, succeeded without the formality of election. One of his first acts was to announce his determination to adopt and to establish the Catholic religion.

The conversion of the Visigoths was a political necessity. The secure establishment of their dominion was impossible so long as they were divided from the subject people by religious differences, and had against them the powerful organization of the Spanish church. They were converted in battalions, and the clergy made themselves supreme. The efforts of Witica (701-710) to carry out extensive reforms in church and state were indeed seconded by the archbishop of Toledo, but were virulently opposed by the great body of the clergy. Of his successor,

Roderic, "the last of the Goths," legend has a great deal to say, but history knows only that his defeat on the banks of the Guadalete (August, 711) placed the dominion of Spain in the hands of the Moorish invaders. Under the pressure of the Moslem yoke the Christians of the Peninsula became united into one nation, and the Goths ceased to exist as a separate people.—*Standard Encyclopedia of the World's Knowledge*, Vol. XII, pp. 293, 294. New York: Funk and Wagnalls Company.

Rome, ITS BARBARIAN INVADERS: Heruli.—Heruli, a Teutonic tribe which figures prominently in the history of the migration period. The name does not occur in writings of the first two centuries A. D. Where the original home of the Heruli was situated is never clearly stated. Jordanes says that they had been expelled from their territories by the Danes, from which it may be inferred that they belonged either to what is now the kingdom of Denmark, or the southern portion of the Jutish peninsula. They are mentioned first in the reign of Gallienus (260-268), when we find them together with the Goths ravaging the coasts of the Black Sea and the Ægean. Shortly afterwards, in A. D. 289, they appear in the region about the mouth of the Rhine. During the fourth century they frequently served together with the Batavi in the Roman armies. In the fifth century we again hear of piratical incursions by the Heruli in the Western seas. At the same time they had a kingdom in Central Europe, apparently in or around the basin of the Elbe. Together with the Thuringi and Warni they were called upon by Theodoric the Ostrogoth about the beginning of the sixth century to form an alliance with him against the Frankish king Clovis, but very shortly afterwards they were completely overthrown in war by the Langobardi. A portion of them migrated to Sweden, where they settled among the Götar, while others crossed the Danube and entered the Roman service, where they are frequently mentioned later in connection with the Gothic wars. After the middle of the sixth century, however, their name completely disappears.—*Encyclopedia Britannica*, Vol. XIII, art. "Heruli," p. 403, 11th edition.

Heruli, a Teutonic tribe first mentioned in the reign of Gallienus, in the latter half of the third century after Christ. We hear of them ravaging the coasts of Southeast Europe, along with Goths, and shortly afterwards (289 A. D.) appearing in the country round the mouth of the Rhine. Later, they served frequently under the Romans, and later still (fifth century) made piratical expeditions in the Western seas, and had a kingdom in the basin of the Elbe. About the beginning of the sixth century they joined Theodoric, the Ostrogoth, against Clovis, king of the Franks, and soon after suffered defeat at the hands of the Langobardi. After this their name disappears from history.—*Standard Encyclopedia of the World's Knowledge*, Vol. XIII, art. "Heruli," p 334. New York: Funk and Wagnalls Company.

First of kingdoms established by the barbarians in Italy was that of the Heruli. This nation was led into the peninsula by the bold chieftain Odoacer. . . . Odoacer at once made himself king of Italy. Rome was down, and the residue was ground under the heel of a German chieftain out of the North, who, to the one third of the lands of Italy which had been demanded by his followers as a recompense for their services, added the remaining two thirds to fill up the measure. King Odoacer soon showed himself master of the strange situation which had supervened in Italy. He wisely adapted his methods of government to the condition of the people. . . . He accepted the title of king, but refused the purple and the diadem, thus conciliating both the German

princes and the phantom nobility of Italy. . . . The Roman nobility led a life of tremulous anxiety, humbly subservient to the master to whom they owed their lives and the remnant of their fortunes. Nor did the king fail in many instances to interpose between the rapacity of his barbarian and the helplessness of his Roman subjects. The demands of the German chiefs were frequently resisted by the king, and several of the more insolent were put to death for the attempted robbery of native noblemen. In the pursuance of this difficult policy Odoacer consumed the fourteen years of his reign. With him rose and fell the Herulian kingdom in Italy. His people were neither strong enough nor sufficiently civilized to found a permanent dominion. Already the great nation of the Ostrogoths, under the leadership of the justly celebrated Theodoric, whom the discriminating Gibbon has declared to have been "a hero alike excellent in the arts of war and of government," was ready to sweep down from the North and destroy the brief ascendancy of the Heruli in Italy.—*History of the World*, John Clark Ridpath, Vol. IV, pp. 406-408. *Cincinnati: The Jones Brothers Pub. Co., 1910.*

Odoacer, or Odovacar (c. 434-493), the first barbarian ruler of Italy on the downfall of the Western Empire, was born in the district bordering on the middle Danube about the year 434. In this district the once rich and fertile provinces of Noricum and Pannonia were being torn piecemeal from the Roman Empire by a crowd of German tribes, among whom we discern four, who seem to have hovered over the Danube from Passau to Pest, namely, the Rugii, Scyrri, Turcilingi, and Heruli. With all of these Odoacer was connected by his subsequent career, and all seem, more or less, to have claimed him as belonging to them by birth; the evidence slightly preponderates in favor of his descent from the Scyrri.—*Encyclopedia Britannica*, Vol. XX, art. "Odoacer," p. 5, 11th edition.

On the defeat and death of Orestes they ["the barbarian mercenaries in Italy"] proclaimed their leader, Odoacer the Rugian, king of Italy. Romulus Augustulus laid down his imperial dignity, and the court at Constantinople was informed that there was no longer an emperor of the West.

The installation of a barbarian king in Italy was the natural climax of the changes which had been taking place in the West throughout the fifth century. In Spain, Gaul, and Africa barbarian chieftains were already established as kings. In Italy, for the last twenty years, the real power had been wielded by a barbarian officer. Odoacer, when he decided to dispense with the nominal authority of an emperor of the West, placed Italy on the same level of independence with the neighboring provinces. But the old ties with Rome were not severed. The new king of Italy formally recognized the supremacy of the one Roman emperor at Constantinople, and was invested in return with the rank of "patrician," which had been held before him by Aëtius and Ricimer.—*Id.*, Vol. XXIII, art. "Rome," p. 658, 11th edition.

Odoacer was the first barbarian who reigned in Italy, over a people who had once asserted their just superiority above the rest of mankind. The disgrace of the Romans still excites our respectful compassion, and we fondly sympathize with the imaginary grief and indignation of their degenerate posterity. But the calamities of Italy had gradually subdued the proud consciousness of freedom and glory. In the age of Roman virtue the provinces were subject to the arms, and the citizens to the laws, of the republic; till those laws were subverted by civil discord, and both the city and the province became the servile property of a

tyrant. The forms of the constitution, which alleviated or disguised their abject slavery, were abolished by time and violence; the Italians alternately lamented the presence or the absence of the sovereign, whom they detested or despised; and the succession of five centuries inflicted the various evils of military license, capricious despotism, and elaborate oppression. During the same period, the barbarians had emerged from obscurity and contempt, and the warriors of Germany and Scythia were introduced into the provinces, as the servants, the allies, and at length the masters, of the Romans, whom they insulted or protected. The hatred of the people was suppressed by fear; they respected the spirit and splendor of the martial chiefs who were invested with the honors of the empire: and the fate of Rome had long depended on the sword of those formidable strangers. The stern Ricimer, who trampled on the ruins of Italy, had exercised the power, without assuming the title, of a king; and the patient Romans were insensibly prepared to acknowledge the royalty of Odoacer and his barbaric successors.

The king of Italy was not unworthy of the high station to which his valor and fortune had exalted him: his savage manners were polished by the habits of conversation; and he respected, though a conqueror and a barbarian, the institutions, and even the prejudices, of his subjects. . . . Like the rest of the barbarians, he had been instructed in the Arian heresy; but he revered the monastic and episcopal characters; and the silence of the Catholics attests the toleration which they enjoyed.—“*The History of the Decline and Fall of the Roman Empire*,” Edward Gibbon, chap. 36, pars. 32, 33 (Vol. III, pp. 515, 516). New York: Harper & Brothers.

Rome, ITS BARBARIAN INVADERS: Huns.—Huns, a people of Tartar or Ugrian stock, who in the third century B. C. seem to have dominated the whole of North Asia, from the Ural Mountains to the Straits of Korea; and the famous Great Wall of China was erected at this time to check their inroads. . . .

When the Huns first appeared in Europe remains a matter of conjecture; but crossing the Volga, they overthrew the kingdom of the Alans about 374, and pressed on at once to the conquest of the Gothic Empire. . . . Supreme between the Danube and the Volga, the Huns successfully invaded Persia, terrorized Syria, and threatened Italy; and in 446 Attila was in a position to dictate to the Byzantines a treaty by which they surrendered a part of their territory, paid an immediate indemnity of six thousand pounds' weight of gold, and agreed to pay two thousand one hundred annually to the suzerain Attila. . . .

Although Hungary may owe its name to the early Huns, the present Hungarians, the Magyars, are descended from immigrants of the ninth century, who came as successful invaders from the East. Whether the Huns who ravaged Italy in the ninth and tenth centuries were mainly of the old Hun race, or were their Magyar conquerors, is something of a problem.—*Nelson's Encyclopædia*, Vol. VI, art. “Huns,” p. 300.

Rome, ITS BARBARIAN INVADERS: Lombards.—Lombards, or Longobardi, a German people who, at the beginning of the Christian era, settled on the Lower Elbe, and in the fifth century seem to have migrated to the regions of the Danube, where they became converts to Arianism. Throwing off the yoke of the Herulæ (490), under whose domination they had fallen, they destroyed the Gepidæ (566), took possession of Pannonia, and under Alboin invaded Italy (568). There they easily established themselves in the northern half, with Pavia as their capital, and were induced by Gregory the Great [Pope 590-604] and their queen Theodelinda to accept Roman Catholicism. On the seizure of

Pentapolis and Ravenna by the energetic Lombard king Liutprand, the Pope, fearful of further aggression, summoned Pepin, king of the Franks, who subdued the Lombards [756] and presented the disputed territory to the Pope. Charlemagne finally subjugated and made their kingdom an imperial province. The Lombards thereafter became merged in the general Italian population.—*Nelson's Encyclopedia*, Vol. VII, art. "Lombards," p. 395.

For a period of two hundred years Italy remained under the dominion of the Lombards. . . . The Lombard monarchy was elective. The right of the chiefs to choose their own sovereign, though many times waived in deference to heredity and other conditions, was not resisted or denied. About eighty years after the establishment of the kingdom, the laws of the Lombards were reduced to a written code. Nor does their legislation compare unfavorably with that of any other barbarian state.

This epoch in history should not be passed over without reference to the rapid growth of the Papal Church in the close of the sixth and the beginning of the seventh century. Most of all by Gregory the Great, whose pontificate extended from 590 to 604, was the supremacy of the apostolic see asserted and maintained. Under the triple titles of Bishop of Rome, Primate of Italy, and Apostle of the West, he gradually, by gentle insinuation or bold assertion, as best suited the circumstances, elevated the episcopacy of Rome into a genuine papacy [p. 418] of the church. He succeeded in bringing the Arians of Italy and Spain into the Catholic fold, and thus secured the solidarity of the Western *ecclesia*. [p. 419] . . .

It was the growth and encroachment of Catholic power in Italy that ultimately led to the overthrow of the Lombard kingdom. As the eighth century drew to a close and the kingdom of the Franks became more and more predominant beyond the Alps, the popes with increasing frequency called upon the Carlovingian princes to relieve Italy of the Lombard incubus. As early as the times of Gregory III, Charles Martel was solicited to come to the aid of his Catholic brethren in the South. The entreaties of Pope Stephen were still more important, and Pepin, king of the Franks, was induced to lead an army across the Alps. Two centuries of comparative peace had somewhat abated the warlike valor of the Lombards. They were still brave enough to make occasional depredations upon the provinces and sanctuaries of the Holy Church, but not brave enough to confront the spears of the Franks. Astolphus, the Lombard king, cowered at the approach of Pepin, and he and his princes eagerly took an oath to restore to the church her captive possessions and henceforth to respect her wishes.

No sooner, however, had the Frankish sovereign returned beyond the mountains than Astolphus broke his faith and renewed his predatory war on the Catholic diocese. A second time the angered Pepin came upon the recreant Lombards, whose country he overran and left the kingdom prostrate. For a period of about twenty years the Lombard state survived the shock of this invasion, and then returned to its old ways. Again the Romans were dispossessed of their property and driven from their towns. Pope Adrian I had now come to the papal throne, and Charlemagne had succeeded his father Pepin. Vainly did the Lombards attempt to guard the passes of the Alps against the great Frankish conqueror. By his vigilance he surprised the Lombard outposts and made his way to Pavia. Here, in 773, Desiderius, the last of the Lombard princes, made his stand. For fifteen months the city was besieged by the Franks. When the rigors of the investment could be endured no longer, the city surrendered, and the kingdom of the Lom-

bards was at an end. The country became a province in the empire of Charlemagne, but Lombardy continued for a time under the government of native princes. So much was conceded to the original kinship of the Lombards and the Franks.—*History of the World.* John Clark Ridpath (9 vol. ed.) Vol. IV; pp. 418-420. Cincinnati: The Jones Brothers Pub. Co., 1910.

From Rothari (d. 652) to Liutprand (712-744) the Lombard kings, succeeding one another in the irregular fashion of the time, sometimes by descent, sometimes by election, sometimes by conspiracy and violence, strove fitfully to enlarge their boundaries, and contended with the aristocracy of dukes inherent in the original organization of the nation, an element which, though much weakened, always embarrassed the power of the crown, and checked the unity of the nation. Their old enemies the Franks on the west, and the Slavs or Huns, ever ready to break in on the northeast, and sometimes called in by mutinous and traitorous dukes of Friuli and Trent, were constant and serious dangers. By the popes, who represented Italian interests, they were always looked upon with dislike and jealousy, even when they had become zealous Catholics, the founders of churches and monasteries; with the Greek Empire there was chronic war. From time to time they made raids into the unsubdued parts of Italy, and added a city or two to their dominions. But there was no sustained effort for the complete subjugation of Italy till Liutprand, the most powerful of the line. He tried it, and failed. He broke up the independence of the great southern duchies, Benevento and Spoleto. For a time, in the heat of the dispute about images, he won the Pope to his side against the Greeks. For a time, but only for a time, he deprived the Greeks of Ravenna. Aistulf, his successor, carried on the same policy. He even threatened Rome itself, and claimed a capitation tax. But the popes, thoroughly irritated and alarmed, and hopeless of aid from the East, turned to the family which was rising into power among the Franks of the West, the mayors of the palace of Austrasia. Pope Gregory III applied in vain to Charles Martel. But with his successors Pippin and Charles the popes were more successful. In return for the transfer by the Pope of the Frank crown from the decayed line of Clovis to his own, Pippin crossed the Alps, defeated Aistulf, and gave to the Pope the lands which Aistulf had torn from the empire, Ravenna and the Pentapolis (754-756). But the angry quarrels still went on between the popes and the Lombards. The Lombards were still to the Italians a "foul and horrid" race. At length, invited by Pope Adrian I, Pippin's son Charlemagne once more descended into Italy. As the Lombard kingdom began, so it ended, with a siege of Pavia. Desiderius, the last king, became a prisoner (774), and the Lombard power perished. Charlemagne, with the title of king of the Franks and Lombards, became master of Italy, and in 800 the Pope, who had crowned Pippin king of the Franks, claimed to bestow the Roman Empire, and crowned his greater son emperor of the Romans.—*Encyclopedia Britannica*, Vol. XVI, art. "Lombards," p. 934, 11th edition.

No sooner had he [Alboin, king of the Lombards (565-573)] erected his standard, than the native strength of the Lombards was multiplied by the adventurous youth of Germany and Scythia. The robust peasantry of Noricum and Pannonia had resumed the manners of barbarians; and the names of the Gepids, Bulgarians, Sarmatians (or Slavs), and Bavarians may be distinctly traced in the provinces of Italy. Of the Saxons, the old allies of the Lombards, twenty thousand warriors, with their wives and children, accepted the invitation of Alboin. Their

bravery contributed to his success; but the accession or the absence of their numbers was not sensibly felt in the magnitude of his host. Every mode of religion was freely practised by its respective votaries. The king of the Lombards had been educated in the Arian heresy; but the Catholics, in their public worship, were allowed to pray for his conversion; while the more stubborn barbarians sacrificed a she goat, or perhaps a captive, to the gods of their fathers.—*The Historians' History of the World,* Vol. VII, p. 435. New York: The Outlook Company, 1904.

The Longobards at the time of the invasion were for the most part pagan; a few had imbibed Arianism, and hence their ferocity against priests and monks whom they put to death. They destroyed churches and monasteries; they hunted and killed many of the faithful who would not become pagan; they laid waste their property, and seized Catholic places of worship, to hand them over to the Arians. The holy pontiff, Gregory the Great, does not cease to lament the desolation caused by the Longobard slaughter throughout Italy. Slowly however the light of faith made way among them and the church won their respect and obedience. This meant protection for the conquered. Gradually the church's constitution and customs spread among the barbarians the ideas of Roman civilization, until at last, in defense of her own liberty and that of the people which the Longobards continued to imperil, she was forced to call in the aid of the Franks, and thus change the fate of Italy. This occurred only after two centuries of Longobardic domination.—*Catholic Encyclopedia*, Vol. IX, art. "Lombardy," p. 338.

NOTE.—The gloss given this bit of history is thoroughly characteristic of Roman Catholic writers. The Lombards had been converted to Latin Christianity at least nominally, more than a century and a half before their government was overthrown and their territory given to the Pope. The crux of their offending was, that, while Catholics by profession, they did not readily lend themselves to further the ambitions of the popes, who had now conceived the purpose of adding temporal dominion to their spiritual power. It was that this ambition might be realized that the kingdom of the Lombards was overthrown.—EDS.

Rome, ITS BARBARIAN INVADERS: Marcomanni.—The name Marcomanni signifies *Marchmen*, or borderers, and was, no doubt, applied to several neighboring tribes in the confines of Germany. . . . During the third and fourth centuries the cis-Danubian provinces were several times overrun by the Marcomanni, but they did not succeed, either there or elsewhere, in laying the foundations of a permanent state. In the fifth and sixth centuries, the relative importance of the nation grew less and less, until it finally disappeared from history.—*History of the World,* John Clark Ridpath, LL. D., (9 vol. ed.) Vol. IV, pp. 391, 392. Cincinnati: The Jones Brothers Pub. Co., 1910.

Rome, ITS BARBARIAN INVADERS: Quadi.—The Quadi were kinsmen of the Suevi, having their original homes in southeastern Germany. . . . During the years A. D. 357-359, the exposed provinces of the empire were dreadfully harassed by this warlike people, who, in alliance with the Sarmatians, captured the frontier posts, and made it necessary for Constantius to exert himself to the utmost to stay their ravages. They were, however, speedily subdued, and the chiefs of the nation, even from beyond the Carpathian mountains, were glad to save themselves by making their submission and giving hostages to the emperor. The nation maintained its independence until near the close of the following century, when they were absorbed by the more powerful Goths, and ceased to be a separate people.—*Id.*, p. 392.

Rome, ITS BARBARIAN INVADERS: Saxons.—Saxons, a Teutonic race who lived along the banks of the Elbe and on the islands near its mouth in the second century. Ptolemy places them in the "Cimbric Chersonesus," near the Jutes and Angles; but they afterwards occupied a much larger extent, from the delta of the Rhine to the Weser. After the migration of the Saxons to Britain the name of "Old Saxons" was given to the parent stock. One very large body of Saxon population occupied the present Westphalia, but the tribes by which Britain was invaded appear principally to have come from the country now called Friesland—at least, of all the Continental dialects, Frisic is nearest to the Anglo-Saxon of our ancestors. It was in the fifth and sixth centuries that the Saxons crossed to Britain and settled in the south of England, where the names Middlesex (Middle Saxons) Sussex (South Saxons), and Wessex (West Saxons) still bear witness to their influence. Those who remained in Germany extended their territory southward by conquest; and it is this southern and mountainous part of the old kingdom that now bears the name of Saxony. After a long series of sanguinary conflicts they were completely subdued by Charlemagne.—*Nelson's Encyclopedia, Vol. X, art. "Saxons," p. 607.*

Rome, ITS BARBARIAN INVADERS: Suevi.—Suevi, Germanic people or confederation. Cæsar's Suevi inhabited the modern Baden, while Tacitus places them to the north and east of that region: either they had migrated between 50 B. C. and 100 A. D., or Cæsar met only a portion of the people. After 250 A. D. the name is used of the Germanic people, from whom the modern Swabians have derived their name. In later history they appear in alliance with the Alemanni and Burgundians, and hold the German side of Gaul and Switzerland; and even enter into Italy and Spain, in union with the Visigoths.—*Nelson's Encyclopedia, Vol. XI, art. "Suevi," p. 524.*

It is probably from the Alamannic region that those Suevi came who joined the Vandals in their invasion of Gaul, and eventually founded a kingdom in northwest Spain.—*Encyclopedia Britannica, Vol. XXVI, art. "Suevi," p. 20, 11th edition.*

Those provinces [of the Iberian peninsula, Spain and Portugal] were now occupied or torn in pieces by a crowd of invaders, Suevi, Vandals, and Alans. . . . Early in the fifth century they [the Alans] possessed a domain in central Spain which stretched from sea to sea. Their dominion passed for a few years into the hands of the Suevi, who had already formed a settlement in northwestern Spain, and who still kept a dominion in that corner long after the greater part of the peninsula became Gothic.—"*Historical Geography of Europe,*" E. A. Freeman, chap. 4, p. 90. London: Longmans, Green & Co., 1882.

Rome, ITS BARBARIAN INVADERS: Vandals.—Vandals, a Germanic tribe, probably closely akin to the Goths. In history they first appear about 150 A. D., dwelling on the south coast of the Baltic and on the banks of the Oder. . . . On the invitation of the Roman Bonifacius, in 429 they invaded Africa under their king Genseric, or Gaiseric. . . . They built a fleet, ravaged Sicily, sacking Pallermo, and in June, 455, landed at the mouth of the Tiber, and plundered Rome from the 15th to the 29th of June. . . . For years the Vandals continued to harry the Mediterranean coasts. They conquered the island of Sardinia, and, repulsing a Roman attack in 468, added Sicily to their rule. Their power was at its height when Genseric died (477). In his time the Vandals became Christians, but they were Arians, and fiercely persecuted orthodox be-

Hevers and other heretics. In 533 the Byzantine general, Belisarius, landed in Africa. The Vandals were several times defeated, and Carthage was entered on Sept. 15, 533; and in November of the same year they were routed in the decisive battle of Tricamaron. In the next year Africa, Sardinia, and Porsica were restored to the Roman Empire. As a nation, the Vandals soon ceased to exist.—*Nelson's Encyclopedia*, Vol. XII, art. "Vandals," pp. 380, 381..

The Arian heresy [of the Vandals] was proscribed, and the race of these remarkable conquerors was in a short time exterminated. A single generation sufficed to confound their women and children in the mass of the Roman inhabitants of the province, and their very name was soon totally forgotten. There are few instances in history of a nation disappearing so rapidly and so completely as the Vandals of Africa.—"*History of Greece*," George Finlay, Vol. I, p. 232.

It is reckoned that during the reign of Justinian, Africa lost five millions of inhabitants; thus Arianism was extinguished in that region, not by any enforcement of conformity, but by the extermination of the race which had introduced and professed it.—"*History of the Christian Church*," J. C. Robertson, Vol. I, p. 521. London: 1858.

Rome, BABYLON AN ACCREDITED NAME FOR.—See Babylon, 61-65.

Rome.—See Idolatry, 216-219; Images, 219, 220; Ten Kingdoms.

Romulus Augustulus.—See Rome, 438, 451.

Rule of Faith, PROTESTANT VIEW OF.—The Old Protestant doctrinal position was, that the one source and norm of Christian teaching is the Word of God, which is contained in the prophetic and apostolical books of the Old and New Testaments. These books, therefore, have always been looked upon by the church of all lands and ages as canonical books and as the unequivocal and exclusive record of the revelations of God.—"*Modernism and the Reformation*," John Benjamin Rust, Ph. D., D. D., pp. 43, 44. New York: Fleming H. Revell Company.

Rule of Faith, ROMAN CATHOLIC VIEW OF.—The Catholic rule of faith, as I stated before, is not merely the written Word of God, but the whole word of God, both written and unwritten; in other words, Scripture and tradition, and these propounded and explained by the Catholic Church. This implies that we have a twofold rule or law, and that we have an interpreter, or judge, to explain it, and to decide upon it in all doubtful points.—"*The End of Religious Controversy*," Rev. John Milner, D. D. (R. C.), p. 61. New York: P. J. Kenedy.

The whole business of the Scriptures belongs to the church. She has preserved them, she vouches for them, and she alone, by confronting the several passages with each other, and with tradition, authoritatively explains them. Hence it is impossible that the real sense of Scripture should ever be against her and her doctrine; and hence, of course, I might quash every objection which you can draw from any passage in it by this short reply: The church understands the passage differently from you: therefore you mistake its meaning.—*Id.*, p. 85.

Rule of Faith.—See Bible, citations from Confessions of Faith, 76-78.

Russia, RELIGIOUS LIBERTY IN.—See Advent, Second, 25.

Sabbath, MADE FOR THE HUMAN RACE.—If we had no other passage than this of Genesis 2: 3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God as holy time, by all that race for whom the earth and its nature were specially prepared. The first men must have known it. The words, "He hallowed it," can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy.—*"A Commentary on the Holy Scriptures," John P. Lange, translation by Philip Schaff, Vol. I, p. 197. New York: Charles Scribner's Sons, 1907.*

Sabbath, ESTABLISHED AT CREATION, PERPETUATED.—The seventh day was hallowed at the close of the creation: its sanctity was afterward marked by the withholding of the manna on that day, and the provision of a double supply on the sixth, and that previous to the giving of the law from Sinai: it was then made a part of the great epitome of religious and moral duty, which God wrote with his own finger on tables of stone; it was a part of the public political law of the only people to whom almighty God ever made himself a political Head and Ruler; its observance is connected throughout the prophetic age with the highest promises, its violations with the severest maledictions; it was among the Jews in our Lord's time a day of solemn religious assembling, and was so observed by him.—*"A Biblical and Theological Dictionary," Richard Watson (Methodist), art. "Sabbath," p. 829. New York: 1833.*

Sabbath, SET APART FOR THE HUMAN RACE.—"And sanctified it." Heb., קָדַשׁ, *kadash*. It is by this term that positive appointment of the Sabbath as a day of rest to man is expressed. God's sanctifying the day is equivalent to his commanding men to sanctify it. As at the close of creation the seventh day was thus set apart by the Most High for such purposes, without limitation to age or country, the observance of it is obligatory upon the whole human race, to whom, in the wisdom of Providence, it may be communicated. This further appears from the reason why God blessed and sanctified it, viz., "because that in it he had rested," etc., which is a reason of equal force at all times and equally applying to all the posterity of Adam; and if it formed a just ground for sanctifying the first day which dawned upon the finished system of the universe, it must be equally so for sanctifying every seventh day to the end of time. The observance of the day is moreover enjoined in the decalogue, which was not abolished with the peculiar polity of the Jews, but remains unalterably binding upon Christians in every age of the world. . . . The sanctification of the seventh day in the present case can only be understood of its being *set apart* to the special worship and service of God.—*"Notes, Critical and Practical, on the Book of Genesis," George Bush (Presbyterian), Professor of Hebrew and Oriental Literature, New York City University, (2 vol. ed.) Vol. I, pp. 48, 49, note on Gen. 2: 3. New York: Mark H. Newman, 1843.*

Sabbath, CREATOR'S EXAMPLE AND COMMAND.—By this is meant, 1. The day appointed of God, at the close of creation, to be observed by man as a day of rest from all secular employment, because that in it God himself had rested from his work. Gen. 2: 1-3. Not that God's rest was necessitated by fatigue (Isa. 40: 28); but he rested, that is, ceased to work, on the seventh day as an example to man; hence assigned it as a reason why men should rest on that day. Ex. 20: 11; 31: 17. God's blessing and sanctifying the day, meant that he separated it from a common to a religious use, to be a perpetual memorial or

sign that all who thus observed it would show themselves to be the worshipers of that God who made the world in six days and rested on the seventh. Ex. 20: 8-11; 31: 16, 17; Isa. 56: 6, 7.

2. The Sabbath is indispensable to man, being promotive of his highest good, physically, intellectually, socially, spiritually, and eternally. Hence its observance is connected with the best of promises, and its violation with the severest penalties. Ex. 23: 12; 31: 12-18; Neh. 13: 15-22; Isa. 56: 2-7; 58: 13, 14; Jer. 17: 21-27; Eze. 20: 12, 13; 22: 26-31. Its sanctity was very distinctly marked in the gathering of the manna. Ex. 16: 22-30.

3. The original law of the Sabbath was renewed and made a prominent part of the moral law, or ten commandments, given through Moses at Sinai. Ex. 20: 8-11.—“*Theological Compend*,” Amos Binney (*Methodist*), pp. 169, 170. New York: The Methodist Book Concern, 1902.

Sabbath, JEWISH HISTORIAN ON.—Moses says, that in just six days the world, and all that is therein, was made, and that the seventh day was a rest, and a release from the labor of such operations; whence it is that we celebrate a rest from our labors on that day, and call it the Sabbath, which word denotes *rest* in the Hebrew tongue.—“*Antiquities of the Jews*,” Josephus, Whiston’s translation, book 1, chap. 1, sec. 1, p. 25. London: Milner and Company.

Sabbath, SET APART AT CREATION.—When it is therefore said by the inspired historian, that God “sanctified the seventh day,” I must understand him to say, that God set it apart (from the other six days of labor), to be religiously employed by man.—“*The Obligation of the Sabbath*,” Rev. J. Newton Brown, p. 48. Philadelphia: A. Hart, 1853.

Sabbath, MEANING OF SANCTIFY.—קִדְּשׁ. [in piel form] To make holy. to sanctify, to hallow. . . . 2. To pronounce holy, to sanctify, e. g., the Sabbath (Gen. 2: 3); a people (Lev. 20: 8; 21: 8). Also to institute any holy thing, to appoint, e. g., a fast (Joel 1: 14; 2: 15); (parallel with קִדְּשׁ, a festival (2 Kings 10: 20).—Gesenius, “*Hebrew and English Lexicon*,” Edward Robinson, p. 914. Boston: Crocker and Brewster, 1854.

Sabbath, ITS OBSERVANCE BEGAN AT CLOSE OF CREATION.—Common sense says that any commemorative institution should commence at or near the time of the event commemorated; whereas, this supposition of a mere prolepsis leaves “a great gulf,” a vast oblivious chasm of more than two thousand years, between the creation and the Sabbath by which it was commemorated. And even then, to crown the climax of absurdity, it limits that commemoration of an event, in which the whole created race are equally interested, to the smallest fraction of that race! —“*The Obligation of the Sabbath*,” Rev. J. Newton Brown, p. 49. Philadelphia: A. Hart, 1853.

Where is the example in Scripture of any instituted commemoration not beginning from the time of its appointment? . . . Did circumcision under the Old Testament, or baptism and the Lord’s Supper under the New, remain in abeyance for centuries before they were acted upon? And shall the commemoration of the glories of creation be thought to be suspended for more than two thousand years after the occasion on which it was appointed had taken place? and especially as the reason for the celebration existed from the beginning; related to the whole race of mankind more than to the Jews, and was indeed most cogent immediately after the creation? —“*The Divine Authority and Perpetual Obligation of the Lord’s Day*,” Daniel Wilson, pp. 46, 47. New York: J. Leavitt, 1831.*

Sabbath, MEMORIAL OF CREATION.—As a memorial of that fact [the creation of the world], he set apart the Sabbath, kept it, sanctified and blessed it, for the benefit of all. . . . Thus the keeping of the Sabbath makes God known, gives efficacy to his moral government. . . . It commemorates the work of God as Creator, Preserver, Benefactor, and Redeemer.—“*The Sabbath Manual*,” Rev. Justin Edwards, D. D., pp. 16, 19, 22. New York: American Tract Society.

Sabbath, BIRTHDAY OF COMPLETED WORLD.—But after the whole world had been completed according to the perfect nature of the number six, the Father hallowed the day following, the seventh, praising it and calling it holy. For that day is a festival, not only of one city or one country, but of all the earth,—a day which alone is right to call the day of festival for all people, and the birthday of the world.—“*The Works of Philo Judæus*,” translated by C. D. Yonge, Vol. I, in “*On the Creation of the World*,” sec. 30. London: Henry C. Bohn, 1854.*

The most judicious commentators agree that Adam and Eve constantly observed the seventh day, and dedicated it in a peculiar manner to the service of the Almighty; and that the first Sabbath, which Philo (one of the most ancient writers) calls *the birthday of the world*, was celebrated in Paradise itself.—“*An Illustrated History of the Holy Bible*,” John Kitto, p. 47, note. Norwich, Conn.: Henry Bell, 1868.

Sabbath, LUTHER ON EDENIC ORIGIN OF.—Seeing the Scriptures mention the Sabbath before Adam, was not he then commanded to work six days and rest on the seventh? Doubtless so, for we hear that he should labor in Eden, and have dominion over the fishes, birds, and beasts.—“*Sermons on Genesis*,” Martin Luther, (Erlanger ed.) Vol. XXXIII, pp. 67, 68; quoted in “*History of the Sabbath*,” Andrews and Conradi, p. 27.

Sabbath, LANGE ON CAVIL ABOUT PATRIARCHAL OBSERVANCE OF.—To object that the Bible, in its few brief memoranda of their lives [of patriarchs after Noah], says nothing about their Sabbath keeping, any more than it tells us of their forms of prayer and modes of worship, is worthless argument. The Holy Scripture never anticipates cavils; it never shows distrust of its own truthfulness by providing against objections—objections we may say that it could have avoided, and most certainly would have avoided, had it been an untruthful book made either by earlier or later compilers.—“*Commentary on the Holy Scriptures*,” John P. Lange, “*On Genesis*,” p. 197.

God instituted the Sabbath at the creation of man, setting apart the seventh day for that purpose, and imposed its observance as a universal and perpetual moral obligation upon the race.—“*The Day Changed and the Sabbath Preserved*,” Archibald Hodges, D. D., pp. 3, 4. Philadelphia: Presbyterian Board of Publication, 1909.*

Sabbath, HISTORICAL EVIDENCES OF UNIVERSALITY OF.—The division of time into seven days is moreover very common among all ancient nations. This seems to indicate that they all received this institution from the same source, although the religious observance of it had been gradually neglected.

From these facts I think we may conclude that the Sabbath was originally given to the whole human race, and that it was observed by the Hebrews previously to the giving of the law; and that, in early ages, this observance was probably universal.—“*Elements of Moral*

Science," Francis Wayland (Baptist), p. 91. Boston: Gould and Lincoln, 1873.

Sabbath, PRIZE ESSAY ON UNIVERSALITY OF.—The Sabbath was made for all men, and was designed to be a universal and perpetual blessing. It was not made for any particular class or race of men, but for man, the generic man, the whole human family.—“*The Lord's Day,*” A. E. Waffle, p. 163. Philadelphia: *The American Sunday School Union, 1885.**

Sabbath, NOT “ONE DAY IN SEVEN” ONLY.—It is not true that the Sabbath law “fixes *only* the proportion of time” for rest. In every variety, and on every occasion of its enunciation, the law pertinaciously requires a *particular* day for its observance; and by whatever means “the date of reckoning” and the identity of this period may be discovered, it is obvious that, if once ascertained, it becomes the exclusive object of the law's consideration, and engrosses its entire authority. It is not true that any or “every seventh day for devotional rest” will meet its requirements. Wherever the Sabbath is enjoined, with a remarkable reiteration it uniformly and expressly limits it to “*the seventh day.*” The command leaves no crevice for evasion.—“*Obligation of the Sabbath,*” W. B. Taylor, pp. 20, 21. Philadelphia, 1853.*

Sabbath, AND DAYS OF CREATION WEEK.—There is no adequate reason for thus departing from the plain and natural sense of the record. . . . Nay, we ask, what has there ever been discovered in the sea or on the land that may not be explained in entire harmony with it? On the other hand, indeed, the supposition that this day (the third) was a period of unmeasured and immeasurable duration, does involve us, among other serious difficulties, in the grave one of holding that herbs, shrubs, and trees flourished and blossomed, and matured seeds and fruits in darkness, even ages before the sun had ever once shone upon the face of the earth; for the sun did not appear until the fourth period. . . . The fine “theories” and beautiful “visions” of mighty periods, that have been invented to relieve us of a few seeming difficulties connected with the sacred history, will be found without exception, when duly studied, to involve more numerous and vastly more serious difficulties, so far as the Bible is concerned. . . . By forsaking the more simple and natural interpretation of this chapter, nothing is gained, much is lost, and everything is hazarded.—“*Science and the Bible,*” Herbert W. Morris, pp. 81-86. Philadelphia: Ziegler & McCurdy, 1872.

Now let it be carefully noted that, according to the Scriptures, those “days” had only two divisions; viz., darkness and light, divided only by evening and morning; i. e., the part that was called “day” was all light, and that part which was called “night” was all darkness. There is no escape from this. So that, according to the most recent of all these estimates, each “day” must have consisted of about five million years of unbroken darkness, followed by about five million years of unbroken light!

Now, seeing that the trees and shrubs and grass were made on the third day, and the fowls and other living creatures on the fifth day, one naturally asks what became of these things after they were created? for it is certain that no vegetable creation could possibly live—much less animal life—through five million years of unbroken light, any more than it could survive a similar period of unbroken darkness. And yet if we accept the period theory, this is what we should have to believe took place!—“*All About the Bible,*” Sidney Collett, pp. 266, 267. New York: Fleming H. Revell Company.

Sabbath, A. CAMPBELL, ON THE PATRIARCHAL REST DAY.—The righteous always remembered the weeks, and regarded the conclusion of the week as holy to the Lord. Hence, even after the apostasy, which issued in the neglect of family worship, in consequence of the sons of God intremarrying with the daughters of men, and which brought a flood of water upon the world of the ungodly—we find Noah religiously counting his weeks, even while incarcerated in the ark. In the Wilderness of Sin, before the giving of the law, we also find the Jews observing the Sabbath.—“*The Christian System*,” Alexander Campbell, p. 135. Pittsburgh: Forrester and Campbell, 1839.*

Sabbath, MARKED THE WEEK.—“In process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.” It is remarkable that what is here rendered “in process of time,” is, in the Hebrew, “at the end of days;” and the inquiry is not without pertinency; at what “end of days” were those evidently customary offerings brought unto the Lord? On what occasion would these firstborn of the human race be so likely to present these their religious services unto God, as on that day which God himself had blessed and sanctified; the Sabbath, the end of the week? Such an allusion to the Sabbath and the division of time into weeks is at least natural, and as much as could be expected in a historic sketch, which, for brevity, is wholly unparalleled among the writings of man.—“*The Christian Sabbath*,” Rev. John S. Stone, pp. 20, 21. New York: Alexander V. Blake, 1844.*

Sabbath, NOT NEWLY ORDAINED AT SINAI.—The use of “remember,” in connection with the fourth commandment, “implies that the weekly rest day was not a new institution.” It was observed before Sinai was reached. “The Sabbath was a recognized institution long before the days of Moses. Traces of its strict observance in the ancestral home of Abraham are disclosed in the Assyrian records unearthed in these later days” (H. Clay Trumbull).—Henry T. Scholl, D. D., in *New York Christian Observer (Presbyterian)*, Dec. 24, 1913.

Sabbath, “REMEMBER.”—This was the most ancient institution, God calls them to *remember* it; as if he had said, Do not forget that when I had finished my creation I instituted the Sabbath, and remember why I did so, and for what purposes.—“*A Commentary and Critical Notes*,” Adam Clarke, Vol. I, p. 402, note on Ex. 20:8. New York: Phillips and Hunt.

Sabbath, FROM CREATION TO SINAI.—The consecration of the Sabbath was coeval with the creation. The first Scriptural notice of it, though it is not mentioned by name, is to be found in Gen. 2:3, at the close of the record of the six days’ creation. It has been maintained by some that this is only an anticipatory reference to the fourth commandment, because there is no record of the observance of the Sabbath between the creation and the exodus. But this is just in accordance with the plan of the Scripture narrative, in which regular and ordinary events are unnoticed. There are not wanting indirect evidences of its observance, as the intervals between Noah’s sending forth the birds out of the ark, an act naturally associated with the weekly service (Gen. 8:7-12), and in the week of a wedding celebration (Gen. 29:27, 28); but when a special occasion arises, in connection with the prohibition against gathering manna on the Sabbath, the institution is mentioned as one already known (Ex. 16:22-30).—“*A Dictionary of*

the Bible," William Smith, p. 590, art. "Sabbath." New York: Fleming H. Revell Company.

Sabbath, ALEXANDER CAMPBELL ON.—The seventh day was observed from Abraham's time, nay, from creation. The Jews identified their own history with the institution of the Sabbath day. They loved and venerated it as a patriarch usage.—"*The Evidences of Christianity, a Debate Between Robert Owen and Alexander Campbell*," p. 302. St. Louis: Christian Publishing Company, 1906.

Sabbath, DID NOT ORIGINATE IN WILDERNESS.—As Ezekiel speaks of statutes and judgments given to the Israelites in the wilderness, some of which were certainly old statutes and judgments repeated and enforced, so when he says that the Sabbaths were given to the Israelites in the wilderness, he cannot be fairly accounted to assert that the Sabbaths had never been given till then. The fact indeed probably was, that they had been neglected and half forgotten during the long bondage in Egypt (slavery being unfavorable to morals), and that the observance of them was reasserted and renewed at the time of the promulgation of the law in the desert. In this sense, therefore, the prophet might well declare that on that occasion God gave the Israelites his Sabbaths.—"*Undesigned Coincidences in the Old and New Testaments*," John J. Blunt, p. 27. New York: Robert Carter & Brothers.

Sabbath, FOURTH COMMANDMENT PART OF MORAL CODE.—Inasmuch as, 1st, this precept belongs to the law of the ten commandments, of which all the others are considered universally obligatory; 2nd, as the reasons given are the same as those for its original institution; and 3d, as we find it frequently referred to in the prophets as one of the moral laws of God, we conclude that it is of unchangeable obligation.—"*Elements of Moral Science*," Francis Wayland, pp. 92, 93. Boston: Gould and Lincoln, 1873.

Sabbath, FUNDAMENTAL MORALITY OF.—We claim that the command to keep the Sabbath is a part of the moral law, because it is placed in direct connection with other commands that are obviously moral. It is true that moral and positive precepts are sometimes spoken of in the same connection. This occurs in one or two condensed summaries of the commands which God had laid upon the Hebrew people. But the passage containing the decalogue is plainly not one of this kind. It is universally admitted that it is a summary of the moral law.—"*The Lord's Day*" (Prize Essay), A. E. Waffle, p. 142. Philadelphia: The American Sunday-School Union, 1885.*

Sabbath, THE FOURTH PRECEPT NOT MISPLACED.—Every other command in the decalogue is acknowledged to be of a moral nature. How happens it that the fourth should be an exception? It is not an exception. So far from being "strictly ceremonial," it is eminently moral.—"*The Obligation of the Sabbath*," Rev. J. Newton Brown, p. 14. Philadelphia: A. Hart, 1853.

Sabbath, CANNOT BE CEREMONIAL.—Of the law thus impressively given, the fourth commandment forms a part. Amid the same cloud of glory, the same thunders and lightnings, uttered by the same dread voice of the Infinite One, and graven by his finger, came forth these words as well: "Remember the Sabbath day to keep it holy." It is impossible, in view of these facts, to class the Sabbath with the ceremonial institutions of Israel. By the sacred seal of the divine lip and finger,

it has been raised far above those perishing rites.—“*The Abiding Sabbath*,” George Elliott (*Prize Essay*), p. 118; quoted by George Frazier Miller in “*Adventism Answered*,” p. 159. Brooklyn: Guide Printing and Publishing Company, 1905.*

Sabbath, NOT IN CEREMONIAL LAW.—We find that two distinct codes were written out and given to the people of Israel at Mt. Sinai. The first was written by God himself, on tables of stone; and the other was taken down from his mouth, and recorded by Moses. One is called the moral law; and the other, the ceremonial, or Levitical law. The latter, it is agreed on all hands, has “vanished away.” But the fourth commandment . . . is one of the ten, which were written on stone by the finger of God. The other nine are indisputably of universal and perpetual obligation. They are as strongly binding upon us as they were upon the men who beheld the fires and felt the quakings of Sinai. And how is it with the fourth, which enjoins the sanctification of the Sabbath? If it is not equally obligatory upon all men, why was it engraved by the same divine hand, and on the same enduring tables?”—“*Essays on the Sabbath*,” Heman Humphrey, pp. 25, 26. New York: Jonathan Leavitt, 1829.*

Sabbath, NO PART OF CEREMONIAL SYSTEM.—The weekly Sabbath is a very early institution. It was appointed and observed the very first week of time. It is no part of the law of ceremonies, which law was occasioned by the entrance of sin; for the Sabbath was established before sin had entered, and would have been obligatory on Adam and his offspring if sin had not been known among them.—“*Discourses on the Sabbath*,” Seth Williston, pp. 11, 12. Paris, Ky.: John Lyle, 1818.*

Sabbath, DIFFERENT FROM THE SABBATICAL FEASTS.—The Hebrew word for feast in the verses quoted above [Ex. 23: 14-17; Deut. 16: 16] is *Chag*, and is defined in Gesenius’s Hebrew-English Lexicon as “a festival feast.” The seventh-day Sabbath is never designated by *Chag*. Another Hebrew word sometimes translated feast is *Moed*, which is defined by Gesenius as follows: “A set time, appointed season; festival day; coming together, assembly, congregation.” Eidersheim makes the following remark concerning these two words: “In Hebrew two terms are employed—the one, *Moed*, or appointed meeting, applied to all festive seasons, including sabbaths and new moons; the other, *Chag*, from a root which means ‘to dance,’ or ‘to be joyous,’ applying exclusively to the three festivals of Easter [Passover], Pentecost, and Tabernacles, in which all males were made to appear before the Lord, in his sanctuary.”—“*The Temple*,” p. 196. London: Hodder and Stoughton.

Those ceremonial days were not to be observed until Israel should be settled in Canaan. The weekly Sabbath they were then bound to observe. They were called *solemn feasts*, *set feasts*; all of which were typical, and to be done away when Christ should finish the work of redemption. Then, Jew and Gentile, when this partition wall should be broken down, must look to the moral law and the gospel of Jesus Christ as their guide, and keep only the Sabbath given to man in Eden. They were no longer to offer up sacrifices for sin, but accept of the sacrifice Christ offered once for all.—“*The Sabbath*,” Harmon Kingsbury, p. 205. New York: Robert Carter, 1840.*

Sabbath, NEVER ASSOCIATED, WITH NEW MOONS AND FEASTS.—The Sabbath appears to be regularly distinguished from sabbaths; and as sabbaths are regularly joined with new moons and other holidays of the

Jews, which the Sabbath never is, it is clear to me that the Sabbath is not alluded to in any of these instances.—*President Timothy Dwight; quoted by Harmon Kingsbury in "The Sabbath," p. 195. New York: Robert Carter, 1840.**

Sabbath, NOT JEWISH.—In every one of these respects [opportunity for rest, commemoration of creation, opportunity of increasing holiness before the fall, means of grace after the fall.—Eps.], the Sabbath is equally important and necessary to every child of Adam. It was no more necessary to a Jew to rest after the labor of six days was ended, than to any other man. It was no more necessary to a Jew to commemorate the perfections of God, displayed in the works of creation; it was no more necessary to a Jew to obtain holiness, or to increase in it; it is no more necessary to a Jew to seek or to obtain salvation. Whatever makes either of these things interesting to a Jew in any degree, makes them in the same degree interesting to any other man. The nature of the command, therefore, teaches as plainly as the nature of a command can teach, that it is of universal application to mankind. It has, then, this great criterion of a moral precept, viz., universality of application.—“*Theology Explained and Defended, a Series of Sermons by Timothy Dwight, (4 vols.) Vol. III, Sermon 105, p. 225, 6th edition. New York: G. & C. & H. Carvill, 1829.*”

Sabbath, CHRIST'S ATTITUDE TOWARD.—Much has been made of the attitude of Christ in speech and deed toward the Sabbath. Some have imagined that by words he uttered and by deeds he did he relaxed the binding nature of the old command. This view, however, is to absolutely misunderstand and misinterpret the doing and the teaching of Jesus.—“*The Ten Commandments, G. Campbell Morgan (Congregationalist), p. 50. New York: Fleming H. Revell Company, 1901.*”

Sabbath, NOT ABROGATED BY CHRIST.—The Great Teacher never intimated that the Sabbath was a ceremonial ordinance to cease with the Mosaic ritual. It was instituted when our first parents were in Paradise; and the precept enjoining its remembrance, being a portion of the decalogue, is of perpetual obligation. Hence, instead of regarding it as a merely Jewish institution, Christ declares that it “was made for man,” or, in other words, that it was designed for the benefit of the whole human family. Instead of anticipating its extinction along with the ceremonial law, he speaks of its existence after the downfall of Jerusalem. [See Matt. 24: 20.] When he announces the calamities connected with the ruin of the holy city, he instructs his followers to pray that the urgency of the catastrophe may not deprive them of the comfort of the ordinances of the sacred rest. “Pray ye,” said he, “that your flight be not in the winter, neither on the Sabbath day.”—“*The Ancient Church, W. D. Killen, pp. 188, 189. New York: Anson D. F. Randolph & Co., 1883.*”

Sabbath, CHRIST AS LORD OF.—It seems as if some cannot think of power in connection with the Sabbath unless as exercised in abrogation. If it be placed in Christ's charge, they take it for granted that more or less extinction must be the consequence. They speak as if Christ's scepter were an ax, and the only question were how much it would hew down and devastate. We maintain, on the contrary, that Christ would not be the Lord of the Sabbath to be its destroyer.—“*Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, McClintock and Strong, art. "Sabbath, Christian," p. 196.**”

Sabbath, FOR CHRISTIANS.—The Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purposes, “for

man," for all men, and therefore for Christians; since there was never any repeal of the original institution. To this we add, that if the moral law be the law of Christians, then is the Sabbath as explicitly enjoined upon them as upon the Jews.—*A Biblical and Theological Dictionary*, Richard Watson (Methodist), p. 829. New York: B. Waugh and T. Mason, 1832.*

Sabbath, JEWISH PERVERSION OF.—The puerility of extreme Rabbinical legalism is seen in such restrictions as these: "None should eat an egg that is laid on the Sabbath, as the hen violated the fourth commandment in doing work on the Sabbath." When Christ with his disciples passed through the cornfields, the third rule was violated in plucking corn, as it was equivalent to threshing. Walking on the grass was also prohibited for a like reason. Even having nails in one's shoes while walking was considered equivalent to carrying a burden. One could mark down one letter of the alphabet, without violating the conception of the law, but it was wrong to mark down two letters. The Jews were not allowed to carry a mouthful of food two steps on the Sabbath day, as it would be bearing a burden.—*Scientific Basis of Sabbath and Sunday*, Robert John Floody, p. 118. Boston: Cupples and Sheenhop, 1901.

They [the Pharisees] watched Christ, that they might discover some act for which they might condemn him as a transgressor. No crime did they oftener allege against him than that of violating the law of the Sabbath. When accused of this, he in no instance intimated that the law of the Sabbath is not of perpetual obligation. He performed no works on the Sabbath, but necessary works of mercy. These the law always admitted. Hence, in every instance in which the Pharisees accused him of this crime, he effectually silenced them by appealing to the law itself; by reminding them of their own practical interpretation of the law; or by referring them to the conduct of some one who performed necessary works of mercy on the Sabbath, but whom they never thought of accusing as a transgressor.—*Zephaniah Swift Moore, D. D., in a Sermon before the Legislature of Massachusetts, 1818, p. 3.**

Sabbath, OBSERVANCE OF, IN EARLY CENTURIES.—Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued.—*Ancient Christianity Exemplified*, Lyman Coleman, chap. 26, sec. 2, p. 527. Philadelphia: Lippincott, Grambo & Co., 1852.

It is certain (and little do you know of the ancient condition of the church if you know it not) that the ancient Sabbath did remain and was observed (together with the celebration of the Lord's day) by the Christians of the East Church, above three hundred years after our Saviour's death.—*A Learned Treatise of the Sabbath*, Edward Brerewood, p. 77, London, 1630; cited in *A Critical History of the Sabbath and the Sunday*, A. H. Lewis, D. D., pp. 130, 131. Alfred Centre (N. Y.): The American Sabbath Tract Society, 1886.

The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea [about A. D. 364] . . . first settled the observation of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema.—*Dissertation on the Lord's Day*, William Prynne (1633), pp. 33, 34, 44; cited in *History of the Sabbath*, J. N. Andrews, p. 362, 3d edition, Battle Creek, 1887.

Sabbath, IN ROME, SEVENTH CENTURY.—It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these but preachers of Antichrist?—*Pope Gregory the Great, book 13, epistle 1, par. 2; "Nicene and Post-Nicene Fathers," Vol. XIII, p. 92. New York: Christian Literature Company, 1898.*

Sabbath, HELD BY CELTIC CHURCH, SCOTLAND, ELEVENTH CENTURY.—They worked on Sunday, but kept Saturday in a Sabbatical manner.—“*History fo Scotland,*” *Andrew Lang, Vol. I, p. 96.**

They seem to have followed a custom of which we find traces in the early monastic church of Ireland, by which they held Saturday to be the Sabbath, on which they rested from all their labors.—“*Celtic Scotland,*” *William F. Skene, book 2, chap. 8 (Vol. II, p. 349). Edinburgh: David Douglas, 1877.*

NOTE.—When the Catholic Queen Margaret, of England, married Malcolm of Scotland, 1069, she set herself to turn the Celtic Church from Sabbath keeping, succeeding too well, as told by her confessor and biographer, Turgot.—EDS.

It was another custom of theirs to neglect the reverence due to the Lord's day, by devoting themselves to every kind of worldly business upon it, just as they did upon other days. That this was contrary to the law, she [Queen Margaret] proved to them as well by reason as by authority. “Let us venerate the Lord's day,” said she, “because of the resurrection of our Lord, which happened upon that day, and let us no longer do servile works upon it; bearing in mind that upon this day we were redeemed from the slavery of the devil. The blessed Pope Gregory affirms the same. . . . The arguments of the queen were unanswerable; and from this time forward those prudent men paid such respect to her earnestness that no one dared on these days either to carry any burden himself or to compel another to do so.—“*Life of Queen Margaret,*” *Turgot, sec. 20. (British Museum Library.)*

Sabbath, TWELFTH AND THIRTEENTH CENTURY VICTIMS OF INTOLERANCE.—We also believe that the reports about the Pasaginians rest partly upon misunderstanding; as, for example, that circumcision is said to have been practised among them. They rightfully belong to those sects who believed the Bible.—*Reuter's "Reportorium," Vol. LVI, p. 38.**

The account of their practising circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way: because they observed the seventh day.—“*History of the Baptist Denomination,*” *W. H. Erbkam, Vol. II, p. 414; cited in "History of the Sabbath," Andrews and Conradi, p. 551, 4th edition, 1912.*

Sabbath, IN ABYSSINIA.—Because God, after he had finished the creation of the world, rested thereon; which day, as God would have it called the holy of holies; so the not celebrating thereof with great honor and devotion seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than his word; and that, especially, since Christ came not to destroy the law, but to fulfil it. It is not, therefore, in imitation of the Jews, but in obedience to Christ and his holy apostles, that we observe that day. . . . We do observe the Lord's Day after the manner of all other Christians in memory of Christ's resurrection.—*Reason for keeping Sabbath, given by*

Abyssinian legate at the court of Lisbon (1534); quoted in "Church History of Ethiopia," Geddes, pp. 87, 88; cited in "History of the Sabbath," Andrews and Conradi, p. 562, 4th edition, 1912.

NOTE.—The Abyssinians received the Eastern form of doctrine, supposedly, by missionaries from Alexandria in the fourth century. The Sabbath had not then been discarded as the day of rest, though the Sunday festival was observed. In the seventh century the rise of the Saracen power cut Abyssinia off from the knowledge of the world. Gibbon says: "Encompassed on all sides by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten." (Chap. 47, par. 37.) And when discovered by the Portuguese in the sixteenth century, they were found making the seventh day the day of rest, not having known of its being set fully aside in the course of apostasy. The Jesuit priests never rested until they persuaded the Abyssinian king (A. D. 1604) to submit to the Pope, and to prohibit Sabbath observance.—EDS.

Sabbath, IN PRE-REFORMATION NORWAY.—The clergy from Nidaros, Oslo, Stavanger, Bergen, and Hamar, assembled with us in Bergen at this provincial council, are fully united in deciding in harmony with the laws of the holy church that Saturday keeping must under no circumstances be permitted hereafter further than the church canon commands. Therefore, we counsel all the friends of God throughout all Norway who want to be obedient towards the holy church, to let this evil of Saturday keeping alone; and the rest we forbid under penalty of severe church punishment to keep Saturday holy.—*From minutes of the Catholic Provincial Council, Bergen, A. D. 1435, in "Dipl. Norveg.," 7, 397; cited in "History of the Sabbath," Andrews and Conradi, p. 673. 1912.*

Sabbath, IN REFORMATION TIMES IN SWEDEN AND FINLAND.—We find traces of these Jewish doctrines throughout the entire Swedish kingdom, from Finland, northern Sweden, Dalarne, Westmanland, and Neriko, down to Westergotland and Smaaland. Even King Gustavus I was obliged to issue a special letter of warning against the error so general among the laity of Finland.—*"The Swedish Church after the Reformation," Norlin, Vol. I, p. 357; cited in "History of the Sabbath," Andrews and Conradi, p. 679. 1912.*

In the archbishopric of Upsala the peasants also decided to keep Saturday instead of Sunday. In a few places they pressed the matter so urgently that their priests even agreed to grant their request by beginning to hold public services on Saturday. During the reign of King Gustaf Adolph we find this marvelous belief in many parts of Sweden.—*"History of the Swedish Church," Norlin, Vol. II, p. 256; cited by L. H. Christian, in Review and Herald (Washington), May 5, 1904.*

Sabbath, BISHOP ANJOU ON IDEA OF SWEDISH SABBATH REVIVAL.—The belief in the sacredness of a certain Sabbath day could without any connection with the religious movements of earlier times very easily raise the question if it wasn't Saturday that ought to be kept holy. The people very naturally began to think that the Sabbath law really had no binding force unless it was applied to that particular day which the Old Testament designates. The great liberty that seemed to be connected with Sunday keeping, the close application of the Old Testament which in those days was customary at the church services and Bible readings, and especially the common practice of following even in civil cases at law the law of God as given by Moses,—all these things led the people to study the commandment that demands the keeping of Saturday. One thing is certain: this belief in Saturday as the Sabbath did not generally stand alone; it was a part of the revival work of those days,

and was taught in connection with a message of warning against common sins and vices.—“*History of the Swedish Church*,” Bishop L. A. Anjou, p. 353, footnote; cited by L. H. Christian in *Review and Herald* (Washington), May 5, 1904.

Sabbath, IN EUROPE IN REFORMATION TIMES.—The followers of Hans Spittelmaier [in Moravia, about 1529] received the name of “Schwertler” (sword-bearers) and Sabbatarians. Leonhard Lichtenstein [one of the princes of Lichtenstein], held to the latter party.—“*Geschichte der Böhmischen Brüder*,” Vol. I, p. 212; cited in “*History of the Sabbath*,” Andrews and Conradi, p. 641, 4th edition, 1912.

NOTES.—This “History of the Sabbath” adds: “Even most prominent men, as the princes of Lichtenstein, held to the observance of the true Sabbath. When persecution finally scattered them, the seeds of truth must have been sown by them in the different portions of the Continent which they visited. . . . We have found them [Sabbath keepers] in Bohemia. They were also known in Silesia and Poland. Likewise they were in Holland and northern Germany. . . . There were at this time Sabbath keepers in France, . . . ‘among whom were M. de la Roque, who wrote in defense of the Sabbath against Bossuet, Catholic bishop of Meaux.’ That Sabbatarians again appeared in England by the time of the Reformation, during the reign of Queen Elizabeth (A. D. 1533-1603), Dr. Chambers testifies in his Cyclopaedia [art. “Sabbath”].”—Pages 649, 650.

In 1618 John Traske and his wife, of London, were condemned for the Sabbath of the Lord, the man being whipped, and both imprisoned. He recanted under the pressure, after a year, but Mrs. Traske, a gifted school-teacher, was given grace to hold out for sixteen years, dying in prison for the word of the Lord.

By 1661 Sabbath keepers in London had further increased. In that year John James was minister to a considerable congregation, meeting in East London, off the Whitechapel Road. As part of proceedings against dissenting sects after the restoration of the monarchy, he was arrested and condemned to death on “Tyburn Tree.” His wife knelt at the feet of King Charles II and pleaded for her husband’s life; but the king scornfully rejected the plea, and said that the man should hang. Bogue says:

“For once the king remembered his promise, and Mr. James was sent to join the noble army of martyrs.”—“*History of Dissenters*,” Vol. I, p. 155.

In 1683 Francis Bamfield—formerly an influential minister of the Church of England, but later pastor of a Sabbath-keeping congregation meeting in the Pinner’s Hall, London—died of hardships in Newgate prison, for the Sabbath of the Lord. An old writer says that his body was followed to burial by “a very great company of factious and schismatical people,” in other words, dissenters from the state church.

“Sabbatarian Baptists,” these English witnesses to God’s Sabbath were first called in those times, and then Seventh-day Baptists. In 1664 Stephen Mumford, of one of these London congregations, was sent over to New England. He settled in Rhode Island, where the Baptist pioneer of religious liberty, Roger Williams, had founded his colony. In 1671 the first Sabbatarian church in America was formed in Rhode Island. Evidently this movement created a stir; for the report went over to England that the Rhode Island colony did not keep the Sabbath—meaning Sunday. Roger Williams wrote to his friends in England denying the report, but calling attention to the fact that there was no Scripture for “abolishing the seventh day,” and adding:

“You know yourselves do not keep the Sabbath, that is the seventh day.”—“*Letters of Roger Williams*,” Vol. VI, p. 346. *Narragansett Club Publications*.—Eds.

Sabbath, ON A ROUND WORLD.—

And now to trace you round this rolling world,
An eastern and a western route you’ve twirled,
And made out nothing by the spacious travel,
But what I call a wretched, foolish cavil.
And now to make you clearly understand
That Sabbath day may be in every land,
At least those parts where mortal men reside
(And nowhere else can precepts be applied),
There was a place where first the orb of light
Appeared to rise, and westward took its flight;

That moment, in that place the day began,
 And as he in his circuit westward ran,
 Or rather, as the earth did eastward spin,
 To parts more westward daylight did begin.
 And thus at different times, from place to place,
 The day began — this clearly was the case.
 And I should think a man must be a dunce
 To think that day began all round at once,
 So that in foreign lands it doth appear,
 There was a first day there as well as here.
 And if there was a first, the earth around,
 As sure as fate the seventh can be found.
 And thus you see it matters not a whit,
 On which meridian of earth we get,
 Since each distinctly had its dawn of light,
 And ever since, successive day and night;
 Thus while our antipodes in darkness sleep,
 We here the true, primeval Sabbath keep.

— *William Stillman, 1810, quoted in Review and Herald, Feb. 3, 1852.*

Sabbath.— See Advent, Second, 22-25; Calendar.

Sabbath, Change of, NEANDER ON SUNDAY FESTIVAL.— Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin.—“*The History of the Christian Religion and Church,*” *Dr. Augustus Neander, p. 186, translation by Henry John Rose, B. D. (in one volume). Philadelphia: James M. Campbell & Co., 1843.*

Sabbath, Change of, GLADSTONE ON THE SABBATH “DEPOSED.”— The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first, under no direct precept of Scripture, but yet with a Biblical record of facts, all supplied by St. John, which go very far indeed towards showing that among the apostles themselves, and therefore from apostolic times, the practice of divine worship on the Lord’s day has been continuously and firmly established. The Christian community took upon itself to alter the form of the Jewish ordinance, but this was with a view to giving larger effect to its spiritual purpose.—“*Later Gleanings,*” *W. E. Gladstone, p. 342. London.*

Sabbath, Change of, ALEXANDER CAMPBELL ON.— I do not believe that the Lord’s day came in the room of the Jewish Sabbath, or that the Sabbath was changed from the seventh to the first day, for this plain reason, that where there is no testimony, there can be no faith. Now there is no testimony in all the oracles of heaven that the Sabbath was changed, or that the Lord’s day came in the room of it. . . . There is no divine testimony that the Sabbath was changed, or that the Lord’s day came in the room of it; therefore there can be no divine faith that the Sabbath was changed or that the Lord’s day came in the room of it.—*Alexander Campbell (Candidus), in Washington (Pa.) Reporter, Oct. 8, 1821.**

Sabbath, Change of, KING CHARLES II ON AUTHORITY FOR.—It will not be found in Scripture where Saturday is discharged to be kept, or turned into the Sunday; wherefore it must be the church's authority that changed the one and instituted the other; therefore my opinion is, that those who will not keep this feast [Easter] may as well return to the observation of Saturday, and refuse the weekly Sunday.—*Charles II; cited in "Sabbath Laws and Sabbath Duties," Robert Cox, F. S. A. Scot., p. 333. Edinburgh: Maclachlan and Stewart, 1853.*

Sabbath, Change of, HOW THE SUNDAY INSTITUTION CREPT IN.—The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other.—*"The Voice from Sinai," Archdeacon F. W. Farrar, p. 152.**

Bear in mind that the substitution [of the first for the seventh day] was not a coerced happening; it could not be a sudden, but only a very slow development, probably never anticipated, never even designed or put into shape by those chiefly interested, but creeping almost unconsciously into being—"A Day for Rest and Worship," *William B. Dana, p. 174. New York: Fleming H. Revell Company.*

Sabbath, Change of, EUSEBIUS ON TRANSFER BY ECCLESIASTICAL AUTHORITY.—All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.—*"Commentary on the Psalms," Eusebius; cited in "Commentary on the Apocalypse," Moses Stuart, Vol. II, p. 40. Andover; Allen, Morrill, and Wardwell, 1845.*

Sabbath, Change of, ACTION OF COUNCIL OF LAODICEA ON (ABOUT A. D. 364).—Christians shall not Judaize and be idle on Saturday [Sabbath, original], but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.—*"A History of the Councils of the Church, from the Original Documents," Rt. Rev. Charles Joseph Hefele, D. D., Bishop of Rottenburg, book 6, sec. 93, canon 29 (Vol. II, p. 316). Edinburgh: T. & T. Clark, 1896.*

NOTES.—The translator has used the word "Saturday." The original has, of course, "Sabbath," as the seventh day was always called in ecclesiastical law, until modern times.

Touching the authority of the Council, or as some prefer to call it, the Synod, of Laodicea, it may be remarked that while its ecumenical character is challenged in some quarters, its acts have never been called in question, and the sixty-four articles adopted by it are today practically a part of the canon law of the Roman Catholic Church.—Eds.

Sabbath, Change of, THE WEST LEADS THE WAY IN SETTING ASIDE RECOGNITION OF SABBATH.—The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome, or at Alexandria.—*"Ecclesiastical History," Sozomen, from A. D. 324-440, book 7, chap. 19, p. 344. London: Henry G. Bohn, 1855.*

Almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this.—*"Ecclesiastical History," Socrates (about A. D. 493), book 5, chap. 22, p. 289. London: George Bell & Sons, 1874.*

Sabbath, Change of, SPREAD OF SUN WORSHIP IN THE THIRD CENTURY.—Sun worship, however, became increasingly popular at Rome in the second and third centuries A. D. The sun-god of Emesa in Syria—*Deus Sol invictus Elagabalus*—was exalted above the older gods of Rome by the Emperor [Macrinus, A. D. 217, taking the name Elagabalus] who, as his priest, was identified with the object of his worship; and in spite of the disgust inspired by the excesses of the boy-priest, an impulse was given to the spread of a kind of “solar pantheism,” which embraced by a process of syncretism the various Oriental religions and was made the chief worship of the state by Aurelian.—*Companion to Roman History*, H. Stuart Jones, p. 302.

It was openly asserted that the worship of the sun, under his name of Elagabalus, was to supersede all other worship.—*History of Christianity*, Henry Hart Milman, book 2, chap. 8, par. 22.

Sabbath, Change of, CHURCH ADOPTS PAGAN FESTIVALS.—It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints; . . . holy water; asylums; holy days and seasons, use of calendars, processions, . . . are all of pagan origin, and sanctified by their adoption into the church.—*Development of Christian Doctrine*, John Henry Cardinal Newman, p. 373. London: Longmans, Green, & Co., 1906.

Sabbath, Change of, THE ACCUSATION OF A FOURTH CENTURY NON-CHRISTIAN.—You celebrate the solemn festivals of the Gentiles, their calends and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans except that you hold your assemblies apart from them.—*Faustus to St. Augustine (4th century)*; cited in *History of the Intellectual Development of Europe*, John William Draper, M. D., LL. D., Vol. I, chap. 10, p. 310. New York: Harper & Brothers, 1876.

Sabbath, Change of, INFLUENCE OF SURROUNDING PAGANISM.—The early Christians had at first adopted the Jewish seven-day week, with its numbered week days, but by the close of the third century A. D. this began to give way to the planetary week; and in the fourth and fifth centuries the pagan designations became generally accepted in the western half of Christendom. The use of the planetary names by Christians attests the growing influence of astrological speculations introduced by converts from paganism. . . . During these same centuries the spread of Oriental solar worship, especially that of Mithra, in the Roman world, had already led to the substitution by pagans of *dies Solis* for *dies Saturni*, as the first day of the planetary week. . . . Thus gradually a pagan institution was ingrafted on Christianity.—*Rest Days*, Prof. Hutton Webster (*University of Nebraska*), pp. 220, 221. New York: The Macmillan Company, 1916.

Sabbath, Change of, MINGLING OF PAGAN AND CHRISTIAN IDEAS IN PROMOTION OF SUNDAY.—Sunday (*dies solis*, . . . “day of the sun,” because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The “sun” of Latin adoration they interpreted as the “Sun of Righteousness.” . . . No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined.—*Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. IV, art. “Sunday,” p. 2259, 3d edition, 1891. New York: Funk & Wagnalls.

If we may believe the biographies in the Augustine history, a more ambitious scheme of a universal religion had dawned upon the mind of the emperor [Elagabalus (201-222), son of the senator Varius Marcellus]. The Jewish, the Samaritan, even the Christian, were to be fused and recast into one great system, of which the sun was to be the central object of adoration.—“*History of Christianity*,” Dean Henry Hart Milman, book 2, chap. 8, par. 20.

The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine.—“*A History of the Decline and Fall of the Roman Empire*,” Edward Gibbon, chap. 20, par. 3 (Vol. II, p. 251). New York: Harper & Brothers.

Sabbath, Change of, THE ANCIENT SUN FESTIVAL SUBSTITUTED.—The first day of the week, named after the sun, and therefore an evident relic of sun worship. In French it is *Dimanche*, in Italian *Dominica*, both from *Dominus*, “the Lord.” Christians, with the exception of the Seventh-day Adventists, have substituted it as a day of rest and prayer in lieu of the Jewish Sabbath.—“*Curiosities of Popular Customs*,” Wm. S. Walsh, art. “Sunday,” p. 901. Philadelphia: J. B. Lipincott Company, 1898.

Sabbath, Change of, DR. HISCOX'S SOLEMN QUESTION AND DECLARATION.—There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.

I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people; and the only reason that it is not a more disturbing element in Christian thought and in religious discussions, is because the Christian world has settled down content on the conviction that somehow a transference has taken place at the beginning of Christian history. . . .

To me it seems unaccountable that Jesus, during three years' intercourse with his disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false glosses, never alluded to any transference of the day; also, that during forty days of his resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that he had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach this subject.

Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god,

when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism! — *Dr. Edward T. Hiscox, author of "The Baptist Manual," in a paper read before a New York Ministers' Conference, held Nov. 13, 1893.*

NOTE.—The *New York Examiner* (Baptist) of Nov. 16, 1893, tells of the interest in discussing this paper, but does not print it.—EDS.

Sabbath, Change of, PROPHECY OF ATTEMPT (DAN. 7: 25).—“*And think to change times and laws.*” Verse 25. The word rendered *think* (חָשַׁב) means more properly *to hope*; and the idea here is that he hopes and trusts to be able to change times and laws. Vulgate, *Putabit quod possit mutare tempora*, etc. The state of mind here referred to would be that of one who would *desire* to produce changes in regard to the times and laws referred to, and who would hope that he would be able to effect it. If there was a strong wish to do this, and if there was a belief that in any way he could bring it about, it would meet what is implied in the use of the word here. There would be the exercise of some kind of authority in regard to existing times for festivals, or other occasions, and to existing laws, and there would be a purpose so to change them as to accomplish his own ends.

The word “times” (זְמַנִּים) would seem to refer properly to some stated or designated time—as times appointed for festivals, etc. Gesenius, “*time, specially an appointed time, season.*” Eccl. 3: 1; Neh. 2: 6; Esther 9: 27, 31. Lengerke renders the word *Fest-Zeiten*,—“*festival times,*”—and explains it as meaning *the holy times, festival days*, Lev. 23: 2, 4, 37, 44. The allusion is, undoubtedly, to such periods set apart as festivals or fasts—seasons consecrated to the services of religion; and the kind of jurisdiction which the power here referred to would hope and desire to set up, would be to have control of these periods, and so to change and alter them as to accomplish his own purposes, either by abolishing those in existence, or by substituting others in their place. At all times these seasons have had a direct connection with the state and progress of religion, and he who has power over them, either to abolish existing festivals, or to substitute others in their places, or to appoint new festivals, has an important control over the whole subject of religion, and over a nation.

The word rendered *laws* here (חֻקִּים), while it might refer to any law, would more properly designate laws pertaining to religion. See Dan. 6: 6, 9, 13 [5, 8, 12]; Ezra 7: 12, 21. So Lengerke explains it as referring to the laws of religion, or to religion. The kind of jurisdiction, therefore, referred to in this place, would be that which would pertain to the laws and institutions of religion; it would be a purpose to obtain the control of these; it would be a claim of right to abolish such as existed, and to institute new ones; it would be a determination to exert this power in such a way as to promote its own ends.—“*Notes on the Book of Daniel,*” Albert Barnes (*Presbyterian*), pp. 313, 314. *New York: Leavitt & Allen, 1859.*

Sabbath, Change of, MELANCHTHON ON THE PROPHECY OF DAN. 7: 25.—He changeth the tymes and lawes that any of the sixe worke dayes commanded of God will make them unholy and idle dayes when he lyste, or of their owne holy dayes abolished make worke dayes agen, or when they changed ye Saturday into Sondaye. . . . They have changed God's lawes and turned them into their owne tradicions to be kept above God's precepts.—“*Exposicion of Daniel the Prophete,*” *Gathered out of Philipp Melanchthon, Johan Ecolampadius, etc., by George Joye, 1545, p. 119.* (*British Museum Library.*)

Sabbath, Change of, ROMAN CATHOLIC CATECHISMS ON.—

Ques.—Which is the Sabbath day?

Ans.—Saturday is the Sabbath day.

Ques.—Why do we observe Sunday instead of Saturday?

Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday.—“*The Convert’s Catechism of Catholic Doctrine.*” Rev. Peter Geiermann, C. SS. R., p. 50, 2d edition, 1910. (This work received the “apostolic blessing” of Pope Pius X, Jan. 25, 1910.)

NOTE.—The precise year of the holding of the Council of Laodicea is a matter of considerable doubt. Some writers place it before the Council of Nicæa (325), while the Catholic Encyclopedia suggests that it was probably subsequent to the Council of Constantinople (381). Many old writers use A. D. 364.—Eds.

Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.—“*A Doctrinal Catechism.*” Rev. Stephen Keenan; approved by the Most Reverend John Hughes, D. D., Archbishop of New York, p. 174. New York: Edward Dunigan & Brother, 1851.

Ques.—By whom was it [the Sabbath] changed?

Ans.—By the governors of the church, the apostles, who also kept it; for St. John was in Spirit on the Lord’s day (which was Sunday). Apoc. 1: 10.

Ques.—How prove you that the church hath power to command feasts and holy days?

Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Ques.—How prove you that?

Ans.—Because by keeping Sunday, they acknowledge the church’s power to ordain feasts, and to command them under sin; and by not keeping the rest [of the feasts] by her commanded, they again deny, in fact, the same power.—“*An Abridgment of the Christian Doctrine*” (R. C.), Rev. Henry Tuberville, D. D., p. 58. New York: Edward Dunigan and Brothers, approved 1833.

NOTE.—What Roman Catholic authorities mean, when they say the Catholic Church changed the day of worship, is that the hierarchy, “the rulers of the church,” beginning with the apostles and continuing on by councils and popes, established the Sunday festival. They freely admit that it is not by authority of the Scriptures; for the Catholic doctrine gives to the hierarchy the power to command and appoint in place of Christ. In this claim is involved the whole issue of the gospel and of Protestantism vs. Catholicism. The record presented (see Apostasy; Sabbath; Sunday) shows how the multiplication of rites and ceremonies began immediately after apostolic days, the spirit of the papal apostasy being already at work even in the time of the apostles. 2 Thess. 2: 7. Thus when it is said that the Papacy or the Roman Catholic Church changed the day of worship, according to the prophecy, the change of necessity includes the earliest working of the spirit of lawlessness which was the beginning of the Papacy, and which later, in decrees of councils and by action of popes — when the church of the “falling away” was fully developed into the Roman Papacy — fully set aside the Sabbath of the Lord, and has ever maintained the Sunday festival as supreme, and as an institution solely of ecclesiastical authority. The prophecy of Dan. 7: 25 describes the rise of an ecclesiastical power that would “think” to do it. The fact attested by history is that the change has come about.—Eds.

Sabbath, Change of, "ROME'S CHALLENGE."—The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because he who called himself the "Lord of the Sabbath," endowed her with his own power to teach, "he that heareth you, heareth me;" commanded all who believe in him to hear her, under penalty of being placed with the "heathen and publican;" and promised to be with her to the end of the world. She holds her charter as teacher from him—a charter as infallible as perpetual. The Protestant world at its birth [in the Reformation of the sixteenth century] found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day, for over three hundred years. The Christian Sabbath is therefore to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.—*The Catholic Mirror (Baltimore), Sept. 23, 1893.**

NOTE.—The *Mirror* was the official organ of Cardinal Gibbons, and the article from which this is taken was one of a series of four, printed Sept. 2, 9, 16, and 23, 1893, under the general heading: "The Christian Sabbath: the Genuine Offspring of the Union of the Holy Spirit and the Catholic Church His Spouse. The Claims of Protestantism to Any Part Therein Proved to be Groundless, Self-contradictory, and Suicidal." These articles were subsequently printed by the *Mirror* as a tract. The *Mirror* was discontinued in 1908, and five years later was succeeded by the *Catholic Review*, which is now the organ of the archdiocese of Baltimore.—EDS.

Sabbath, Change of, CLAIMS OF POWER TO CHANGE GOD'S COMMANDMENT.—You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered.—"*Library of Christian Doctrine: Why Don't You Keep Holy the Sabbath Day?*" pp. 3, 4. London: Burns and Oates (R. C.).

Sabbath, Change of, USED AS MARK OF CHURCH AUTHORITY.—If, however, the church has had power to change the Sabbath of the Bible into Sunday and to command Sunday keeping, why should it not have also this power concerning other days, many of which are based on the Scriptures—such as Christmas, circumcision of the heart, three kings, etc. If you omit the latter, and turn from the church to the Scriptures alone, then you must keep the Sabbath with the Jews, which has been kept from the beginning of the world.—"*Enchiridion*," Dr. Eck (*Disputant against Luther*), 1533, pp. 78, 79; cited in "*History of the Sabbath*," Andrews and Conradi, p. 587, 4th edition, 1912,

Sabbath, Change of, THE CHANGE THE BADGE OF AUTHORITY OF TRADITION ABOVE SCRIPTURE.—The Council [of Trent] agreed fully with Ambrosius Pelargus, that under no condition should the Protestants be allowed to triumph by saying that the council had condemned the doctrine of the ancient church. But this practice caused untold tribulation without serving as a safeguard. For this business, to be sure, “almost divine prudence” was requisite—which was indeed awarded to the council on the sixteenth of March, 1562, by the Spanish ambassador. Really they could scarcely find their way in the many labyrinthian passages of an older and a newer comprehension of tradition, which were constantly crossing and recrossing each other. But even in this they were destined to succeed. Finally, at the last opening on the eighteenth of January, 1562, their last scruple was set aside; the Archbishop of Reggio made a speech in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound to the authority of the Scriptures, because the church had changed Sabbath into Sunday, not by the command of Christ, but by its own authority. With this, to be sure, the last illusion was destroyed, and it was declared that tradition does not signify antiquity, but continual inspiration.—“*Canon and Tradition*,” Dr. H. J. Holtzman, p. 263; cited in “*History of the Sabbath*,” Andrews and Conradi, p. 589, 4th edition, 1912.

Sabbath, Change of, SUNDAY OBSERVANCE HELD FORTH AS HOMAGE TO PAPAL AUTHORITY.—It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church.—“*Plain Talk About the Protestantism of Today*,” by Mgr. Segur, p. 213. Boston: Thomas B. Noonan & Co., 1868. *Inprimatur*, Joannes Josephus.

Sabbath, Change of, CORRUPTION OF DOCTRINE AND PRACTICE IN EARLY CENTURIES.—See Apostasy, the Great.

Sabbath, Change of, UNITING OF PAGAN AND CHRISTIAN.—See Sunday; Sunday Laws.

Sabbath Reform.—See Advent, Second, 22-26.

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 translated 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. . . .

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. New York: Funk and Wagnalls Company.

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.

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.

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 amongst 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, DEFINITION OF.—That the sacraments are amongst 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," J. Donovan, D. D. (R. C.), p. 127. Dublin: James Duffy, Sons & Co.

Sacraments, NUMBER OF.—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.—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. 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 disposition, by any spiritual effort or condition; but is absolutely, for Christ's sake, conferred by God through their means.—*Id.*, p. 203.

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 in Germany and Switzerland Chiefly*," Dr. K. R. Hagenbach, Vol. II, p. 149. Edinburgh: T. & T. Clark, 1879.

Sacred Books, OF THE EAST.— See Bible, 92, 93.

Safe-Conducts.— See Heretics, 205.

Saints and Images, DECREE OF TRENT CONCERNING.—The Holy Synod enjoins on all bishops and others who sustain the office and charge of teaching that, agreeably to the usage of the catholic and apostolic church, received from the primitive times of the Christian religion, and agreeably to the consent of the holy Fathers, and to the decrees of sacred councils, they especially instruct the faithful diligently concerning the intercession and invocation of saints; the honor (paid) to relics; and the legitimate use of images; teaching them that the saints, who reign together with Christ, offer up their own prayers to God for men; that it is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid, and help for obtaining benefits from God, through his Son, Jesus Christ our Lord, who is our alone Redeemer and Saviour. . . . Also that the holy bodies of holy martyrs, and of others now living with Christ, which bodies were the living members of Christ and the temple of the Holy Ghost, and which are by him to be raised unto eternal life and to be glorified, are to be venerated by the faithful, through which (bodies) many benefits are bestowed by God on men. . . . 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.

Saints, WORSHIP OF.—By the rod of persecution the Christians were in some degree kept in the right path; but in the times of Constantine, when public persecution had ceased, worldliness and super-

stition openly took the lead. The effusion of the Spirit was small, and the standard of piety became proportionally low. Then priestly power and monkery asserted their sway, and Mariolatry began to come into prominence. And, while glorying in the faith of their martyred predecessors, the early Christians soon passed from venerating their memories to worshipping their bones. Then, as Jortin remarks: "Itinerant monks, as peddlers, hawked their relics about the country, and their graves became the haunts of superstition. The Fathers of those times — Athanasius, Gregory Nazienzen, and others, but particularly Chrysostom with his popular eloquence — contributed to the utmost of their power to encourage the superstitious invocation of saints, the love of monkery, and the belief in miracles wrought by monks and relics. Some of these Fathers were valuable men; but this was the disease of their age, and they were not free from it. In the fourth century they usually introduced an irregular worship of saints on the following plea: 'Why should not we Christians show the same regard to our saints as the pagans do to their heroes?' The transition from lawful to unlawful veneration was easily made. As the pagans from honoring their heroes went on to deify them, so it was easy to see that, unless restrained, the Christians would conduct themselves in much the same manner towards their saints. And the Fathers gave the evil encouragement by their many indiscretions. Praying at the tombs of the martyrs was one of those fooleries which the Fathers should have restrained. What an idea did it give of the Almighty to weak Christians! As if he would show more favor to their petition because it was offered at a place where a good man lay buried!"—*Remarks on Ecclesiastical History.* Vol. III, pp. 7-17; quoted in "*Rome: Pagan and Papal.*" Mourant Brock, M. A., pp. 15, 16. London: Hodder and Stoughton, 1883.

Saints, WORSHIP OF, A MODERN TEACHING.—It may be just remarked here, as showing how modern this sort of thing is, that the most popular of all devotions to the Blessed Virgin, the Angelus, does not appear to have been used at all till Pope John XXII instituted it in 1316; while its latter clause, "Holy Mary, Mother of God, pray for us sinners now and in the hour of our death," cannot be found earlier than 1507, and was first sanctioned for general use by a bull of Pius V, July 7, 1568; while the use of the Ave Maria before sermons is due to St. Vincent Ferrer (1419).—*Plain Reasons Against Joining the Church of Rome.* Richard Frederick Littledale, LL. D., D. C. L., p. 33. London: Society for Promoting Christian Knowledge, 1905.

Saints, WORSHIP OF, REFUSED.—We have only four examples in the New Testament of acts of reverence being done to saints, and all in these cases they were promptly rejected and forbidden, showing that they were offensive to the saints, as savoring of disloyalty to that God whom they love and serve.

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up; I myself also am a man." Acts 10: 25, 26.

"Then the priest of Jupiter . . . would have done sacrifice with the people; which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities to serve the living God." Acts 14: 13-15.

"And I [John] fell at his [the angel's] feet to worship him. And he said unto me, See thou do it not; I am thy fellow servant, and

of thy brethren that have the testimony of Jesus: worship God." Rev. 19: 10.

"I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow servant: . . . worship God." Rev. 22: 8, 9.—*Plain Reasons Against Joining the Church of Rome,* Richard Frederick Little-dale, LL. D., D. C. L., p. 29. London: Society for Promoting Christian Knowledge, 1905.

Saints, WORSHIP OF, A PROFANE SPECTACLE.—If, in the beginning of the fifth century, Tertullian or Lactantius had been suddenly raised from the dead, to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation on the profane spectacle which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the doors of the church were thrown open, they must have been offended with the smoke of incense, the perfume of flowers, and the glare of lamps and tapers, which diffused, at noonday, a gaudy, superfluous, and, in their opinion, a sacrilegious light. If they had approached the balustrade of the altar, they would have had to make their way through the prostrate crowd, consisting for the most part of strangers and pilgrims, who resorted to the city on the vigil of the feast; and who already felt the strong intoxication of fanaticism, and perhaps of wine. Their devout kisses were imprinted on the walls and pavement of the sacred edifice; and their fervent prayers were directed, whatever might be the language of their church, to the bones, the blood, or the ashes of the saint. . . . Whenever they undertook any distant or dangerous journey, they requested that the holy martyrs would be their guides and protectors on the road; and if they returned without having experienced any misfortune, they again hastened to the tombs of the martyrs to celebrate, with grateful thanksgivings, their obligations to the memory and relics of those heavenly patrons. The walls were hung round with symbols of the favors they had received: eyes, and hands, and feet of gold and silver; and edifying pictures, which could not long escape the abuse of indiscreet or idolatrous devotion, represented the image, the attributes, and the miracles of the tutelar saint.—*Rome: Pagan and Papal,* Mourant Brock, M. A., p. 21. London: Hodder and Stoughton, 1883.

Saints, EFFECT OF WORSHIP OF.—That the exclusive worship of saints, under the guidance of an artful, though illiterate priesthood, degraded the understanding and begot a stupid credulity and fanaticism, is sufficiently evident. But it was also so managed as to loosen the bonds of religion and pervert the standard of morality. . . . This monstrous superstition grew to its height in the twelfth century.—*History of Europe During the Middle Ages,* Henry Hallam, Vol. III, pp. 31, 32. New York: The Colonial Press, 1900.

St. Bartholomew.—See Massacre of St. Bartholomew; Papal Supremacy, 364; Persecution, 374.

Samaritans, ORIGIN OF.—See Ten Tribes.

Sanctuary.—See Advent, Second, 17, 21, 22; Priesthood, 393.

Saracens.—See Seven Trumpets, 507-513.

Sardican Canon.—See Forgeries, 171.

Sargon II.—See Ten Tribes, 557.

Satan.— See Azazel.

Saxons.— See Rome, 438, 441, 442.

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 Ægidius 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. 238, 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.

Schoolmen.—See Sacraments, 478.

Scriptures, ROMAN CATHOLIC CLAIMS CONCERNING.—Roman Catholics hold that the church is older than the Holy Scriptures, that these proceed from her, and that Protestantism arbitrarily reverses this relation. They teach that the canon of Scripture itself was collected and fixed by the church, and that therefore the interpretation of the written Word of God remains the express prerogative of the church, with the help of tradition.—"*Modernism and the Reformation*," John Benjamin Rust, Ph. D., D. D., pp. 44, 45. New York: Fleming H. Revell Company.

Scriptures, ROMAN CATHOLIC WRITERS ON THE.—In order to make us believe that if we would believe anything, we must believe in the

Pope, your Romish doctors strain every nerve to persuade us that Scripture is imperfect, uncertain, ambiguous, and unintelligible: and that in many cases the reading of it is unnecessary and unprofitable, if not dangerous. For example, "Scripture is insufficient," says Stapleton; Scripture is a "dead judge," says Melchior Canus. Ludovicus, a canon of the Lateran, in a speech at the Council of Trent, "Scripture is only lifeless ink:" and Pighius, in his third book of Controversies, calls it a mute judge, a "nose of wax, which allows itself to be pulled this way and that, and to be molded into any form you please;" and the Church of Rome, so far from regarding the reading of Scripture as necessary, has declared in her last council, "that if any one presumes to read or possess the Bible without a license, he cannot receive absolution."—*Letters to M. Gondon.* Chr. Wordsworth, D. D., p 81. London: Francis & John Rivington, 1848.

Scriptures, KNOWLEDGE OF, NOT ENCOURAGED BY ROME.—It cannot be claimed for the medieval church that she ever encouraged a knowledge of the vernacular Scriptures even for her priests. The utmost she did was to tolerate a knowledge of the psalter, of service books, and in the fifteenth century, of the *Plenaria*, which were made up of paragraphs from the Gospels and Epistles along with legends and popular tales. Increasingly, too, as Romanism developed on the lines it still follows, and sacerdotalism was casting its baleful shadow all over Europe, a knowledge of the vernacular Scriptures was regarded with suspicion by the ecclesiastical authorities. As mutterings of dissatisfaction began to be heard among the awakening nations, the influence of the Bible was rightly felt to be hostile at once to the oppressor and the priest.—*The Arrested Reformation.* William Muir, M. A., B. D., B. L., pp. 37, 38. London: Morgan and Scott, 1912.

Scriptures.—See Bible; Canon; Daniel; Revelation, Book of; Two Witnesses.

Second Advent.—See Advent, Second.

Seneca.—See Advent, First, 5.

Separatists.—See Religious Liberty, 413.

Septuagint.—See Bible, Versions, 89, 90.

Sermon on the Mount.—See Law of God, 283.

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 recantation 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 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 in Germany and Switzerland Chiefly.*” *Dr. K. R. Hagenbach, Vol. II, p. 340. Edinburgh: T. & T. Clark, 1879.*

Seven Churches, CHRIST THE ONLY PRIEST.—Nor was it of unimportant use to note the representation of Jesus Christ here given, as the priest of the churches, and the designation of their ecclesiastical presidents or bishops simply as angels, a term borrowed not from the temple, but the synagogue: in token, thus early, that the offices of the Levitical priests were to be regarded as fulfilled by Christ; and that the functions of the Christian bishop, or minister in the church, were those of leading the devotions, and directing and animating the faith of the flock; not functions sacrificial or mediatorial, as with the Levitical priests of old.—“*Horæ Apocalyptice*,” *Rev. E. B. Elliott, A. M., Vol. I, Introduction, chap. 2, pp. 75, 76, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

Seven Churches, SUCCESSIVE PERIODS.—Under this emblematical representation of the seven churches of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord, and the consummation of all things.—*Vitringa, in commentary published in 1705; cited in “The Comprehensive Commentary,” edited by Rev. William Jenks, on Rev. 2:1. Brattleboro, Vermont, 1838.*

Seven Churches, EARLY VIEW OF.—Let us proceed to that of Cocceius [1603-69].

According to this later author, the church of Ephesus is the apostolical church, i. e., that wherein the apostles preached. So that this period must be extended to the death of St. John. . . .

The church of Smyrna signifies the church suffering in all places, and especially that of the three first ages. The persecution of ten days, according to this, must signify the ten persecutions which the church suffered during those three ages under the pagan emperors. This doth not fall out ill; but I fear it was chance that made this hit. . . .

The epistle to the church of Pergamus is the third, and according to Cocceius, 'tis the church from Constantine's time to the birth of Antichrist. . . .

The church of Thyatira is the fourth, and signifies, according to Cocceius, the church under the reign of Antichrist. Jezebel that appears in this epistle is the antichristian church. They that suffer Jezebel the prophetess are the elect mingled among the antichristian idolaters. . . . This falls out pretty well, but 'tis by mere chance; for how can that magnificent eulogy be applied to this period of the antichristian church, “I know thy works, and thy charity, and thy patience, and that thy last works are more than the first”? Never was the church so void of saints and of good works as in this sad period.

Sardis is the fifth church and the fifth period, and according to Cocceius as well as to Forbes 'tis the reformed church. But I say hereto as I said before on occasion of Forbes, why should we say of our Reformation, “Thou hast a name to live, and behold thou art dead; strengthen the things which remain and are ready to die”?

Philadelphia signifies brotherly love; this is the sixth church which carries in its name the character of a church yet to come, wherein love and charity shall reign, but among a very small number of people. . . .

Laodicea signifies the church that shall immediately precede the time wherein God shall pass that judgment spoken of in the eleventh chapter, verse 18, i. e., when the reign of Jesus Christ shall come to be established on the earth.—“*The Accomplishment of the Scriptural Prophecies*,” *Peter Jurieu, Part 1, chap. 1, pp. 11-14. London: 1687.*

Commencing this most important revelation by describing the things “which are,” appears to be done for the purpose of holding up

a glass or mirror for the church to view itself to the end of time. In the seven addresses, therefore, which follow, are described the various states in which, at one time or other, in one place or other, the church has ever appeared from that time to this.—“*An Historical Exposition of the Prophecies of the Revelation of St. John,*” Matthew Habershon, pp. 7, 8. London: James Nisbet & Co., 1841.

NOTE.—The seven churches cover the entire time between the first and the second advent of our Lord. Conditions in the actual church at Ephesus, where Paul labored and tradition says John lived, were representative of the apostolic age, say to about 100 A. D.: Smyrna, the time of the pagan persecution, to about 312 to 323, the times of the emperor Constantine, who professed Christianity; Pergamos, the time of the “conversion” of the empire, to the establishing of the Papacy, in the days of 533 to 538; Thyatira, the time of papal supremacy, during the long Dark Ages, and to a limited extent to the end; Sardis, the period following the papal supremacy, 1798 to 1833; Philadelphia, from the rise of the advent movement to 1844; and Laodicea, from the opening of the judgment hour in 1844 to the end. These conditions do not always begin and end abruptly by definite dates; they telescope or overlap, one blending into another.—Ebs.

Seven Churches, FIRST PERIOD, CHARACTER OF EARLY CHURCH.—The Christians are not separated from other men by earthly abode, by language, or by customs. They dwell nowhere in cities by themselves; they do not use a different language, or affect a singular mode of life. They dwell in the cities of the Greeks, and of the barbarians, each as his lot has been cast; and while they conform to the usages of the country, in respect to dress, food, and other things pertaining to the outward life, they yet show a peculiarity of conduct wonderful and striking to all. They obey the existing laws, and conquer the laws by their own living.—“*Letter to Dignonet,*” early second century; cited in “*General History of the Christian Religion and Church,*” Dr. Augustus Neander (translation by Joseph Torrey), Vol. I, sec. 1, p. 69. Boston: Crocker and Brewster, 1854.

The distinguished virtues of the Christians must have shone forth the more brightly, as contrasted with the prevailing vices; their severity of morals, sometimes even carried to excess, as opposed to the general deprivation of the age; their hearty fraternal love, in contrast with that predominant selfishness which separated man from man, and rendered each distrustful of the other, inasmuch that men could not comprehend the nature of Christian fellowship, nor sufficiently wonder at its fruits. “See,” was the common remark, “how they love one another.”—“*General History of the Christian Religion and Church,*” Dr. Augustus Neander (Torrey’s translation), Vol. I, sec. 1, p. 76. Boston: Crocker and Brewster, 1854.

Seven Churches, SMYRNA; THE PERIOD OF EARLY PERSECUTION.—During the apostolic period, indeed, it would seem as if the providence of God interposed to preserve the church from a general persecution, in order that its foundations might be well laid throughout the world, before the violence of the heathen Roman Empire should be let loose against it. . . . But with the new period of the history of the church, commenced a new era in its tribulations.—“*Seven Ages of the Church,*” Rev. Henry Cotterill, A. M., *Theological Tutor in Brighton College*, pp. 56, 57. London, 1849.

Seven Churches, SMYRNA; THE “TEN DAYS” OF TRIBULATION, BY A CONTEMPORARY.—During the whole ten years of the persecution, there was no cessation of plots and civil wars among the persecutors themselves. . . . Such was the state of things throughout the whole period of the persecution. This, by the goodness of God, had entirely ceased in the tenth year, although it had already begun to relax after the

eighth. . . . But this was not done by any mere human agency, nor was it, as might perhaps be supposed, by the compassion or the humanity of our rulers. For, so far from this, they were daily devising more and severer measures against us from the beginning of the persecution until then, constantly inventing new tortures from time to time by an increasing variety of machinery and instruments for this purpose. But the evident superintendence of divine Providence, on the one hand, being reconciled to his people, and on the other, assailing the author [Galerius] of these miseries, exhibited his anger against him as the ringleader in the horrors of the whole persecution. . . . Hence he was visited by a judgment sent from God, which beginning in his flesh proceeded to his very soul.—“*Ecclesiastical History*,” Eusebius, book 5, chaps. 15, 16, pp. 325, 326 (translation by Rev. C. F. Crusé). London: George Bell and Sons, 1889.

It was not till A. D. 311, eight years after the commencement of the general persecution, ten years after the first measure against the Christians, that the Eastern persecution ceased. Galerius, the arch-enemy of the Christians, was struck down by a fearful disease. His body became a mass of loathsome, mortifying, and fetid sores — a living corpse, devoured by countless worms, and exhaling the odor of the charnel-house. He who had shed so much innocent blood, shrank himself from a Roman death. In his extreme anguish he appealed in turn to physician after physician, and to temple after temple. At last he relented towards the Christians. He issued a proclamation restoring them to liberty, permitting them to rebuild their churches, and asking their prayers for his recovery.—“*History of European Morals*,” William E. H. Lecky, M. A., chap. 3, 3d par. from the end (Vol. I. p. 491). London: Longmans, Green & Co., 1869.

Seven Churches, REVOCATION EDICT BY GALERIUS.—When a decree of this kind was issued by us, that they [Christians] should return again to the established usages of their forefathers, vast numbers were subjected to danger, many, when threatened, endured various kinds of death. But though we saw the great mass still persevering in their folly, and that they neither gave the honor that was due to the immortal gods, nor heeded that of the Christians, still having a regard to our clemency and our invariable practice, according to which we are wont to grant pardon to all, we most cheerfully have resolved to extend our indulgence in this matter also: that there may be Christians again, and that they may restore their houses in which they are accustomed to assemble, so that nothing be done by them contrary to their profession. In another epistle we shall point out to the judges what they will be required to observe, whence, according to this condensation of ours, they are obligated to implore their God for our safety, as well as that of the people and their own.—*Decree of Galerius*, in “*Ecclesiastical History*,” Eusebius, book 8, chap. 17, p. 328 (translation by Rev. C. F. Crusé). London: George Bell and Sons, 1889.

Seven Churches, SMYRNA; A CATHOLIC WRITER ON.—Smyrna stands for the second, or martyrs’ age of the church, which extended from Nero’s persecution to the edict of Milan, A. D. 313.—“*The Apocalypse of St. John*,” J. J. L. Ratton, p. 145. London: Washbourne, 1912.

NOTE.—Baalam’s counsel to Balak was that Israel should be persuaded to join in the idolatrous practices; and so was Israel corrupted by the surrounding heathenism. Numbers 22 to 25; 31: 13-16.—EDS.

Seven Churches, PERGAMOS; SATAN’S SEAT AS TO PERIOD: OF COMPROMISE WITH PAGANISM.—Such was the tendency of the times [fourth century] to adulterate Christianity with the spirit of paganism, partly

to conciliate the prejudices of worldly converts, partly in the hope of securing its more rapid spread. There is a solemnity in the truthful accusation which Faustus makes to Augustine: "You have substituted your agapæ for the sacrifices of the pagans; for their idols your martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their calends and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans, except that you hold your assemblies apart from them."—*History of the Intellectual Development of Europe*, John William Draper, M. D., LL. D., Vol. I, chap. 10, pp. 309, 310. New York: Harper & Brothers.

Seven Churches, PERGAMOS; GIBBON ON CORRUPTION OF CHRISTIANITY.—The sublime and simple theology of the primitive Christians was gradually corrupted; and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism. . . .

The Christians frequented the tombs of the martyrs, in the hope of obtaining, from their powerful intercession, every sort of spiritual, but more especially of temporal, blessings. . . . Edifying pictures, which could not long escape the abuse of indiscreet or idolatrous devotion, represented the image, the attributes, and the miracles of the tutelary saint. . . . The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved, in less than a century, the final conquest of the Roman Empire: but the victors themselves were insensibly subdued by the arts of their vanquished rivals.—*The History of the Decline and Fall of the Roman Empire*, Edward Gibbon, chap. 28, pars. 3, 4 (Vol. III, pp. 161-163). New York: Harper & Brothers.

Seven Churches, PERGAMOS; REPEATING ISRAEL'S SIN.—Paganism could not overcome the church as an enemy: the danger now arises from its friendship. The experiment is now tried, whether, by an alliance with Christianity, under the plea of attachment to Christian doctrines and practices, and of a desire to conciliate the heathen world, this new Israel, which cannot be crushed, may be gradually corrupted. The successful result of this attempt may be seen to the present day, in the virtual paganism of a large majority of the professedly Christian world, in which every abomination which the early church resisted unto blood, may be found disguised under Christian titles. . . . The martyr worship of the Nicene church was in all respects the counterpart of the "offerings of the dead" in the worship of Baalpeor.—*Seven Ages of the Church*, Rev. Henry Cotterill, A. M. (*Theological Tutor, Brighton College*), pp. 89-91. London, 1849.

Seven Churches, PERGAMOS; APPROPRIATENESS OF CITY AS REPRESENTING SATAN'S SEAT.—And this [in Crete] is a shrine of Asclepius, and just as the whole of Asia flocks to Pergamum, so the whole of Crete flocked to this shrine.—*Life of Apollonius*, Philostratus, book 4, chap. 34; Loeb's Classical Library, Vol. I, p. 429.

Another form of the sun divinity, or Teitan, at Rome, was the Epidaurian snake, worshiped under the name of Æsculapius [Asclepius], that is, "the man-instructing serpent." Here, then, in Rome was Teitan, or Satan, identified with the "serpent that taught mankind," that opened

their eyes (when, of course, they were blind), and gave them "the knowledge of good and evil." In Pergamos, and in all Asia Minor, from which directly Rome derived its knowledge of the Mysteries, the case was the same. In Pergamos, especially, where pre-eminently "Satan's seat was," the sun divinity, as is well known, was worshiped under the form of a serpent and under the name of Æsculapius, "the man-instructing serpent." According to the fundamental doctrine of the Mysteries, as brought from Pergamos to Rome, the sun was the one only god.—*"The Two Babylons," Rev. Alexander Hislop, pp. 278, 279. London: S. W. Partridge & Co., 1907.*

Seven Churches, PERGAMOS; CITY ITSELF A CENTER OF IDOLATRY AND INTOLERANCE.—Since the deified Augustus had not opposed the founding at Pergamos of a temple to himself and the city of Rome; I, with whom all his actions and sayings have the force of laws, have followed an example already approved.—*Tiberius (accepting proposition of Spain to erect temple to himself), "Annals," Tacitus, book 4, par. 37 (Vol. I, p. 179).*

NOTE.—Pergamos was the originator in the West of the deification and worship of the emperor. It was refusal of the demand that they offer incense before the statue of the emperor that had sent many Christians to death. And, let us recall that this Pergamos period of the church was also the age that saw the exaltation of the Bishop of Rome, who sat on the seat of the Cæsars, to be supreme in the professed church, sitting as God in the temple of God.—EDS.

Seven Churches, PERGAMOS; CATHOLIC WRITER ON.—The third stage of the church, called Pergamos, extended from the edict of Milan, A. D. 313, to the fall of the Roman Empire in the beginning of the sixth century.—*"The Apocalypse of St. John," J. J. L. Ratton, p. 149. London: Washbourne, 1912.*

Seven Churches, PERGAMOS; DOCTRINE OF BALAAM.—*See Apostasy; Babylon.*

Seven Churches, THYATIRA; EARLY ENGLISH EXPOSITOR ON.—This state of the corruption of the church of Christ, by the popish doctrines of the Church of Rome, and the Pope's tyrannizing over the consciences of men, most plainly mark this era of the church, which began at the time when the Pope was declared supreme over all other bishops, and lasted till his power and reign met with a check at the Reformation, when began the Sardinian church-state, which still continues.—*"Letter upon the Downfall of Antichrist," Rev. A. Maddock. London, 1779. (Bound with "Fleming's Tracts," British Museum Library.)*

Seven Churches, THYATIRA; CATHOLIC WRITER ON.—Thyatira, the fourth age of the church, began when the downfall of pagan Rome was accomplished and the devil was chained up for a thousand years. . . . The body of the church, freed from the tonic of persecution, fell away from its high calling and embraced luxury. This message reveals the interior condition of the church of the Middle Ages, which extended from the sixth to the sixteenth century. [p. 155] . . .

If we apply this letter to the fourth, or millennial, age of the church, which lasted about a thousand years, it may be said to coincide with it from the historic point of view in a remarkable manner. This period has been called by the church "the age of faith," and by the world "the Dark Ages." What the world calls "dark" from a spiritual point of view, generally means "light." But both the church and the world speak of this period as "the Middle Ages." In this it may be that we have built better than we knew; for Thyatira is the middle church

of the seven, and consequently stands as the symbol of the church of "the Middle Ages." [p. 158] . . .

The material prosperity of the church culminated in the Middle Ages. Its revenues from lands and property of all kinds, from endowments and bequests, increased enormously. It became one of the richest institutions of the world. In the train of wealth came luxury, and in the lap of luxury lay vice. "Then the concupiscence of the flesh, and of the eyes, and the pride of life, extended to the clergy of the church. These, secure of the indulgence of a corrupt age and thinking it safe to do so, gave themselves up to voluptuous living, and fell into presumption, as ordinarily happens in such cases. But these were the vices of Jezebel, the wife of Achab." (Holzhauser, Vol. I, p. 145.)

Many of the Popes struggled in vain against the evils which afflicted the church. . . . The church makes no claim to impeccability, or sinlessness, either as to its head, the Pope, or as to its members individually. It is in this book revealed that many of the hierarchy would fall into gross sins in the Middle Ages. History tells us that they did so.—"The Apocalypse of St. John," J. J. L. Ratton, pp. 155-159. ("Imprimatur Edm. Can. Surmont Vicarius Gen.") London: Washbourne, 1912.

NOTE.—How true it is, as Wylie says: "The noon of the Papacy was the midnight of the world."—*The History of Protestantism,* chap. 4.

This Catholic author (Ratton) fails to note that this epistle was not addressed to the great ruling body represented by Jezebel and her ways, but to the church of believers suffering under this period—"the rest in Thyatira," the remnant who kept the light of faith burning through the Dark Ages.—EDS.

Seven Churches, SARDIS; REFORMATION TIMES AND LATER.—This fifth great scene in the Christian drama has been faithfully exhibited on the stage of time; and it will be readily identified, in what is emphatically called the Reformation, and the consequences that flowed from it in that and the succeeding ages.—"An Historical Exposition of the Prophecies of the Revelation of St. John," Matthew Habershon, p. 79. London: James Nisbet & Co., 1841.

Seven Churches, SARDIS; REFORMATION TO BE CONTINUOUS.—I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of his Holy Word. I cannot sufficiently bewail the condition of the reformed churches, who have come to a period in religion, and will go at present no farther than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you, remember it—'tis an article of your church covenant—that you be ready to receive whatever truth shall be made known to you from the written Word of God.—*John Robinson, pastor at Leyden, Holland, in Farewell to Pilgrims sailing for New World, July, 1620; cited in "A History of the United States," George Bancroft, Vol. I, chap. 8, pp. 306, 307. Boston: Little, Brown & Co.*

Although the Reformation began well and threatened to sweep Romanism to the sea, winning seemingly the favor and overwatching providence of the Lord, it came, nevertheless, to a sudden and mysterious halt, failing to complete its work in the very countries where it began. Some of the "things which remain" in Protestantism "are ready to die," and the exhortation to Sardis to be "watchful and strengthen" them was never more pertinent and appropriate than now.

The forecast of Sardis and the history of Protestantism fit each other like hand and glove. With the page of history closed and the facts of Protestantism ignored, the prophecy remains as the declaration of the continued failure and departure of the professing church.—“*The Coming of Christ, Pre-Millennial and Imminent*,” I. M. Haldeman (Baptist), p. 101. New York: Charles C. Cook, 1906.

Seven Churches, SARDIS; CATHOLIC WRITER ON.—As a symbol of the fifth age of the church, it [Sardis] extended from the Council of Trent to the first half of the nineteenth century, a period of about 280 years. During the greater part of this time the church suffered persecution in one direction or another.

The Sardinian age is commonly known as the Reformation period.—“*The Apocalypse of St. John*,” J. J. L. Ratton, p. 166. London: Washbourne, 1912.

Seven Churches, SARDIS; CONDITION RECOGNIZED IN PERIOD ITSELF.—If it should be asked, What time it is with us now? whereabout we are? and what is yet to come out of the night? as a faithful watchman, I will give you the best account I can. I take it, we are in the Sardinian church state, in the last part of it, which brought on the Reformation, and represents that. We are in the decline of that state, and there are many things said of that church which agree with us, as that we have a name that we live, and are dead, etc. It is a sort of twilight with us, between clear and dark, between day and night.—*Sermon by Dr. Thomas H. Gill, 1748*, “*Second Advent Library, No. 1*,” p. 209, Jan. 1, 1842.

The epistle to the church of Sardis is so strongly characteristic of the reformed churches at this day, that little more need be done than to read that epistle to see our own likeness. [Rev. 3:1.] . . . We have the name of a purely reformed church, who protests against the errors of popery, doctrinal and practical; but are we not dead as to faith and good works? . . . As the downfall of the Pope and the Turk is an event wherein all Christians are greatly interested, so it is what all earnestly desire should be speedily accomplished. The near approach of that happy time is a pleasing prospect. It cannot be far off. . . .

Before the fall of Antichrist there will be, it is reasonable to believe, . . . a removing of our candlestick towards the close of the Sardinian church-state; a setting of it up, in all probability, in America, which will form the commencement of the Philadelphia church-state. These events will be brought about gradually; therefore will, in all probability, take up some years to complete them.—“*Letter upon the Downfall of Antichrist*,” Rev. A. Maddock (1777). London, 1779. (Bound with “*Fleming's Tracts*,” British Museum Library.)

NOTE.—As the end of the long period of papal supremacy was drawing near, the dead formalism of that time was stirred by the great revival of the eighteenth century, under Wesley and his Methodist associates, and Whitefield and others, growing into the general evangelical and missionary awakening as the time of the end came, with the revival of interest in prophetic study that prepared the way for the advent movement. (See Increase of Knowledge; Advent Movement of 1844.) Britain and Europe were the scenes of this wonderful rebirth of missionary activity; but as the flame caught in the West, the New World, with its mixture of all nations and tongues, was evidently to be the providential base for the development of the definite advent movement, for which the great awakening of the time of the end was a preparation. This forecast, of 1777, from a view of the prophecies, seems a remarkable one, and shows how truly the book of prophecy was being unsealed as the time referred to in Daniel 12:4 came.—EDS.

Seven Churches, PHILADELPHIA; AS SEEN SHAPING BY OBSERVER IN BRITAIN, 1777.—A general stupor and carelessness concerning the things

of God, the great and foundation truths of the gospel, and our own souls, have seized upon Protestants in general; we have lately fallen in love with, or, at least, have ceased to hate, popish tenets. . . . These signs declare the times. They show the Sardinian church-state to be drawing toward its period. The light of our candlestick is extinguishing, and America seems to be the happy land where God will set it up chiefly in the next church-state. This was the opinion of the divine Herbert, among others, who about one hundred and fifty years ago, could sing, in his "Church Militant,"

"Religion stands on tiptoe in our land,
Ready to pass to the American strand."

It was our Lord's command that the gospel should be first preached at Jerusalem. From thence it spread; and the sound thereof went out into all parts of the known world, but especially westward of Jerusalem churches were established, as all the particular epistles of the New Testament testify, the churches to which they were written all lying to the west. The course of the gospel was from Jerusalem to Greece, from thence to Italy, France, Great Britain, Germany, and all over Europe; Egypt, Abyssinia, and if not all, yet the greatest part of Africa, have heard the joyful sound. It therefore seems to be very probable at the least, and the present appearance of things corroborates the opinion, that from Great Britain the gospel will proceed to America, and the candlestick of the Philadelphian church be set up and spread there. . . . It is very probable, the gospel continuing his course still further towards the west, . . . that the candlestick of the next church-state will be set up, and the chief seat of the Philadelphian church, be in that country, as the chief seat of the Sardinian church is in Britain.—"*Letter upon the Downfall of Antichrist*," Rev. A. Maddock, of Creaton, Guilsborough, Northamptonshire, England, Oct. 4, 1777, to the Rev. Mr. M. Browne. (Bound with "*Fleming's Tracts*," British Museum Library.)

Seven Churches, PHILADELPHIA.—See Advent Movement of 1844.

Seven Churches, THYATIRA; AGE OF PAPAL SUPREMACY AND PERSECUTION.—See Papacy; Papal Supremacy; Persecution; Reformation.

Seven Churches, LAODICEA; CHRIST THE LORD OF CREATION.—*Ἀρχή* is often used for pre-eminence, principedom, and also (very naturally) for rulers, princes. Luke 20: 20; 12: 11; Titus 3: 1; Eph. 1: 21; 3: 10; 6: 12; Col. 2: 10, 15; 1 Cor. 15: 24; Rom. 8: 38; Col. 1: 16. . . . Why, then, when we have the *ἄρχων τῶν βασιλέων* ["ruler of the kings"] before us of 1: 5 where such a sense is certain, should we hesitate to give the like sense here, viz., Head or Lord of the creation of God?—"*A Commentary on the Apocalypse*," Moses Stuart, Vol. II, pp. 99, 100. Andover: Allen, Morrill, and Wardwell, 1845.

NOTE.—The appeal of Christ to his people in the Laodicean period, the last church, in the name of the Lord of creation, is parallel with the call of the last message of reform in Revelation 14, for men to give glory to him as Creator, "and worship him that made heaven, and earth." The time of the last church is the judgment hour, and the message for the hour is to prepare men to meet the judgment. To give this message and to meet the test of the judgment, the experience called for by the True Witness is essential,—a turning from formalism and self-righteousness, partaking of Christ's righteousness, with the blessed assurance of overcoming grace and the overcomer's reward.—EDS.

Seven Seals, FIRST PERIOD, THE APOSTOLIC AGE.—The commencement of the time occupied by this seal, may be dated from our Saviour's ascension, when he gave his final commission to the disciples to go forth

with his doctrines and heavenly proclamation to the world. The duration of this period cannot be so precisely ascertained, because the change in the church, from original purity to corrupt doctrine, worship, and morals, was gradual.—“*Annotations on the Apocalypse*,” Archdeacon J. C. Woodhouse, D. D., p. 125. London, 1828.

NOTE.—The seven seals naturally suggest a line of prophecy covering the same general period as that of the seven churches, bringing out a different phase of history. The series of the seven churches gives a view of the church of Christ in the midst of apostasy and through the experiences of the centuries, to the end. The series of the seven seals gives a view of the falling away, and the history of the apostate church in alliance with the world, to the close of papal supremacy, while the sixth in the series of the seven churches brings us to the advent movement of 1843-44. The sixth seal, by an abrupt change from symbolic to literal prophecy, deals with the signs of the second advent and the scenes of the end. Thus there is a distinct parallel in the idea of the approaching advent in the sixth period of each series, while the seventh in each touches eternity.—EDS.

The white color of the horse indicates that the conquests of his rider are holy and pure, and are therefore such as cannot be attributed to any earthly warrior. White is everywhere used as a symbol of holiness. Thus in Dan. 11: 35, “to purge and make white,” and in Rev. 3: 4, “they shall walk with me in white, for they are worthy.” The rider on the white horse has a bow, the well-known instrument for discharging arrows; and from Ps. 45: 5, we learn that wounds inflicted by arrows are emblematical of the conquests of Messiah. The crown, *στέφανος* also, with which this rider is invested, is nowhere in this book used as the hieroglyphical mark of kingly authority upon earth, but uniformly the diadem, *διαδημα*. . . .

The rider on the white horse being therefore without the diadem, is certainly not what many have supposed him to be, an emperor of Rome; and being invested with the crown, is no less certainly the symbol of a spiritual or heavenly warrior, and the whole complex hieroglyphic denotes the *host of the lord*, i. e., his church militant, shining with its primitive purity and going forth in a career of victory.—“*A Dissertation on the Seals and Trumpets of the Apocalypse*,” William Cuninghame, pp. 3, 4, 4th edition. London: Thomas Cadell, 1843.

Seven Seals, SECOND PERIOD, AGE OF APOSTASY.—When the Roman Empire became Christian; when a Christian emperor bore the sword [A. D. 323 onward], (with which, in the imagery of this seal the Christian power seems invested); when, relieved from the terrors of pagan persecution, the Christians became possessed of civil influence, their animosities increased. Worldly prosperity is corruption; and instead of those halcyon days of peace and happiness which the church promised to itself from the acquisition of power, a period succeeded from which history is seen to date its degeneracy and corruption. This degeneracy was at this time manifested in the mutual enmities and feuds of Christians, which were so notorious in the fourth century. . . . It is a change powerfully expressed by fire color succeeding to white.—“*Annotations on the Apocalypse*,” J. C. Woodhouse, D. D., p. 128. London, 1828.

NOTE.—It will be noted that writers often use the terms “church” and “Christian” without discriminating between profession and possession. The seven seals give the history of the church of the apostasy; while we should remember that all along there were genuine believers maintaining the continuity of the church of Christ.—EDS.

The fiery color of the second horse (the symbol of the body of the visible church), when joined to the description of the office of his rider (denoting the rulers of the church), and of the dreadful weapon with

which he was armed, indicate to us that, after the first and purest age of Christianity, the spirit of love and peace should recede from the visible church, and be succeeded by a spirit of discord, of dissension and controversy, a fierce and fiery zeal, instigating Christians to destroy one another. The ecclesiastical history of the fourth and fifth centuries, sufficiently evinces that such a change did take place.—“*A Dissertation on the Seals and Trumpets of the Apocalypse*,” William Cuninghame, p. 5, 4th edition. London: Thomas Cadell, 1843.

Seven Seals, SECOND PERIOD, AS GIBBON RECORDS IT.—The simple narrative of the intestine divisions which distracted the peace and dishonored the triumph of the church, will confirm the remark of a pagan historian, and justify the complaint of a venerable bishop. The experience of Ammianus had convinced him that the enmity of the Christians towards each other, surpassed the fury of savage beasts against man; and Gregory Nazianzen most pathetically laments that the kingdom of heaven was converted, by discord, into the image of chaos, of a nocturnal tempest, and of hell itself.—“*The History of the Decline and Fall of the Roman Empire*,” Edward Gibbon, chap. 21, par. 40; (Vol. II, p. 363). New York: Harper & Brothers.

Seven Seals, SECOND PERIOD.—See Apostasy.

Seven Seals, THIRD PERIOD, TO TIME OF PAPAL SUPREMACY.—As the stream of Christianity flowed further from its pure fountain, it became more and more corrupt; as centuries advanced, ignorance and superstition increased; and unauthorized mortifications and penances, rigorous fastings, vows of celibacy, monkish retirement and austerities, stylitism, the jargon and repetition of prayers not understood, tales of purgatory, pious frauds and the worship of saints, relics, and images, took the place of pure and simple Christianity: till at length, the book of God being laid aside for legendary tales, and “the traditions of men,” all these corruptions were collected into a regular system of superstitious oppression, well known by the name of the papal yoke.—“*Annotations on the Apocalypse*,” J. C. Woodhouse, D. D., p. 133. London, 1828.

NOTE.—Archdeacon Woodhouse instead of “balance” (verse 5) prefers “yoke,” the primary meaning of the word “lugos,” as used of servitude under rules in 1 Tim. 6:1; Acts 15:10; Gal. 5:1. When the word is used for “balance,” he argues, this secondary meaning is shown by some expression joined. Other writers, however, consider the reference to the measures of wheat and barley as being such a joined expression, and prefer giving to the word here its secondary sense of “balance.”—Eds.

The black color of the horse, the yoke with which his rider was armed, the proclamation from the midst of the living creatures, that a *chænix* of wheat should be sold for a penny, and three *chænixes* of barley for a penny, and the command not to hurt the oil and wine, unite in pointing out to us a period when the grossest darkness and ignorance should overspread the visible church; when a burthensome yoke of rites and ceremonies, and likewise of unscriptural articles of faith, should be imposed upon the necks and consciences of men; when there should be a great want and a famine of the preaching of the true gospel in the church: but when, notwithstanding this complicated train of evils, the consolations of the Spirit, his enlightening influences compared to oil, and his gladdening and comforting influences likened to wine, should not be withheld from those who, in the midst of surrounding darkness and superstition, truly set their hearts to seek God.

This prophecy was accomplished in the rise and prevalence of the papal power. Even as early as the fifth century, ignorance and super-

stition had made much progress in obscuring the pure light of the gospel; and these evils gradually increased till they ended in almost banishing that light from the Christian world.—“*A Dissertation on the Seals and Trumpets of the Apocalypse*,” William Cuninghame, pp. 8, 9, 4th edition. London: Thomas Cadell, 1843.

Seven Seals, FOURTH PERIOD, OF PAPAL SUPREMACY.—The Christian religion, which had begun its benign progress in white array, and under the guidance of apostolical teachers, is now not only so changed in color and appearance as to be scarcely discernible as the same; but is under the direction of deadly and infernal agents, who delight to destroy in her all that remains of primitive purity. . . . Ignorance became blind submission, and priestcraft advanced into civil tyranny. Thus, under the fourth seal, “the mystery of iniquity” was completed. It was then that the harsh usurpation, which we call the papal tyranny, was extended over the lives and consciences of Christians. To profess religion in its purity became a crime. Bloody tribunals were erected, and severe and deathly laws enacted against those who departed from the standard of doctrine established by the corrupt rulers. Armies were raised to enforce obedience to their orders; and entire nations of Christians, under the imputed name of heretics, were subjugated, or extirpated by the sword.—“*Annotations on the Apocalypse*,” J. C. Woodhouse, D. D., pp. 140, 141. London, 1828.

The pale livid green color of this horse is emblematical of a state of things even more dreadful than that of the preceding seal. The character of his rider corresponds with this idea; his name is called Death, the king of terrors. He is followed by Hell. . . .

The whole assemblage of figures constitutes an hieroglyphical representation, of the most horrible and terrific nature, and points out to us a period when the rulers of the visible church should seem to lose the character of men, and to assume that of malignant demons and savage beasts, and of Death himself; and should extirpate, by fire and sword, all who dared to prefer death to the sacrifice of a good conscience. This seal evidently represents the state of the church during those ages when the flames of persecution were kindled by the papal power.—“*A Dissertation on the Seals and Trumpets of the Apocalypse*,” William Cuninghame, p. 10, 4th edition. London: Thomas Cadell, 1843.

Seven Seals, FOURTH PERIOD, AS ERASMUS DREW THE PICTURE.—Further, when the Christian church has been all along first planted, then confirmed, and since established by the blood of her martyrs, as if Christ, her head, would be wanting in the same methods still of protecting her, they invert the order, and propagate their religion now by arms and violence, which was wont formerly to be done only with patience and sufferings. And though war be so brutish, as that it becomes beasts rather than men; so extravagant, that the poets feigned it an effect of the furies; so licentious, that it stops the course of all justice and honesty; so desperate, that it is best waged by ruffians and banditti; and so unchristian, that it is contrary to the express commands of the gospel; yet maugre all this, peace is too quiet, too inactive, and they must be engaged in the boisterousness of war.—“*Praise of Folly*,” Erasmus, English translation, p. 173. Published by Brentano. Paris, London, Washington, Chicago, 1900.

Seven Seals, FIFTH PERIOD, REFORMATION TIMES.—The whole of this imagery is explanatory of the nature of the slaughter perpetrated under the former seals, and particularly the fourth; and it shows that

the church of Christ was the peculiar object, against which Death and Hades in that seal had directed their dreadful weapons of destruction. [p. 13] . . .

The white robes given to these saints may be an emblem of that improved condition of the church on earth which was the consequence of the Reformation, when the Protestants in a considerable part of Europe obtained not only a complete toleration, but were acknowledged as a religious body; and in England, Scotland, and other countries, gained even a more signal victory over the Romish Church. But yet it is intimated that this state, however improved, was one of hope and expectation, rather than of joy. The cause of the church was yet un-avenged. The promises of her future glory remained unaccomplished. It was therefore necessary that the servants of God should arm themselves with the faith and patience of the saints during the remaining period of trial allotted to them, before the triumphant reign of their Lord.—“*A Dissertation on the Seals and Trumpets of the Apocalypse*,” *William Cuninghame*, pp. 13, 15, 4th edition. London: Thomas Cadell, 1843.

NOTE.—The author of “Thoughts on Daniel and the Revelation” says:

“The sixth chapter closed with the events of the sixth seal, and the eighth commences with the opening of the seventh seal; hence the seventh chapter stands parenthetically between the sixth and seventh seals, from which it appears that the sealing work of that chapter belongs to the sixth seal.

“*Silence in Heaven*.—Concerning the cause of this silence, only conjecture can be offered,—a conjecture, however, which is supported by the events of the sixth seal. That seal does not bring us to the second advent, although it embraces events that transpire in close connection therewith. It introduces the fearful commotions of the elements, described as the rolling of the heavens together as a scroll, caused by the voice of God, the breaking up of the surface of the earth, and the confession on the part of the wicked that the great day of God’s wrath is come. They are doubtless in momentary expectation of seeing the King appear in, to them, unendurable glory. But the seal stops just short of that event. The personal appearing of Christ must therefore be allotted to the next seal. But when the Lord appears, he comes with all the holy angels with him. Matt. 25:31. And when *all* the heavenly harpers leave the courts above to come down with their divine Lord, as he descends to gather the fruit of his redeeming work, will not there be silence in heaven?

“The length of this period of silence, if we consider it prophetic time, would be about seven days.”—*On chap. 8, “The Seven Trumpets.”*—EDS.

If John Huss, or good Jerome of Prague, or John Wickliff before them both, or William Brute, Thorpe, Swinderby, or the Lord Cobham; if Zisca with all the company of the Bohemians; if the Earl Reimond, with all the Toulousians; if the Waldois, or the Albigenses, with infinite others, had either been in these our times now, or else had seen then this ruin of the Pope, and revealing of Antichrist, which the Lord now hath dispensed unto us, what joy and triumph would they have made! Wherefore, now, beholding that thing which they so long time have wished for, let us not think the benefit to be small, but render therefore most humble thanks to the Lord our God, who by his mighty power, and the brightness of his Word, hath revealed this great enemy of his so manifestly to the eyes of all men, who before was hid in the church so colorably, that almost few Christians could espy him.—“*Acts and Monuments*,” *John Foxe*, Vol. IV, book 7, p. 555, 556.

NOTE.—It was in 1506 that John Foxe sounded this note of joy for deliverance, and of longing that the martyrs of Jesus might have foreseen the cutting short of papal power. His truly monumental work, preserving the memory of those witnesses of the period of papal supremacy, well stands, with many others, as a comment on the prophecy that the tribute of the white robes of honor should be given to those who had been slain for the truth.—EDS.

Seven Seals, SIXTH PERIOD.—*See Dark Day; Earthquakes; Falling Stars.*

Seven Seals, SEVENTH PERIOD.— See Advent, Second.

Seventh-day Adventists.— See Advent, Second, 22-26; Sabbath, Change of, 473.

Seventh-day Baptists.— See Advent, Second, 23; Sabbath, 469.

Seventh-day Sabbath.— See Sabbath.

Seven Trumpets, MEANING OF SYMBOLS (REV. 8: 3-5).— After “the smoke of the incense had ascended with the prayers of the saints, from the hand of the angel before God,” the angel took the censer, and filled it with fire. In Psalm 18: 8, the wrath of God is compared to fire; and the effects of his wrath, which are war, famine, and other scourges, are described under the same simile. And thus it is explained by Sir Isaac Newton, who says, “burning anything with fire is put for the consuming thereof by war.” Such a fire was cast upon “the earth,” the Roman world, the territorial platform of prophecy; “and there were voices, and thunderings, and lightnings,” wars and hostile invasions; “and an earthquake,” or a complete overturning of the established order of things. So complete indeed was the change effected by the first four trumpets alone, that new forms of government, new manners, new laws, new dresses, new languages, new names of men and countries, were everywhere throughout the Western Empire introduced.—“*An Historical Exposition of the Prophecies of the Revelation of St. John*,” Matthew Habershon, pp. 121, 122. London: James Nisbet & Co., 1841.

Seven Trumpets, THE FIRST FOUR; EVENTS OF WESTERN ROME'S DOWNFALL SUMMARIZED.— At this point in writing [notes on Rev. 8: 7], I looked on a chart in history, composed with no reference to this prophecy, and found a singular and unexpected prominence given to *four* such events extending from the first invasion of the Goths and Vandals at the beginning of the fifth century, to the fall of the Western Empire, A. D. 476. The first was the invasion of Alaric, king of the Goths, A. D. 410; a second was the invasion of Attila, king of the Huns, “scourge of God,” A. D. 447; a third was the sack of Rome by Genseric, king of the Vandals, A. D. 455; and the fourth, resulting in the final conquest of Rome, was that of Odoacer, king of the Heruli, who assumed the title of King of Italy, A. D. 476. We shall see, however, on a closer examination, that although two of these — Attila and Genseric — were, during a part of their career, contemporary, yet the most prominent place is due to Genseric in the events that attended the downfall of the empire, and that the second trumpet probably related to him; the third to Attila. These were, beyond doubt, four great periods or events attending the fall of the Roman Empire.—“*Notes on the Book of Revelation*,” Albert Barnes (Presbyterian), p. 224. New York: Harper & Brothers.

Seven Trumpets, ON THE “THIRD PART” OF THE EMPIRE.— These three parts of the Roman Empire [speaking of early imperial time] the really Roman, the Greek, and the Oriental.—“*Historical Geography of Europe*,” E. A. Freeman, p. 72.

In the time of Constantine, the Roman Empire was divided into three great sections: to Constantine was assigned Gaul, Spain, Britain, Italy, Africa; to Licinius, the Illyrian Præfecture; to Maximin, the Asiatic Provinces and Egypt.—“*Apocalyptic Sketches*,” Cumming, Vol. II, p. 63.

Each one included its third of the Mediterranean or Roman sea, as well as its third of the land: and each one also its own characteristic stream of the three great frontier rivers, the Rhine, Danube, and Euphrates.—“*Horæ Apocalypticae*,” *Rev. E. B. Elliott, A. M., Vol. I, p. 342. London: Seeley, Burnside, and Seeley, 1847.*

NOTE.—The division of Constantine’s time is usually adhered to by students, the blows under the trumpets falling first upon the western third, then, under the Saracens, and especially the Turks, upon the Eastern third part. The middle third, according to this division, may be counted as having suffered with the others, the blows that overturned the empire being really dealt in the West and in the East of which Rome and Constantinople were the capitals.

It may be remarked that there was another threefold division sometimes reckoned, from ancient times referred to by Jordanes, who wrote about 551, in the closing days of the fourth trumpet. Speaking of the uprooting of the Vandals, he says: “Thus after a century Africa, which in the division of the earth’s surface is regarded as the third part of the world, was delivered from the yoke of the Vandals.”—“*The Origin and Deeds of the Goths*,” chap. 33.

Habershon takes this geographical division in his comments on the “third part” in the first four trumpets:

“It here refers altogether to the western part of the empire; as being that of the greatest extent, that of which the city of Rome itself was the capital, and that which alone answers to the symbols. The other two portions of it were that of the East, of which Constantinople, called by many ‘New Rome,’ was the capital; and that of the South, of which the metropolis was Carthage, called by contemporary writers ‘the Rome of the African world.’ This was the most remarkable and eminent division of the universal and extensive Roman Empire, and one that was recognized even in St. John’s days.”—“*Historical Exposition of the Prophecies of the Revelation of St. John*,” pp. 124, 125.

It is suggestive to note again in this division how while the blows fell upon the western and eastern thirds, the southern third was also broken off and separated by the Vandal invasion.—EDS.

Seven Trumpets, THE FIRST; OUT OF THE NORTH.—The first trumpet, we see, brings a terrible storm from the north, the region of hail; and the nature of the storm shows the nature of the judgment. Hail and fire, mingled with blood, can certainly denote nothing but such irruptions from the north as should cause terrible blood-shedding and slaughter; and this confined to the third part of the earth, with its contents, the trees and grass, i. e., on the continent part of Europe, in contradistinction from the maritime parts, and from those abounding with rivers and waters.—“*Essay on the Revelation*,” *William Whiston, M. A. (Sir Isaac Newton’s successor in Mathematics at Cambridge University), 2d edition, p. 176. London, 1744.*

Seven Trumpets, THE FIRST; LIKE HAIL AND FIRE.—Philostorgius, who lived in and wrote of these times, saith that “the sword of the barbarians destroyed the greatest multitude of men; and among other calamities dry heats with flashes of flame and whirlwinds of fire occasioned various and intolerable terrors; yea, and hail, greater than could be held in a man’s hand, fell down in several places, weighing as much as eight pounds.” (Philostorgii Hist. Eccles., lib. 11, cap. 7.) Well therefore might the prophet compare these incursions of the barbarians to “hail and fire mingled with blood.” Claudian, in like manner, compares them to a storm of hail in his poem on this very war:

“Where’er the furies drive, the scattered host
Rush through dark paths and labyrinths unknown;
Like showering hail, or pestilential breath.”

—“*Dissertations on the Prophecies*,” *Thomas Newton, D. D. (1754), pp. 536, 537. London: William Tegg & Co., 1849.*

NOTE.—How remarkably the picture drawn by the pen of Gibbon corresponds to the picture of the prophecy,—“hail,” “fire,” “blood,” desolation of fertile lands—is shown by the following phrases from the “History of the Decline and Fall of the Roman Empire” (Harper’s 6 vol. ed.):

Chapter 26: "He [Valens, A. D. 375] was informed that the North was agitated by a furious tempest."—*Page 30, par. 13.*

"A formidable tempest of the barbarians of Germany seemed ready to burst over the provinces of Gaul."—*Page 57, par. 26.*

Chapter 30: "The Gothic nation [A. D. 395] was in arms. . . . Deserted their farms at the first sound of the trumpet."—*Page 190, par. 1.*

"Flaming villages. . . . The deep and bloody traces of the march of the Goths."—*Page 192, par. 2.*

"His trees, his old contemporary trees [said Claudian, the poet of Verona, Italy], must blaze in the conflagration of the whole country."—*Page 200, par. 5.*

"The dark cloud, which was collected along the coast of the Baltic, burst in thunder upon the banks of the Upper Danube."—*Page 216, par. 15.*

"This scene of peace and plenty was suddenly changed into a desert; and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man. . . . The consuming flames of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country, as far as the ocean, the Alps, and the Pyrenees, was delivered to the barbarians."—*Pages 223, 224, par. 19.—EDS.*

The north poured down from it her flood of warriors. From the extremity of Scandinavia to the frontiers of China, nation after nation appeared, the new pressing upon the older-settled, crushing it, and marking its onward passage with blood and devastation. The calamities which afflicted the human race at that period exceed, in extent of desolation, in number of victims, in intensity of suffering, all that has ever been presented to our affrighted imagination. We dare not calculate the millions upon millions of human beings who perished before the downfall of the Roman Empire was accomplished.—"*The Fall of the Roman Empire,*" *De Sismondi, Vol. I, chap. 1, p. 18.*

Seven Trumpets, THE FIRST; ELLIOTT ON.—And then the first trumpet sounded. His [Alaric's] course was to Italy. As he told an Italian monk afterwards, "he felt a secret and preternatural impulse, which directed, and even impelled, his march to the gates of Rome." As his trumpet sounded and his march advanced, terrible omens and prognostications, we read, preceded him. "The Christians," says Gibbon, "derived comfort from the powerful intercession of the saints and martyrs." So he notes again the very cause, prefigured in the Apocalypse, of the coming judgments. Thrice, in fulfilment of his destiny, he descended from the Alps on the Italian plains; marking his course each step, as the awe-struck historians of the times tell us, in country and in town, with ravage, conflagration, and blood; till the gates of Rome itself were opened to the conqueror, and the Gothic fires blazed around the capitol.

In the meantime other destroyers, of a kindred race and origin, had extended their ravages to the trans-rhenane provinces. Between Alaric's first and second invasions of Italy, Rhadagaisus, from the far north of Germany, with a host of Vandals, Suevi, and Burgundians, burst, "like a dark thundercloud from the Baltic," as Gibbon graphically describes it, on the Rætian and Italian valleys. With slaughter and difficulty they were repulsed by the Roman general from near Florence. But it was only to bend the course of the vast remnant westward; and overwhelm the provinces, till then flourishing and fertile, of Gaul and Spain. . . .

"The consuming flames of war," says Gibbon, "spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. The scene of peace and plenty was suddenly changed into a desert." . . . A similar description is given of the desolation of Spain. And the desolators entered, never to retire. "This passage of the Rhine," he adds, "by the Suevi, Vandals, and Burgundians, who never afterwards retreated, may be considered as the fall of the Roman Empire in the countries beyond the Alps. . . ."

The era of Alaric and Rhadagaisus,—that is, of the first trumpet,—is to be considered as chiefly embracing some ten or twelve years, from A. D. 400 to about A. D. 410; though, as the ravages of the provinces were not then discontinued, we may perhaps consider the vision before us to embrace a period somewhat longer. In that latter year the Vandals had extended their conquests to the straits of Gades; and Alaric, having accomplished his destiny, and reached in his desolating course the southernmost coast of Italy,—while meditating still further conquests, which were intended, however, for another hand and another trumpet,—was arrested suddenly by the hand of death.—“*Horæ Apocalypticæ.*” Rev. E. B. Elliott, A. M., Vol. I, pp. 351-353. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE FIRST; ELLIOTT’S HELPFUL FOOTNOTE.—The chronological intermingling of the invasions of Italy by Alaric and Rhadagaisus will appear from the following tabular sketch:

A. D.	
396	Alaric’s invasion of Greece.
400-403	His first invasion of Italy (Gibbon, V. 190).
406	Rhadagaisus with 300,000 Vandals from the Baltic, marching by way of the Upper Danube, invades Italy. Defeated and killed under the walls of Florence, the remains of his army retire from Italy, and cross the Rhine into France.
408	Alaric’s first siege of Rome.

—*Id.*, p. 352, footnote 1.

Seven Trumpets, THE FIRST; RECOGNIZED AS A JUDGMENT.—All persons of sense were aware that the calamities which this siege [of Rome, by Alaric] entailed upon the Romans were indications of divine wrath, sent to chastise them for their luxury, their debauchery, and their manifold acts of injustice towards each other, as well as towards strangers. It is said that when Alaric was marching against Rome, a monk of Italy besought him to spare the city, and not to become the author of so many calamities. Alaric, in reply, assured him that he did not feel disposed to commence the siege, but found himself compelled by some hidden and irresistible impulse to accomplish the enterprise.—“*The Ecclesiastical History of Sozoman,*” book 9, chap. 6, p. 413 (*Bohn’s Classical Library*). London: Henry G. Bohn, 1855.

The Roman world is falling: yet we hold up our heads instead of bowing them.—*Jerome (at Bethlehem), Epistles, Letter 60, “To Heliodorus,”* cited in “*Nicene and Post-Nicene Fathers,*” Vol. VI, p. 130.

Seven Trumpets, FIRST.—*See Rome, Its Barbarian Invaders, Goths, 444-450.*

Seven Trumpets, THE SECOND; THE BURNING MOUNTAIN CAST INTO THE SEA.—To the Vandal Genseric was allotted the conquest of the maritime provinces of Africa, and the islands: all in short that belonged to the Western Empire in the Mediterranean; and which Alaric (as just alluded to) was prevented attempting by death. It belonged, I say, to Genseric; “a name,” observes Gibbon, “which, in the destruction of the Roman Empire, has deserved an equal rank with the names of Alaric and Attila.” It was in the year 429 that he entered on it. In the course of the eighteen years preceding, no new invasion had broken on the Western Empire. . . . Africa, the granary of Rome and Italy, had continued to flourish intact, as before. But now its time was come.

Invited, under the influence of temporary infatuation, by Count Boniface, governor of the province, Genseric, in the year above mentioned, transported thither his Vandals from Spain across the Afric sea: . . . Then was Hippo taken and burnt; and then in 439 Carthage. With the capture of which, resistance ended. The whole province was subjected to the Vandals, and finally severed from the Western Empire.

Thus a part of the prefigurations of the second trumpet had been fulfilled. But its ships, and the insular provinces of Sicily and Sardinia, still remained to the Western Empire; of the destruction of which the prophecy seemed to speak also. For it said, "The third part of the creatures which were in the sea, and had life, died; and the third part of ships was destroyed." Was this too fulfilled by Genseric? Mark what followed after the capture of Carthage. Finding himself shut in to the south by the desert, Genseric, we are told, cast his eyes to the sea, and determined to create a naval power. And then "the fleets [the Vandal fleets] that issued from the port of Carthage again claimed the empire of the Mediterranean. Sicily was conquered by them, and Sardinia, and the other Western isles; all that was in the third part of the sea. . . ."

Twice, on occasion alike memorable, the Roman navies, with vast preparations, were collected to destroy the Vandal power. But suddenly and most disastrously, in the harbors of Carthage and Bona, when the eyes of the Romans were fixed on them with hopes raised to the highest, they were utterly destroyed; in the latter case by fire-ships driven among them in the obscurity of night. So that the remainder of the prediction was fulfilled also. The fire of the Vandal volcano might not spend itself, until not only what was habitable in the Western sea was destroyed, but "the third part of the ships" also; those that navigated the sea-third of the Western Empire.—"*Horæ Apocalypticæ*," Rev. E. B. Elliott, A. M., Vol. I, pp. 353-356, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE SECOND; BUT ONE BARBARIAN SEA POWER.—The Vandals were unique among the German nations by the fact that they maintained a fleet.—"*History of the Later Roman Empire*," J. B. Bury, Vol. I, p. 162.

NOTE.—Again mark how Gibbon's pen describes the transfer of the attacks upon Western Rome from the land portions to the maritime parts. ("Decline and Fall of the Roman Empire," Vol. III of Harper's 6 vol. ed.):

Chapter 36: "The loss or desolation of the provinces, from the ocean to the Alps, impaired the glory and greatness of Rome: her internal prosperity was irretrievably destroyed by the separation of Africa. . . . After an interval of six centuries, the fleets that issued from the port of Carthage again claimed the empire of the Mediterranean."—Page 459, par. 1.

"Genseric boldly advanced from the port of Ostia to the gates of the defenseless city [Rome]. . . . The pillage lasted fourteen days and nights; and all that yet remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Genseric."—Page 463, par. 4.

"The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily: they were tempted to subdue the island of Sardinia, so advantageously placed in the center of the Mediterranean; and their arms spread desolation, or terror, from the Columns of Hercules to the mouth of the Nile."—Page 486, par. 15.

"After the failure of this great expedition [Rome's attempt by fleet to destroy the Vandal power. A. D. 468.—Eps.]. Genseric again became the tyrant of the sea: the coasts of Italy, Greece, and Asia, were again exposed to his revenge and avarice: Tripoli and Sardinia returned to his obedience; he added Sicily to the number of his provinces: and before he died, in the fulness of years and of glory, he beheld the final extinction of the Empire of the West."—Pages 497, 498, par. 21.

When Genseric carried away the spoils of Rome in his ships, he took the golden candlestick and other treasures from the temple at Jerusalem, which Titus had carried off to grace his triumph.— EDS.

Seven Trumpets, THE SECOND; GENSERIC ACCOUNTING HIMSELF AS AGENT OF WRATH.—Now that the fleets, the arsenal, the docks of Carthage were all their own, now that its harbor — one of the finest in the Old World — reflected everywhere the Vandal flag, they became under Gaiseric's guidance the first naval power on the Mediterranean. . . . At length the work [of ravaging the coasts] became almost monotonous, and the choice of a victim hard. Once when the fleet had weighed anchor and was sailing forth from the broad harbor of Carthage, the helmsman turned to the king and asked for what port he should steer. "For the men with whom God is angry," answered the Vandal king, and left the winds and the waters to settle the question who were the proper objects of the wrath of Heaven.— "*The Dynasty of Theodosius*," Thomas Hodgkin, pp. 219, 220. Oxford: Clarendon Press, 1889.

Seven Trumpets, THE SECOND; VANDALS SWEEP THE MEDITERRANEAN.—This great city [Carthage] the Rome of the African world (as a contemporary calls it), opened its gates to the Vandals on the 9th of October, 439. . . . After a sea of blood had been shed, every kind of property was pillaged. . . . The loss of Africa was, perhaps, one of the greatest calamities which could have overtaken the Western Empire.— "*The Fall of the Roman Empire*," J. C. L. DeSismondi, Vol. I, chap. 7, pp. 155, 156.

Seven Trumpets, SECOND.—See Rome, Its Barbarian Invaders, Vandals, 456, 457.

Seven Trumpets, THE THIRD; "THERE FELL A GREAT STAR . . . BURNING."—But after a short space of time, as Orosius relates, the race of the Huns, fiercer than ferocity itself, flamed forth.— "*The Origin and Deeds of the Goths*," Jordanes, chap. 24, p. 38, Mierow's translation. Princeton, 1908.

Seven Trumpets, THE THIRD; ATTLA'S INVASION OF THE RIVERS.—About A. D. 450, in fulfilment of a treaty with Genseric, he [Attila] moved against the Western provinces along the Upper Danube; reached and crossed the Rhine at Basle, and thence tracing the same great frontier stream of the West down to Belgium, made its valley one scene of desolation and woe. . . . He was repulsed in the tremendous battle of Châlons. And whither then, when thus forced to retrace his steps, did he direct them? Whither but to fall on another destined scene of ravage, "the European fountains of waters," in the Alpine heights and Alpine valleys of Italy. . . .

But what further of his course of devastation? Surely, with Italy all defenseless before him, one might have expected that, like his predecessor Alaric, it would have continued on to Rome and the far coast of Bruttium. Instead of this, behold an embassy from the Western emperor Valentinian, accompanied by the venerable Romish bishop Leo the First, was successful at this point in deprecating his wrath: and having granted them peace, and leaving bands only of Heruli and Ostrogoths in the Tyrolese country intermediate, he repassed the Alps, and retired.

Wherefore a result, humanly speaking, so unlikely? Methinks we may see the reason. The prediction had expressly marked the term of Attila's desolating progress,— "the third of the rivers, and the fountains of waters." Already Attila had made bitter, besides the surplus-

age of more Eastern scenes, the river line of the upper Danube and Rhine, and the Alpine fountains of waters. Many had died, and still continued to die, that drank of the waters, through famine, disease, and pestilence. This being done, his course was to end. "Thus far shalt thou go, and no further."

Returned from Italy, he recrossed the Danube; reached the royal village between it and the Teiss; and there, the very next year, was suddenly cut off by apoplexy. This occurred A. D. 453. So the meteor was extinct; the empire and power of the Huns broken. The woe of the third trumpet had passed away.—"*Horæ Apocalypticae*," Rev. E. B. Elliott, A. M., Vol. I, pp. 357, 358. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE THIRD; METEORIC CAREER OF ATILA.—When in wrath he was like an embodied volcano, his eyes becoming like points of fire. No one in all history has imbued millions of mankind with such an amount of terror as this hideous little Tartar.—"*East and West Through Fifteen Centuries*," C. F. Young, Vol. II, p. 85.*

His vast empire thereupon [at his death] broke up, his numerous sons fighting together over it; and in these contests, happily for Europe, the Huns exterminated themselves.—*Id.*, p. 116.*

The rise of the great Hunnic power, which threatened European civilization in the fifth century, was as sudden and rapid as its fall.—"*History of the Later Roman Empire*," J. B. Bury, Vol. I, chap. 7, p. 161.

Seven Trumpets, THE THIRD; BITTERNESS OF ATILA'S VISITATION.—Being styled "Metus Orbis," and Flagellum Dei; the Scourge of God and Terror of Men.—"*Essay on the Revelation*," William Whiston, p. 184. Cambridge: B. Tooke, 1706.

This invasion is the most celebrated in our people's discourses, of all those which the barbarians have made upon us; and is the most talked of among the vulgar. . . . "And now all the countries which were within the Appennine Mountains and the Alps were full of flight, of depopulation, of slaughter, of slavery, of burning, and despair."—*Sigonius (a contemporary)*; cited in "*Essay on the Revelation*," William Whiston, p. 184. Cambridge: B. Tooke, 1706.

Seven Trumpets, THE THIRD; ATILA RECOGNIZED AS AGENT OF VENGEANCE.—It was during the retreat from Orleans that a Christian hermit is reported to have approached the Hunnish king and said to him, "Thou art the Scourge of God for the chastisement of Christians." Attila instantly assumed this new title of terror, which thenceforth became the appellation by which he was most widely and most fearfully known.—"*Decisive Battles of the World*," Sir Edward S. Creasy, "*Châtons*," chap. 6, p. 162. New York: D. Appleton & Co., 1898.

Not merely the degenerate Romans, but the bold and hardy warriors of Germany and Scandinavia, were appalled at the numbers, the ferocity, the ghastly appearance, and the lightning-like rapidity of the Huns. . . . His own warriors believed him [Attila] to be the inspired favorite of their deities, and followed him with fanatic zeal. His enemies looked on him as the preappointed minister of Heaven's wrath against themselves.—*Id.*, p. 7.

Seven Trumpets, THIRD.—*See Rome, Its Barbarian Invaders, Huns*, 452.

Seven Trumpets, THE FOURTH; THE LIGHT OF EMPIRE EXTINGUISHED IN THE WEST.—Some twenty years or more from the death of Attila, and much less from that of Genseric, . . . Odoacer, chief of the Heruli, — a barbarian remnant of the host of Attila, left on the Alpine frontiers of Italy,—interposed with his command that the name and the office of Roman Emperor of the West should be abolished. The authorities bowed in submission to him. The last phantom of an emperor, whose name Romulus Augustus was singularly calculated to bring in contrast before the reflective mind the past glories of Rome and its present degradation, abdicated: and the senate sent away the imperial insignia to Constantinople; professing to the emperor of the East that one emperor was sufficient for the whole of the empire. Thus of the Roman imperial sun that third which appertained to the Western Empire was eclipsed, and shone no more. . . . Thus in the West “the extinction of the empire” had taken place; the night had fallen.

Notwithstanding this, however, it must be borne in mind that the authority of the Roman name had not yet entirely ceased. The senate of Rome continued to assemble, as usual. The consuls were appointed yearly, one by the Eastern emperor, one by Italy and Rome. . . . The moon and the stars might seem still to shine on the west, with a dim reflected light. In the course of events, however, which rapidly followed one on the other in the next half century, these too were extinguished. . . . The Roman senate was dissolved, the consulship abrogated; . . . the statement of Jerome,—a statement couched under the very apocalyptic figure of the text, but prematurely pronounced on the first taking of Rome by Alaric,—might be considered as at length accomplished; “*Clarissimum terrarum lumen extinctum est*” (“The world’s glorious sun has been extinguished”): or, as the modern poet has expressed it, still under the same apocalyptic imagery,

“She saw her glories star by star expire;”

till not even one star remained, to glimmer on the vacant and dark night.—“*Horæ Apocalyptica*,” Rev. E. B. Elliott, A. M., Vol. I, pp. 358-361. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE FOURTH; GIBBON ON THE EXTINCTION OF THE IMPERIAL OFFICE.—The submissive people of Italy was prepared to obey, without a murmur, the authority which he [Odoacer] should condescend to exercise as the vicegerent of the Emperor of the West. But Odoacer had resolved to abolish that useless and expensive office; and such is the weight of antique prejudice that it required some boldness and penetration to discover the extreme facility of the enterprise. The unfortunate Augustulus [the emperor] was made the instrument of his own disgrace: he signified his resignation to the senate; and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, by their unanimous decree, to the emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly “disclaim the necessity, or even the wish, of continuing any longer the imperial succession in Italy; since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect, at the same time, both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige that yet remained of the authority which had given laws to the world. The republic (they repeat that name without a blush) might safely confide in the civil and military virtues of Odoacer; and they humbly request that the emperor would invest him with the

title of Patrician, and the administration of the diocese of Italy."—*The History of the Decline and Fall of the Roman Empire*, Edward Gibbon, chap. 36, par. 30 (Vol. III, p. 512). New York: Harper & Brothers.

Seven Trumpets, THE FOURTH; EARLY EXPOSITOR ON.—The sun shone at Rome as long as the consular dignity and the kingdom was possessed of authority over other cities and provinces. The moon and the stars shone there as long as the ancient power of the senate, and of the other magistrates remained. But these being all taken away (which was done by this trumpet), what was there but darkness, and a universal failure of light, both diurnal and nocturnal? Namely, what belonged to that city, to which a third part of the light of heaven was attributed?—*Clavis Apocalyptica*, Joseph Mede (1627), Cooper's translation, p. 171. London.

Seven Trumpets, THE FOURTH; THE CONSULSHIP ABOLISHED.—The first magistrates of the republic [the consuls] had been chosen by the people, to exercise, in the senate and in the camp, the powers of peace and war, which were afterwards translated to the emperors. But the tradition of ancient dignity was long revered by the Romans and barbarians. A Gothic historian applauds the consulship of Theodoric [A. D. 493-526] as the height of all temporal glory and greatness; the king of Italy himself congratulated those annual favorites of fortune who, without the cares, enjoyed the splendor of the throne. . . .

The succession of consuls finally ceased in the thirteenth year of Justinian [A. D. 541], whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom.—*The History of the Decline and Fall of the Roman Empire*, Edward Gibbon, chap. 40, par. 30 (Vol. IV, pp. 110, 111). New York: Harper & Brothers.

Seven Trumpets, THE FOURTH; THE AUGUST SENATE EXTINGUISHED.—That senate of which he who declared that it was composed of kings, alone formed a true idea.—*History of Rome*, Livy, book 9, chap. 17; *Everyman's Library*, Vol. II, p. 181.

After a period of thirteen centuries [in the time of Justinian, about 553] the institution of Romulus [the senate] expired; and if the nobles of Rome still assumed the title of senators, few subsequent traces can be discovered of a public council or constitutional order. Ascend six hundred years, and contemplate the kings of the earth soliciting an audience, as the slaves or freedmen of the Roman senate!—*The History of the Decline and Fall of the Roman Empire*, Edward Gibbon, chap. 43, par. 17 (Vol. IV, p. 273). New York: Harper & Brothers.

Where is the senate? Where are the people? . . . All the glory of earthly dignity has expired from the city.—*Pope Gregory the Great* [A. D. 540-604], *Homilies on Ezekiel* (2:6, sec. 22); cited in *Life of Gregory the Great*, Frederick Homes Dudden, Vol. I, p. 185.

Seven Trumpets, FOURTH.—See Rome, Its Barbarian Invaders, Goths, 444-450; Heruli, 450-452.

Seven Trumpets, OLD EXPOSITOR ON THE FIFTH AND SIXTH.—As to the two following trumpets, they so evidently refer to the Saracens and Turks, that there are scarcely two opinions on the subject.—*Signs of the Times: Overthrow of the Papal Tyranny in France*, J. Bicheno, p. 162. London, 1799.

Seven Trumpets, THE FIFTH; SYMBOLISM ARABIAN.—The locust form indicated their swarming in numbers numberless; their being in their migratory progress rapid, far-ranging, and irresistible. . . . The horselike appearance seemed to imply that they would be hordes of cavalry; the likeness to the lion, that they would be savage destroyers of life; and to the scorpion, that of those in Christendom, whose lives they spared, they would be the tormentors, even as with a scorpion's poison sting. . . .

The locust, the ground work of the symbol, is peculiarly Arabic. So the sacred history of ancient times informs us. "It was the east wind," it says, "which brought the locusts" on Egypt. Ex. 10: 13. . . . And indeed the locust simile is one used in other and earlier scriptures, with its usual appropriateness, to designate the numbers and character of an invading Arab horde. Judges 6: 5. Again, as of the locust, so of the scorpion, the native locality was by the Jews considered the Arabian desert. Witness Moses' own words to the Israelites, on emerging from it, after forty years' wandering: "that great and terrible wilderness wherein were fiery serpents and scorpions." And who knows not, if facts so notorious be worth mentioning, that it is Arabia, still Arabia, that is regarded by naturalists as the original country of the horse; and that its wildernesses are the haunts also of the lion? The zoology of the hieroglyphic is all Arabian.—"*Horæ Apocalypticeæ*," Rev. E. B. Elliott, A. M., Vol. I, pp. 407-409, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE FIFTH; AS HISTORIANS DESCRIBE THE SARACENS.—Onward and still onward, like swarms from the hive, or flights of locusts darkening the land, tribe after tribe issued forth, and hastening northward, spread in great masses to the east and to the west.—"*The Caliphate*," Sir William Muir, p. 44. London: Religious Tract Society, 1892.

The Persian Empire soon attracted the arms of "these locusts," as the swarms of hungry Saracens were not inaptly called.—"*The Ottoman Empire*," Edward Upham, Vol. I, p. 40. Edinburgh: Constable & Co., 1829.

Seven Trumpets, THE FIFTH; THE FIRST CALIPH OF THE SARACENS.—He [Mahomet] was like a star that fell from heaven (Rev. 9: 1), a bright and illustrious prince, as if heaven-endowed, but fallen. Would anything better characterize the genius, the power, and the splendid but perverted talent of Mohammed? Mohammed was, moreover, by birth, of the princely house of the Koreish, governors of Mecca, and to no one could the term be more appropriate than to one of that family. He was a king. That is, there was to be one monarch—one ruling spirit to which all these hosts were subject. And never was anything more appropriate than this title as applied to the leader of the Arabic hosts.—"*Notes on the Book of Revelation*," Albert Barnes (Presbyterian), on Revelation 9, p. 253. New York: Harper & Brothers.

Seven Trumpets, THE FIFTH; MAHOMET, FOUNDER OF MOHAMMEDANISM.—Mohammed, "The Praised," . . . was born at Mecca Aug. 20, 570, and died at Medina June 8, 632. . . . In 609, in consequence of a vision in which Gabriel commanded him (though illiterate) to read what appears in the Koran as Surah xcvi. 1-5, he began to preach.

His earliest labors were in his family and among his intimates. Hadijah [his wife] was his first convert. Ali and Zaid, his adopted children, were next, and then his friend Abu Bekr. Three years of

preaching gained him about fifty followers, and then (612) he began to teach in public, using a house opposite the Kaaba. His points were three: (1) The oneness and absoluteness of Allah who (2) revealed his will to men (3) by chosen men who were prophets. . . . By this time he had abandoned idolatry in consequence of his first principle. . . .

The rancorous opposition of Meccans continuing and extending even to the point of banning him and his supporters, he exiled himself, and in the Hejira, "Flight," to Medina he took the step which made the Mohammedan era, June 16, 622 A. D. This was the turning-point in his career, the beginning of success. . . .

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. In this last was manifested Mohammed's shrewdness, making capital of the Arab's lust for plunder. . . . In self-interest Arabs flocked to him, and he was soon ready to march upon Mecca, which he had already fixed upon as the center of the faith. . . . Before the prophet's death all Arabia was at his feet; Christians and Jewish tribes were permitted to exist, but only upon condition of paying a heavy tribute.—*The New Schaff-Herzog Encyclopedia, Vol. VII, art. "Mohammed," pp. 436-438. New York: Funk and Wagnalls Company.*

Seven Trumpets, THE FIFTH; OUT OF THE PIT.—The observer could scarce be mistaken in interpreting this smoke from the pit of the abyss as an emanation from the pit of hell; i. e., as some system of error and false religion thence originating: originating, it would seem, all on a sudden; and of which the effect would be, almost instantaneously, to darken the moral atmosphere, and dim the imperial sun in the firmamental heaven. . . . Who knows not the fact that it was after embracing Islamism that the Saracen cavalry hordes burst forth in fury on Roman Christendom; and yet more, that they were imbued from this very source with the qualities that the symbols in the vision indicated? For there is indeed a perfect fitness in the representation of the symbolic locusts as issuing forth, all formed in character, out of the smoke from the pit of the abyss. It was the religion of Mahomet in fact, that made the Arabs what they were. It was this that for the first time united them in one, in numbers countless as the locusts; this that gave them the locustlike impulse to speed forth as its propagandists over the world; this which imparted to them, as to lions of the desert, the irresistible destroying fury of fanaticism; this, further, which . . . had already prepared in them a scorpion-like venom of contempt and hatred wherewith to torment the subject Christian.—"*Howe Apocalypticæ,*" *Rev. E. B. Elliott, A. M., Vol. I, pp. 415-417, 3d edition. London: Seeley, Burnside, and Seeley, 1847.*

So great was the terror which this new power of Hell had already struck into the world.—"*Philosophy of History,*" *Friedrich von Schlegel, Vol. II, Lecture 12, p. 110.*

NOTE.—The historian comments on the evasive replies, rather than defiance, with which Emperor Heraclius, and Chosroes, of Persia, met Mahomet's summons to acknowledge him.—EDS.

Seven Trumpets, THE FIFTH; THE SUPERNATURAL ELEMENT.—Even though it be admitted that Mahomet laid the foundations of his laws in the strongest principles of human nature, and prepared the fabric of

his empire with the profoundest wisdom, still there can be no doubt that no human intelligence could, during his lifetime, have foreseen, and no combinations on the part of one individual could have insured, the extraordinary success of his followers.—“*History of Greece*,” George Finlay, Vol. I, p. 356.

Seven Trumpets, THE FIFTH; OLD EXPOSITORS ON THE SCORPION STING.—That is, they had not only the power proper to locusts of eating up and depopulating the countries through which they passed, but, what was a kind of prodigy, they had tails like scorpions, with the stroke of which likewise they diffused poison. Wonderful! A locust scorpion. But the nature of the evil which it implies, the symbol of a serpentine species seems to point out; for the scorpion is of the serpent kind. . . . The tail, therefore, of a scorpion, with the sting, denotes the propagation of that diabolical false prophecy of Mohammed, with its whole apparatus, on which the Arabian locusts relying, not less than on warlike force, inflicted hurt, alas! wherever they went. Nay, this train of foulest errors, the Saracens first, from the creation of man, drew after them; and, I believe, no nation before them, relying on a similar imposture, in religion, and under the pretext of destroying the worship of idols, ever contended for the empire of the world.—“*Clavis Apocalyptica*,” Joseph Mede (1627), translation by R. B. Cooper, p. 176. London.

These locusts had tails like scorpions, and stings in their tails. All the world knows that the tail and the sting in the serpent [scorpion] is the seat of venom and poison. And poison is the emblem of false doctrine. Which signifies not only that the Arabians should carry desolation and death everywhere, but also the venom of a detestable religion. Therefore 'tis the devil is called a serpent and a dragon, by reason of the poison of false religions that he spreads.—“*Accomplishment of the Scripture Prophecies*,” Peter Jurieu, part 1, chap. 7, p. 70. London, 1687.

Seven Trumpets, THE FIFTH; THEIR LEADERSHIP.—The King of these locusts was the angel of the bottomless pit, being chief governor as well in religious as civil affairs, such as was the caliph of the Saracens. Swarms of locusts often arise in Arabia Felix, and from thence infest the neighboring nations: and so are a very fit type of the numerous armies of Arabians invading the Romans.—“*Observations upon the Prophecies of Daniel and the Apocalypse of St. John*,” Sir Isaac Newton, part 2, chap. 3, p. 304. London, 1733.

Since the locusts are at once secular conquerors and the propagators of a false religion, their king must stand to them in the double relation of a temporal and spiritual chief. Such, accordingly, was Mohammed and the caliphs his successors. . . . The twofold idea was aptly expressed by his single official denomination, “The Commander of the Faithful.”—“*The Sacred Calendar of Prophecy*,” G. S. Faber, book 4, chap. 7. London, 1844.

Seven Trumpets, THE FIFTH; APPEARANCE OF THE INVADING WARRIORS.—So Pliny, St. John's contemporary at the close of the first century, speaks of the Arabs as wearing the turban, having the hair long and uncut, with the moustache on the upper lip, or the beard; ¹ that “venerable sign of manhood,” as Gibbon, in Arab phraseology, calls it. So Solinus describes them in the third century; ² so Ammianus Marcel-

¹ “*Arabes mitrati degunt, aut intonso crine. Barba abraditur, præterquam in superiore labro. Aliis et hæc intonsa.*”—*Nat. Hist.*, vi, 28.

² c. 53: “*Plurimis crinis intonsus, mitrata capita, pars rasâ in cutem barbâ.*”

linus in the fourth; ³ so Claudian, Theodore of Mopsuesta, and Jerome in the fifth. . . . In regard to the turban crown, it happens most singularly that Ezekiel (23: 42) describes the turbans of the Sabæans or Keturite Arabs under this very appellation; "Sabæans from the wilderness, which put beautiful crowns upon their heads." . . . The Saracen policy was the wearing of defensive armor. The breastplate of iron was a feature of description literally answering, like the three others, to the Arab warriors of the sixth or seventh century.—"*Horæ Apocalypticae*," Rev. E. B. Elliott, A. M., Vol. I, pp. 411-413. 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE FIFTH; INSTRUCTIONS AS SARACENS Poured OUT OF ARABIA.—When you fight the battles of the Lord, acquit you like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people, that belong to the sylagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay "tribute."—*Abu-bekr, caliph, to Saracen armies; cited in "The History of the Decline and Fall of the Roman Empire," Edward Gibbon, chap. 51, par. 10 (Vol. V, pp. 189, 190). New York: Harper & Brothers.*

Seven Trumpets, THE FIFTH; TO TORMENT, NOT TO KILL.—Not that it could be supposed that the Saracens would not "kill" many thousands in their incursions. On the contrary, their angel hath the name of "the destroyer." Rev. 9: 11. They might "kill" them as individuals, but still they should not "kill" them as a political body, as a state or empire. They might greatly harass and "torment" both the Greek and the Latin churches, but they should not utterly extirpate the one or the other. They besieged Constantinople, and even plundered Rome: but they could not make themselves masters of either of those capital cities. The Greek Empire suffered most from them, as it lay nearest to them.—"*Dissertations on the Prophecies*," Thomas Newton, D. D. (1754), p. 544. London: William Tegg & Co., 1849.

Seven Trumpets, THE FIFTH; GIBBON ON THE MYSTERY OF LIMITATION OF POWER.—When the Arabs first issued from the desert, they must have been surprised at the ease and rapidity of their own success. But when they advanced in the career of victory to the banks of the Indus and the summit of the Pyrenees; when they had repeatedly tried the edge of their scimeters and the energy of their faith, they might be equally astonished that any nation could resist their invincible arms; that any boundary should confine the dominion of the successor of the prophet. The confidence of soldiers and fanatics may indeed be excused, since the calm historian of the present hour, who strives to follow the rapid course of the Saracens, must study to explain by what means the church and state were saved from this impending, and, as it should seem, from this inevitable, danger.—"*The History of the Decline and Fall of the Roman Empire*," Edward Gibbon, chap. 52, par. 1 (Vol. V, p. 273). New York: Harper & Brothers.

³ "*Crinitus quidam a Saracenorum cunco*."—*Id.*, xxvi, 16.

NOTE.—The historian “must study to explain,” says Gibbon, how it was that the swift progress of the Saracens did not extinguish the Eastern Empire. But the prophecy had declared that the “locusts” would torment, but not kill.
—Eds.

Seven Trumpets, THE FIFTH; NO MENTION OF “THIRD PART.”—What a vast tract of land! How many crowns are here! Whence it is worthy of observation, that no mention is here made, as under the other trumpets, of the trient, or third part; since the plague fell not less beyond the bounds of the Roman Empire, than within it; stretching even to the extremest parts of India.—“*Clavis Apocalyptica*,” Joseph Mede (1627), translation by R. B. Cooper, p. 181.

Seven Trumpets, THE FIFTH; WHY THE SARACENS ARE INDICATED.—1. Because they came from the East, as the locusts did. 2. Because of their vast numbers, and their wandering state and condition, living in tents, and roaming from place to place. Nahum 3: 15, 16. 3. Because they are expressly likened unto grasshoppers or locusts. Judges 7: 3-5. 4. From the suddenness of their invasions, and the prodigious swiftness of their conquests, and the great havoc and ravages made by them. 5. Because they at this time embodied in their national characters and tempers, which Gibbon described to be “armed against mankind, and doubly inflamed by the domestic license of rapine, murder, and revenge,” the doctrines of the Koran.—“*An Historical Exposition of the Prophecies of the Revelation of St. John*,” Matthew Habershon, chap. 8, pp. 153, 154. London: James Nisbet & Co., 1841.

Seven Trumpets, FROM SARACEN TO TURK.—With the rise of the Abbassides, the aspect of Western Asia alters. The seat of government is removed from Syria to Irak [to Bagdad, founded A. D. 672], the Syrians lose the monopoly of influence and power they had hitherto possessed; and the tide of power is diverted from the West to the East. But the unity of the Caliphate was gone forever. . . .

“The reign of the first Abbassides,” says a distinguished French scholar and historian, “was the era of the greatest splendor of the Eastern Saracens. The age of conquest had passed; that of civilization had commenced.”—“*History of the Saracens*,” Ameer Ali, p. 208.

Before long the Caliphs drew their bodyguard entirely from the Turks about the Oxus. . . . These began to overshadow the noble Arab chieftains; and so we soon find the imperial forces officered almost entirely by Turcomans.—“*The Caliphate*,” Sir William Muir, p. 432.

The blow which seemed the most crushing of all, the overthrow of the caliphate by the Moguls [1258], was part of a chain of events which brought on the stage a Mohammedan power more terrible than all that had gone before it. We have now come to the time of the first appearance of the Ottoman Turks.—“*Ottoman Power*,” E. A. Freeman, p. 98.

In A. D. 1281, Ortogrul took the famous city of Kutahi from the Greek emperor; in 1357 Orchan crossed over to Europe; in 1453 Mahomet II took Constantinople, and thus began the downfall of the Eastern Empire, the rest of which followed the fate of the capital.—“*A New Analysis of Chronology and Geography*,” Rev. William Hales, Vol. III, p. 617.

Seven Trumpets, THE SIXTH; THE NEXT BLOW AT THE EASTERN EMPIRE.—If the first woe trumpet referred to the Saracens, then it would be natural that the rise and progress of the Turkish power should

be symbolized, as the next great fact in history; and as that under which the empire fell. . . . The Turkish power rose immediately after the power of the Saracens had reached its height, and identified itself with the Mohammedan religion, and was, in fact, the next great power that affected the Roman Empire, the welfare of the church, and the history of the world.—“*Notes on the Book of Revelation*,” *Albert Barnes (Presbyterian), on Revelation 9, p. 263. New York: Harper & Brothers.*

Seven Trumpets, THE SIXTH; FOXE ON THIS PROPHECY.—Among all the prophecies both of the Old Testament and of the New, there is none that painteth out the antichristian kingdom of the Turks better than doth the Revelation of St. John, whose words let us weigh and consider. Apocalypse 9. . . . By loosing the angels who had rule of the great river Euphrates, is signified the letting out of the east kings, that is, the Turks, out of Scythia, Tartary, Persia, and Arabia, by whom the third part of Christendom shall be destroyed, as we see it this day hath come to pass.—*Written in 1566, with Turks at gates of Central Europe, “Acts and Monuments,” John Foxe, Vol. IV, book 6, p. 102.*

NOTE.—Foxe is said to have been the first writer to recognize the Turks in this prophecy.—Eds.

Seven Trumpets, THE SIXTH; LOOSING OF THE TURKISH HORDES.—The reign of Othman is contemporaneous with one of the great periods of immigration from Central Asia. The numbers of the Turks were yearly augmented by such hordes that the Greek writers continually use metaphors derived from the torrent, from floods and inundations, to describe their overwhelming force.—“*The Destruction of the Greek Empire*,” *Sir Edwin Pears, p. 62.*

Seven Trumpets, THE SIXTH; STILL THE POISON STING.—The capture of Bagdad [Tartars under Genghis Khan, 1227, swept over the Saracen empire] entirely annihilated the Saracen name—the cloud from the desert was blown back into its pristine insignificance—the bubble of fame had collapsed. The name had been banished forever; but the faith remained. . . . Thus the valor of the early Saracens is now remembered only in history; whereas the religion which they enforced prevails.—“*Islamism*,” *F. A. Neale, Vol. I, chap. 31, p. 340.*

He [Bajazed, 1389-1403] was an irreconcilable enemy of the Christian name and a passionate follower of Mahomet. During the reign of his predecessor, the struggle between the empire and the Turks had taken a theological character, and it is beyond reasonable doubt that religious animosity of a kind which had not shown itself among the first armies of the Turks had now diffused its baneful influence among the Ottoman armies.—“*The Destruction of the Greek Empire*,” *Sir Edwin Pears, p. 132.*

Seven Trumpets, THE SIXTH; THE MYRIADS OF HORSEMEN.—*Myriads of myriads*: a numeral phrase indefinite, but according to its natural and not infrequent use in Scripture¹ expressive of large numbers; . . . so that it is not without his usual propriety of language that Gibbon speaks of “the *myriads* of the (Seljukian) Turkish horse over-spreading the Greek frontier from the Taurus to Erzeroum.”—“*Horæ Apocalyptica*,” *Rev. E. B. Elliott, A. M., Vol. I, pp. 478, 479. London: Seeley, Burnside, and Seeley, 1847.*

¹ Num. 10: 36: “Return to thy thousands of myriads (Heb. myriads of thousands) in Israel;” an example strikingly to the point, as the numbers of Israel are mentioned, in the census of Num. 1: 45, 46, to have been only 600,000 above twenty years old.—Eds.

I well remember that living in the University of Ireland, a gentleman that newly came from Scandrown or Alexandretta told me he saw the Turkish army march by to recover Bagdet or Babylon, and that the army was above a week marching by, consisting of fifteen hundred thousand men, with which he recovered Bagdet from the Persian.—“*An Exposition, or Comments upon the Revelation, out of Most Learned Authors*” (Bullinger, Francis, Junius, Brightman, etc.), Hezekiah Holland, p. 65. London (Dedicatory Preface, “Vicarage, 1650”).

Seven Trumpets, THE SIXTH; OLD EXPOSITORS ON THE SMOKE AND FIRE AS WEAPONS.—Brightman [1600] applies this to the Turks’ guns, out of which come fire, smoake.—“*An Exposition, or Comments upon the Revelation, out of Most Learned Authors,*” Hezekiah Holland, p. 66. London, 1650.

I understand it literally of that new (and previous to this trumpet) unheard-of arms, which those Euphratean enemies made use of, immediately after they had been set loose. I understand it of cannon vomiting fire, smoke, and sulphur. For gunpowder is ignivomous, with hyacinthine smoke, and sulphurous matter.—“*Clavis Apocalyptica,*” Joseph Mede (1627), translation by R. B. Cooper, p. 204. London.

This fire, this smoke, and this brimstone seem to be a description of gunpowder and its effects. And this may well signify that the Turks should make their principal desolations in the empire of the fourth monarchy, after the invention of canons and firearms, whence come forth lightnings, flames, sulphur, and smoke; which indeed did come to pass.

These horses that vomit up flame and smoke have also tails like unto serpents, with which they do hurt, viz., in spreading their poison. And this is common to them with the locusts of the fifth trumpet. ’Tis the venom of the wicked religion of Mahomet, which the Turks have established, and spread in all places where they have established their dominion.—“*The Accomplishment of the Scripture Prophecies,*” Peter Jurieu, part 1, chap. 7, p. 75. London, 1687.

Seven Trumpets, THE SIXTH; AN ARAB WRITER DESCRIBES THE USE OF ARTILLERY AT CONSTANTINOPLE.—At length the Moslems placed their cannon in an effectual position, and threw up their intrenchments. The gates and ramparts of Constantinople were pierced in a thousand places. The flames which issued from the mouths of these instruments of warfare, of brazen bodies and fiery jaws, cast grief and dismay among the miscreants. The smoke which spread itself in the air, and ascended towards the heavens, rendered the brightness of day somber as night; and the face of the world soon became as dark as the black fortune of the unhappy infidels.—“*Tadg al Tavarikh*” (*Diadem of Histories*), Saadeddin; cited from David’s “*Grammar of the Turkish Language,*” in “*The Signs of the Times,*” Alexander Keith, Vol. I, p. 386.

Seven Trumpets, THE SIXTH; THE SMOKE AND FIRE.—It was to “the fire and the smoke and the sulphur,” to the artillery and firearms of Mahomet, that the killing of the third part of men, i. e., the capture of Constantinople, and by consequence the destruction of the Greek Empire, was owing. . . . “Canst thou cast a cannon,” was his question to the founder of cannon that deserted to him, “of size sufficient to batter down the wall of Constantinople?” Then the foundry was established at Adrianople, the cannon cast, the artillery prepared, and the siege began.

It well deserves remark, how Gibbon, always the unconscious commentator on the Apocalyptic prophecy, puts this new instrumentality of war into the foreground of his picture, in his eloquent and striking narrative of the final catastrophe of the Greek Empire.—“*Horæ Apocalypticæ*,” Rev. E. B. Elliott, A. M., Vol. I, pp. 483, 484. London: Seeley, Burnside, and Seeley, 1847.

The exact idea, whether that was intended or not, would be conveyed by the discharge of musketry or artillery. The fire, the smoke, and the sulphurous smell of such a discharge would correspond precisely with this language. . . . One thing is certain, that this is not language which would be employed to describe the onset of ancient cavalry in the mode of warfare which prevailed then. No one describing a charge of cavalry among the Persians, the Greeks, or the Romans, when the only armor was the sword and the spear, would think of saying that there seemed to be emitted from the horses’ mouths fire, and smoke, and brimstone.—“*Notes on the Book of Revelation*,” Albert Barnes, on Rev. 9:17, p. 259. New York: Harper & Brothers.

Seven Trumpets, THE SIXTH; THE HORSE-TAIL BANNERS.—It seems that in the times of their early warlike career the principal standard was once lost, in the progress of battle; and the Turkman commander, in its default, cutting off his horse’s tail, lifted it on a pole, made it the rallying ensign, and so won the victory. Hence the introduction and permanent adoption among the Turks throughout their empire of this singular ensign; among the Turks alone, if I mistake not, of all the nations that have ever risen up on this world’s theater: and this as that which was thenceforward,—from the vizier to the governors of provinces and districts,—to constitute their badge, mark their rank, and give them name and title. For it is the ensign of one, two, or three horse tails that marks distinctively the dignity and power of the Turkish pasha.—“*Horæ Apocalypticæ*,” Rev. E. B. Elliott, A. M., Vol. I, p. 486. London: Seeley, Burnside, and Seeley, 1847.

Seven Trumpets, THE SIXTH; THE EASTERN “THIRD PART” NOW TO FALL.—The Western Empire had already been exhibited, in the first four trumpets, under the figure of a symbolical universe, and its subversion by the Gothic arms was denoted by the destruction of a third part of that universe. The Eastern Empire is now placed before us as a political community, under the generic appellation of “*the men*;” and its overthrow is in a similar manner signified by the slaughter of a third part of “*the men*.”—“*A Dissertation on the Seals and Trumpets of the Apocalypse*,” William Cuninghame, chap. 7, p. 83. London: Thomas Cadell, 1843.

Seven Trumpets, THE SIXTH; THIS TIME TO KILL.—The locusts of the foregoing trumpet were sent, not to kill men, but to torment them for five months; because the Saracens and Arabians did only gnaw off the edges of the Roman Empire, and did not penetrate into its entrails. But the Turks pierced even into the very heart of the fourth monarchy, and laid it desolate; and they have established their empire in one of its capital cities, viz., Constantinople. They are sent to kill the men of this third part of the world. . . . *To kill* signifies also a *total destruction*: so that the prophecy seems to signify that the Turks are sent of God entirely to destroy the Roman Empire.—“*The Accomplishment of the Scripture Prophecies*,” Peter Jurieu, part 1, chap. 7, pp. 73, 74. London, 1687.

Seven Trumpets, THE SIXTH; LAST EMPERORS OF THE EAST.—In the year 1381 he [John V or VI] concluded a treaty with Sultan Murad, acknowledging himself a vassal and tributary of the Ottoman Empire. Murad continued to pursue his career of conquest in Europe without troubling the despicable fragments of the imperial government, which still mock the researches of the historian under the proud title of the Roman Empire.—“*History of Greece*,” George Finlay, Vol. III, p. 467.

Best remembered among the tribulations of John is the siege of Philadelphia. . . . Murad, wishing to subdue it, compelled John V and his son Manuel to march in person against the last Christian stronghold in Asia. The emperor submitted to the degradation, and Philadelphia surrendered when it saw the imperial banner hoisted among the horse-tails of the Turkish pashas above the camp of the besiegers. The humiliation of the empire could go no further.—“*The Story of the Byzantine Empire*,” C. W. C. Oman, M. A., F. S. A., pp. 330, 331. New York: G. P. Putnam’s Sons, 1892.

He [John VI or VII, 1425-1448] never forgot that he was a vassal of the Ottoman Empire.—“*History of Greece*,” George Finlay, Vol. III, p. 496.

NOTE.—The death of John VI “took place on the last day of October, 1448” (“Destruction of the Greek Empire,” Pears, p. 178). Constantine, his older brother, was in Sparta, Greece, at the time. As he had recently been in conflict with the Sultan, it was a question whether he would be an acceptable candidate for the throne. Some favored Demetrius, the younger brother. The sultan (Mohammed II) signified his willingness, however, that Constantine should take the throne, which he did, being crowned at Sparta, Jan. 10, 1449.

“The arguments of the Prince Demetrius’s partisans were based not so much on personal as on public grounds—the political interest of the state. At last a compromise was made: an embassy was to be sent at once to the sultan to ask him. Would he acknowledge Despot Constantine as emperor or not? This course was perhaps the only one to prevent civil war, or eventually an attack on the part of the Turks, but it shows more than anything else the growing weakness of the empire, and the falling sense of dignity.”—Constantine, “*Last Emperor of the Greeks*,” by Chedomil Mijatovich, p. 84; cited in “*The Eastern Question*,” p. 26. England: The International Tract Society, Stanborough Park, Watford, Herts.—EDS.

Seven Trumpets, THE SIXTH; THE LAST BLOW AT HAND.—The Roman world [A. D. 1395-1402] was now contracted to a corner of Thrace, between the Propontis and the Black Sea, about fifty miles in length and thirty in breadth.—“*The History of the Decline and Fall of the Roman Empire*,” Edward Gibbon, chap. 64, par. 20 (Vol. VI, p. 242). New York: Harper and Brothers.

Every province was in turn subdued, every city opened her gates to the conqueror; the limbs were lopped off one by one; but the pulse still beat at the heart, and the majesty of the Roman name was ultimately confined to the walls of Constantinople. Before Mahomet II planted his cannon against them, he had completed every smaller conquest and deprived the expiring empire of every hope of succor or delay.—“*History of Europe During the Middle Ages*,” Henry Hallam, Vol. II, book 6, p. 69, revised edition. London: The Colonial Press, 1900.

Seven Trumpets, THE SIXTH; THE EASTERN EMPIRE FALLEN AT LAST.—The Ottoman artillery thundered on all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke which could only be dispelled by the final deliverance or destruction of the Roman Empire. . . .

The immediate loss of Constantinople may be ascribed to the bullet, or arrow, which pierced the gauntlet of John Justiniani. The sight of

his blood, and the exquisite pain, appalled the courage of the chief, whose arms and counsels were the firmest rampart of the city. As he withdrew from his station in quest of a surgeon, his flight was perceived and stopped by the indefatigable emperor. "Your wound," exclaimed Palæologus, "is slight; the danger is pressing; your presence is necessary; and whither will you retire?" "I will retire," said the trembling Genoese, "by the same road which God has opened to the Turks;" and at these words he hastily passed through one of the breaches of the inner wall. . . . His example was imitated by the greatest part of the Latin auxiliaries, and the defense began to slacken. . . . The victorious Turks rushed through the breaches of the inner wall. . . . In the first heat of the pursuit, about two thousand Christians were put to the sword. . . . It was thus, after a siege of fifty-three days, that Constantinople, which had defied the power of Chosroes, the Chagan, and the caliphs, was irretrievably subdued by the arms of Mahomet the Second [A. D. 1453].—*The History of the Decline and Fall of the Roman Empire*, Edward Gibbon, chap. 68, pars. 17, 18 (Vol. VI, pp. 400-403). New York: Harper & Brothers.

With the fall of Constantinople was extinguished forever the last vestige of the majesty of Rome.—Lord John Russell; cited in *Turkey and the Balkan States*, Esther Singleton, p. 10. New York: Dodd, Mead & Co., 1908.

All Europe and Asia knew the end was come of the longest tale of empire that Christendom has yet seen.—*The Story of the Byzantine Empire*, C. W. C. Oman, M. A., F. S. A., p. 350. New York: G. P. Putnam's Sons, 1892.

The age-long fight which the imperial East had waged over barbarism was over. The city of the Cæsars and the church was in the hands of the infidel.—*Constantinople*, W. H. Hutton, p. 150.

For the Turks Byzantium and its lord had long been the center of the universe and the zenith of human grandeur. They felt that, in conquering it, they and their sovereign had for practical purposes become masters of the world.—*Turkey in Europe*, Sir Charles W. Eliot, p. 115.

As being a continuation of the Roman Empire whose capital was New Rome, the empire is correctly called Roman, and the name has the advantage of always keeping in view the continuity of Roman history. It was the Eastern Roman Empire which declined and fell in 1453.—*The Destruction of the Greek Empire*, Sir Edwin Pears, Preface.

Seven Trumpets, THE SIXTH; IMAGES TO THE LAST.—The sacred eikons and relics were brought from the churches, were taken to the neighborhoods where the walls were most injured, and paraded with the procession in the hope—to people of northern climes and the present century inexplicable and almost unthinkable—that their display would avert the threatening danger.—*Id.*, p. 362.

NOTE.—This was the last idolatrous procession in Constantinople before its fall; and as the prophecy says (Rev. 9:20), the survivors, whether in East or West, failed to recognize the judgment upon the idols or images and all the works of men's hands.—EDS.

Seven Trumpets, THE SIXTH; AS THE SCOURGE OF IDOLATRY.—I promise to the only God, Creator of all things, by my vow and my oath, that I will not give sleep to my eyes, that I will not eat any choice viands, that I will not seek out that which is pleasant, nor touch that

which is beautiful, that I will not turn my face from the west to the east, till I overthrow and tread under the feet of my horses the gods of the nations; these gods of wood, of brass, of silver, and of gold, or of painting, which the disciples of Christ have made with their hands.—*Vow of Mahomet II, published in all the mosques, March 11, 1470; cited in "The Two Later Visions of Daniel," Rev. T. R. Birks, M. A., p. 319. London: Seeley, Burnside, and Seeley, 1846.*

Seven Trumpets, AGREEMENT AS TO SIXTH.—It may indeed be said that there is no one part of the Revelation in which there exists so unanimous an agreement as that the Turks were the second woe. It is a point which even the Polish interpreter, Dr. Wamsley, admits; it is likewise a fact, that in the whole range of political speculation, there is no subject on which there exists so unanimous an opinion, as that the empire which they founded on the ruins of the Eastern Roman Empire, is now on the point of extinction! Must therefore the third woe not soon follow? Will not God indeed be as good as his word; and will not the event of Constantinople falling out of the hands of its present possessors, be the certain signal of the almost immediate approach, to say the least, of as great calamities coming upon the nations of the earth, as were brought about by the Saracens or the Turks?—*"An Historical Exposition of the Prophecies of the Revelation of St. John," Matthew Habershon, p. 297. London: James Nisbet & Co., 1841.*

Seventy Weeks, "DETERMINED"—"CUT OFF."—"Are determined." The word here used, $\text{קָטַעַ$, from $\text{קָטַעַ$, occurs nowhere else in the Scriptures. It properly means, according to Gesenius, to cut off, to divide; and hence, to determine, to destine, to appoint.—*"Notes on the Book of Daniel," Albert Barnes (Presbyterian), on Dan. 9:24, p. 372. New York: Leavitt and Allen, 1859.*

NOTE.—As the angel came to explain "the vision"—naturally the vision of the preceding chapter, of which the time period was the portion left unexplained—the only possible inference is that the period from which this 490 years was to be "cut off," was the 2300 years of "the vision." Dan. 8:14. The two periods therefore begin together. Probably the failure in the past to connect the visions of these two chapters, was due to a faulty chronology, according to which the visions were separated by a period of fifteen years. It is now thought that the latter was given only a few months after the former.—Eds.

Seventy Weeks, THE FAMOUS FRENCH BISHOP OF MEAUX ON PERIOD.—In the reign of Cyaxeres, Daniel, already honored under the preceding reigns with several heavenly visions, wherein he saw in manifest figures so many kings and empires pass before him, learned by a new revelation those seventy famous weeks, in which the times of Christ and the destiny of the Jewish people are unfolded. It was weeks of years, so that they contained 490.—*"Universal History," Jacques B. Bossuet (1627-1704), p. 39.*

Seventy Weeks, ARTAXERXES' COMMISSION TO EZRA.—In the same year, and seventh of his reign, B. C. 457, he issued a decree, empowering Ezra, the Scribe of the Law of the God of heaven, to go to Judea, with full powers to preside there in all ecclesiastical and civil concerns; to restore and enforce the law of Moses, to appoint magistrates and judges throughout the land, and to punish all transgressors of the law with confiscation of goods, banishment, or death. Ezra 7: 12-26.—*"A New Analysis of Chronology and Geography," Rev. William Hales, D. D., Vol. IV, p. 186. London: C. J. G. & F. Rivington, 1830.*

The only decree which was capable of any wider application than the temple merely, and the text of which is preserved to us in the historic records of Scripture, is the edict which was given to Ezra in the seventh year of Artaxerxes, or B. C. 457. This decree in its express terms provided not only for the embellishment of the temple, which had been completed since the sixth year of Darius, but also for the political organization and government of the nation. . . . To it are to be referred not only all the reconstructive operations of Ezra, but those also of Nehemiah, who was furnished with subsequent authority by the same king in the spirit of his former decree. As far, therefore, as the sacred history of the Jews enables us to determine when the commandment went forth to restore and to build Jerusalem, there seems little doubt that we must refer it to the decree of the seventh year of Artaxerxes, of which the original Aramaic text is preserved to us in the book of Ezra.—“*Old Testament Prophecy*,” Rev. Stanley Leathes, D. D., pp. 219, 220. London: Hodder and Stoughton, 1880.

Seventy Weeks, THE COMMANDMENT OF ARTAXERXES' SEVENTH YEAR.

—It was, in fact, as Sir Isaac Newton, Pusey, Birks, and other high authorities have pointed out, a decree which was practically the restoration of the Jewish polity, and which involved the restoration of its metropolis. It seems evident that Ezra so regarded it, and we could wish no better authority, for in his prayer, recorded in Ezra 9: 9, he thus expresses himself: “God hath not forsaken us in our bondage, but hath extended mercy to us in the sight of the king of Persia, to give us a reviving, to set up the house of our God, and to repair the ruins thereof, and to give us a wall [*margin*., fence] in Judah and Jerusalem.” Moreover, this accounts for the disappointment of Nehemiah when, some thirteen years afterwards, he learned, by inquiring from some Jews who had recently come from Jerusalem, that these hopes of the restoration of the capital had not yet been fulfilled, and that the walls and gates had not yet been repaired. This led to his being sent by Artaxerxes as a second special commissioner, to carry out more fully and completely that work of national “reviving” which had been initiated by Ezra. Wordsworth remarks that Nehemiah does not ask for a commission to build the city; he assumes that this had previously been given: and, as it remained unexecuted, he asks that he may go and execute it.—“*Daniel and the Revelation*,” Rev. Joseph Tanner, B. A. (*Church of England*), p. 38. London: Hodder and Stoughton, 1898.

Seventy Weeks, CHRONOLOGY OF FIRST SEVEN WEEKS.—Ezra came to Jerusalem B. C. 457; he labored in restoring the Jewish polity, within and without, for thirteen years before Nehemiah was sent by Artaxerxes, B. C. 444. Nehemiah, as governor, labored together with Ezra for twelve years. . . . Then he returned to the king, and after an undefined time, “at the end of days” (Neh. 13: 6), he says, “obtained I leave of the king, and came to Jerusalem.” The interval probably was not short. . . . The mention of Eliashib’s son, Joiada, being high priest then, in place of his deceased father, fixes this second visit probably in the reign of Darius Nothus, in whose eleventh year Eliashib is said to have died (Chron. Alex., Olymp. 78, pp. 162, 163). . . . Now from the seventh year of Artaxerxes to the eleventh year of Darius Nothus are 45 years. But it was in the period of the high priesthood of Joiada, not precisely in the very first year, that this reform took place. We have anyhow for the period of the two great restorers of the Jewish polity, Ezra and Nehemiah conjointly, a time somewhat exceeding forty-five years; so that we know that the restoration was completed in the latter

part of the seventh week of years, and it is probable that it was not closed until the end of it.—“*Daniel the Prophet*,” Rev. E. B. Pusey, D. D., *Lecture 4*, pp. 174, 175. Oxford: James Parker & Co., 1868.

Seventy Weeks, THE SECOND PERIOD OF SIXTY-TWO WEEKS.—From these seven weeks, or forty-nine years, reckoning sixty-two weeks, or four hundred and thirty-four years more (which is the term of the second period), this will lead us down to the coming of Christ the Messiah, who is here in the prophecy predicted to come at the end of the said sixty-two weeks. For the words of the prophecy are, “From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and threescore and two weeks;” that is, there shall be seven weeks for the completing and finishing of the work for which that commandment or decree was granted, and from thence sixty-two weeks more to the coming of Christ the Messiah here intended, that is, to the time of his first appearance on the ministry of the gospel.—“*An Historical Connection of the Old and New Testaments*,” Humphrey Prideaux, D. D., revised, (2 vol. edition) Vol. I, p. 256. London: William Tegg & Co., 1858.

Seventy Weeks, PROPHECY AND HISTORY CORRESPOND.—This rebuilding of the city and reorganization of the polity, begun by Ezra and carried on and perfected by Nehemiah, corresponds with the words in Daniel, “From the going forth of a commandment to restore and to build Jerusalem.”

The term also corresponds. Unto “Messiah the Prince,” shall be “seven weeks and threescore and two weeks,” i. e., the first 483 years of the period, the last seven being parted off. But 483 years from the beginning of B. C. 457 were completed at the beginning of 27 A. D., which (since the nativity was four years earlier than our era) would coincide with his baptism, “being about 30 years of age,” when the descent of the Holy Ghost upon him manifested him to be the anointed with the Holy Ghost, the Christ.—“*Daniel the Prophet*,” Rev. E. B. Pusey, D. D. (*Church of England*), 2d edition, *Lecture 4*, p. 172. Oxford: James Parker & Co., 1868.

Seventy Weeks, “THE ANOINTED”—“THE PRINCE.”—Christ did come forth at the time of his baptism in just this twofold character. John the Baptist—the herald who went before the King—thus speaks, in a manner exactly corresponding to this prophecy in Daniel: “The kingdom of heaven is at hand [i. e., in the sense of the king presenting himself to the nation for acceptance]. . . . There cometh One mightier than I after me.” Then follows the scene of Christ’s baptism, and his official anointing by the Holy Ghost visibly descending upon him. Anointing was the rite appointed for the official inauguration of priests and kings. Thus Aaron and his descendants were anointed as high priests. Similarly Saul and David were anointed as kings by having oil poured over their heads, and were afterwards spoken of as “the Lord’s anointed.” Hence it is evident that the descent of the Holy Ghost upon Christ, when he entered upon his public career at his baptism by John, constituted the official anointing of him who was both Priest and King in one person.—“*Daniel and the Revelation*,” Rev. Joseph Tanner, B. A. (*Church of England*), p. 40. London: Hodder and Stoughton, 1898.

Seventy Weeks, DATE OF JOHN THE BAPTIST’S APPEARANCE.—The fifteenth year, therefore, of the reign of Tiberius [Luke 3: 1], in which John the Baptist began to preach, must be reckoned from that time

when he began to reign jointly with Augustus. . . . And this happened, as the most learned Archbishop Usher observes, in the year of the Julian period 4725 [A. D. 12]; and the fifteenth year from thence brings us to the year of the Julian period 4739 [A. D. 26], in which (as is above noted) the word of God came to John the Baptist, and the preaching of the gospel first began. And then it was that Christ, by this his forerunner, manifested his coming, and made his first appearance in that great work of our salvation on which he was sent. And from the seventh year of Artaxerxes Longimanus, when the commandment went forth from that king for the restoring of the church and state of the Jews, to this time, were just seven weeks and sixty-two weeks, that is, sixty-nine weeks, or four hundred and eighty-three years in all, exactly as this prophecy predicted.—*An Historical Connection of the Old and New Testaments*, Humphrey Prideaux, D. D., revised, (2 vol. edition) Vol. I, p. 257. London: William Tegg & Co., 1858.

NOTE.—Accurately, the fifteenth year of Tiberius was at the earliest, from the latter part of A. D. 26 to the latter part of A. D. 27, in which came John the Baptist.—EDS.

Seventy Weeks, ROMAN HISTORIANS ON TIBERIUS'S FIRST YEAR.—Augustus, because he was growing old, wrote a letter commending Germanicus to the senate and the latter to Tiberius.—*Under "A. U. 765, A. D. 12," marginal dates, "History of Rome," Cassius Dion (wrote A. D. 210-229), book 56, chap. 26, translation by Herbert Baldwin Foster. Troy, N. Y.: Pafraet's Book Company, 1905.*

NOTE.—The less is blessed of the greater; so Germanicus was commended to the senate, but the senate to Tiberius, suggesting that Tiberius was recognized as having imperial authority in A. D. 12.—EDS.

At the desire of Augustus there was a law passed by the senate and people of Rome, that Tiberius might have equal power with him in all the provinces and armies.—*Velleius Paterculus (who lived under Augustus and Tiberius), lib. 2, cap. 121; cited in Lardner's Works, Vol. I, p. 374.*

There was a law made that Tiberius should govern the provinces jointly with Augustus, and make the census with him.—*The Lives of the Twelve Cæsars, C. Suetonius Tranquillus, "Tiberius," chap. 21.*

Tiberius Nero was the only survivor of his [Augustus's] stepsons. On him every honor was accumulated (to that quarter all things inclined); he was by Augustus adopted for his son, assumed colleague in the empire, partner in the tribunitian authority, and presented to the several armies; not from the secret machinations of his mother, as heretofore, but at her open suit. For over Augustus, now very aged, she had obtained such absolute sway that he banished into the isle of Planasia his only surviving grandson, Agrippa Posthumus.—*The Works of Tacitus, Vol. I, "The Annals," book 1, chap. 3, pp. 3, 4. New York: Harper & Brothers, 1863.*

Seventy Weeks, THE WITNESS OF THE COINS OF TIBERIUS.—From the evidence of coins struck at this date it is shown that it was customary to regard Tiberius's reign as beginning A. D. 12, or A. U. C. 765.—*A Dictionary of the Bible, James Hastings, M. A., D. D., art. "Tiberius," Vol. IV., p. 760. New York: Charles Scribner's Sons, 1902.*

There are coins from Antioch in Syria of the date A. U. 765, with the head of Tiberius and the inscription, *Καίσαρ Σεβαστος* (Augustus).—*History of the Christian Church, Philip Schaff, Vol. I, p. 120, footnote. New York: Charles Scribner's Sons, 1891.*

NOTE.—The events of A. D. 12 are so full that some authorities fix upon A. D. 13 as the year in which Tiberius was made imperial colleague. But the history and the dated coins are proofs that A. D. 12 is the year, though evidently the latter part. The first year of Tiberius would therefore be from the latter part of A. D. 12 to the latter part of A. D. 13; and his fifteenth year would be from the latter part of A. D. 26 to the latter part of A. D. 27.—EDS.

Seventy Weeks, RECOGNITION OF TIBERIUS (A. D. 12), SHOWN OTHERWISE.—While a young soldier in the camp, he [Tiberius] was so remarkable for his excessive inclination to wine, that, for Tiberias, they called him Biberius; for Claudius, Caldius; and for Nero, Mero. And after he succeeded to the empire, and was invested with the office of reforming the morality of the people, he spent a whole night and two days together in feasting and drinking with Pomponius Flaccus and Lucius Piso; to one of whom he immediately gave the province of Syria, and to the other the præfecture of the city.—“*The Lives of the Twelve Cæsars*,” C. Suetonius Tranquillus, “*Tiberius*,” chap. 42, translation by Alexander Thomson, M. D., revised and corrected by T. Forester, Esq., A. M. London: Henry G. Bohn, 1855.

About the same time [consulate of Domitius and Camillus, A. D. 32] died Lucius Piso, the Pontiff. . . . Messala Corvinus was the first invested with this authority, and in a few days dismissed, as a man incompetent to discharge it. It was then filled by Taurus Statilius, who, though very aged, sustained it with signal honor. After him, Piso held it for twenty years, with equal credit; so that he was distinguished with a public funeral, by a decree of the senate.—“*The Works of Tacitus*,” Vol. I, “*The Annals*,” book 6, chaps. 10, 11, pp. 219, 220. New York: Harper & Brothers, 1863.

NOTE.—Lardner (“*Works*,” Vol. I, p. 376) shows that the consulate of Camillus and Domitius was the year A. U. 785, or A. D. 32. Piso was appointed by Tiberius when “prince,” and died in A. D. 32, after twenty years in office. Therefore his appointment (32 less 20) was in A. D. 12, showing that Tiberius was then recognized as “prince,” of royal honor.—EDS.

Seventy Weeks, “PILATE BEING GOVERNOR OF JUDEA” (LUKE 3: 1).—The Samaritan senate sent an embassy to Vitellius, a man that had been consul, and who was now president of Syria, and accused Pilate of the murder of those that were killed; for that they did not go to Tirathaba in order to revolt from the Romans, but to escape the violence of Pilate. So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judea, and ordered Pilate to go to Rome, to answer before the emperor to the accusations of the Jews. So Pilate, when he had tarried ten years in Judea, made haste to Rome, and this in obedience to the orders of Vitellius, which he durst not contradict; but before he could get to Rome, Tiberius was dead.—“*Antiquities of the Jews*,” Josephus, book 18, chap. 4, par. 2.

Tiberius died March 26 [16], A. D. 37; and Pilate might be out of his office a month or six weeks before, suppose it was February; from thence we must count ten years backward for the beginning of Pilate’s government, which will therefore fall into February, A. D. 27.—“*Short View of the Harmony of the Four Evangelists*,” William Whiston, M. A., p. 139; cited in Lardner’s “*Works*,” Vol. I, p. 393.

The mission of the Baptist in the 15th year of Tiberius, calculated from A. D. 11, will fall in A. D. 25-26; the baptism of Christ may be assigned to A. D. 26-27.—“*A Dictionary of the Bible*,” James Hastings, art. “*Chronology of the New Testament*,” Vol. I, p. 406, 1st col. New York: Charles Scribner’s Sons, 1898. (See also the same work complete in one volume, 1909, art. “*Baptism of Our Lord*.”)

Pilate was procurator of Judæa, in succession to Gratus, and he held office for ten years. Josephus tells ("Antiquities," book 18, chap. 4, par. 2) that he ruled for ten years; that he was removed from office by Vitellius, the legate of Syria, and traveled in haste to Rome to defend himself before Tiberius against certain complaints. Before he reached Rome the emperor had passed away. Josephus adds that Vitellius came in the year 36 A. D. to Judæa to be present at Jerusalem at the time of the Passover. It has been assumed by most authorities that Pilate had departed before this visit of Vitellius. They accordingly date the procuratorship of Pilate as lasting from 26 to 36 A. D. As against this view, Von Dobschütz points out that by this reckoning Pilate must have taken at least a year to get to Rome; for Tiberius died on March 16, 37 A. D. Such delay is inconceivable in view of the circumstances; hence Von Dobschütz rightly dates the period of his procuratorship 27-37 A. D.—*The International Standard Bible Encyclopædia*, Vol. IV, art. "Pilate," sec. 2, p. 2396. Chicago: The Howard-Severance Co., 1915.

NOTE.—Thus in the case of Pilate, the evidence points to early A. D. 27 as the beginning of his governorship, at the earliest, the very last of A. D. 26. Accused of murder to Cæsar, and sent to answer at Rome, Josephus says he "made haste," as well he might. Yet he had not reached Rome March 16, A. D. 37, when Tiberius died. The natural inference is that he started early in the year, and that his ten years in Judea, therefore, began early in A. D. 27.—Eds.

Seventy Weeks, "THE TIME IS FULFILLED."—We have our Lord's own testimony to show that his entrance upon his official career was the time when this prophecy of Daniel concerning the appearance of the Anointed, the Prince, was fulfilled; for when he began his ministry, we are told that the burden of his preaching was, "the time is fulfilled. The kingdom of God is at hand," in the sense that the Prince was then offering himself to his people, as already explained. That our Lord, in thus speaking of "the time," referred to the term of 69 weeks foretold in this prophecy as reaching "unto the Messiah, the Prince," is recognized in our reference Bibles, and has been pointed out by the ablest commentators.—"*Daniel and the Revelation*," Rev. Joseph Tanner, B. A. (*Church of England*), p. 41. London: Hodder and Stoughton, 1898.

NOTE.—It is suggestive that the year of John's proclamation was a Sabbatical year, when the land had rest. "The year from Tishri (Autumn) 779 [A. D. 26] to Tishri 780 [A. D. 27] was a sabbatical year."—*Edersheim's "Life and Times of the Messiah,"* book 2, chap. 12 (Vol. I, p. 278), 8th edition, footnote. On the stillness of the year, when more Jews were free to gather and to listen, broke the voice of one crying in the wilderness, "Prepare ye the way of the Lord."—Eds.

Seventy Weeks, CATHOLIC BISHOP ON LAST WEEK.—In the fifteenth year of Tiberius, St. John Baptist appears; Jesus Christ receives baptism from that divine harbinger; the eternal Father acknowledges his well-beloved Son by a voice from heaven; the Holy Ghost descends upon the Saviour, under the harmless figure of a dove: the whole Trinity manifests itself. There begins, with the seventieth week of Daniel, the preaching of Jesus Christ. This last week was the most important and the most noted. Daniel had distinguished it from the rest, as the week wherein the covenant was to be confirmed, and in the middle of which the old sacrifices were to lose their efficacy. We may call it the week of mysteries. In it Jesus Christ establishes his mission and doctrine by numberless miracles, and afterwards by his death. This happened in the fourth year of his ministry, which was also the fourth year of the last week of Daniel; and after this manner is that great week found exactly intersected by the suffering of our Saviour.—"*A Universal History*," Jacques B. Bossuet, Bishop of Meaux (1681-1704), p. 96. London: T. Evans, 1778.

Seventy Weeks, THE MIDST OF THE WEEK.—It seems to me absolutely certain that our Lord's ministry lasted for some period above three years. For St. John mentions by name three Passovers (John 2: 13; 6: 4 and the last); and St. Matthew's mention of the disciples' rubbing the ears of corn (Matt. 12: 1 sqq.) relates to a time near upon a Passover, later than the first (for John had been cast into prison, Matt. 11: 2), yet earlier than the last but one, for it preceded the feeding of the 5,000, which itself preceded that Passover (Matt. 14: 15; John 6: 4-10).¹ This bears out the opinion, which in itself is nearly certain, that the intermediate feast, mentioned by St. John, is the Passover (John 5: 1). Our Lord's parable of the fig tree virtually asserts that a period of some three years of special culture of God's people had preceded. "Behold these three years I come seeking fruit on this fig tree and find none;" and that one year remained, "let it alone this year also." The cursing of the barren fig tree and its instant withering, just before his Passion and the final pronouncement of its sentence, seems to be the symbolical declaration that that year of respite was over, and its doom was fixed.—"*Daniel the Prophet*," Rev. E. B. Pusey, D. D., pp. 176, 177, 3d edition. Oxford: James Parker & Co., 1869.

NOTE.—In the form of a table, Dr. Hales outlines the events between the first and last Passovers of Christ's ministry:

	A. D.
I. PASSOVER	28
Christ purges the temple—Opens his ministry in Judea—John imprisoned by Herod Antipas—Christ's Ministry in Galilee—Sermon on the Mount.	
II. PASSOVER	29
12 Apostles sent to proclaim Christ—John beheaded.	
III. PASSOVER	30
70 Disciples sent to proclaim Christ—Christ's transfiguration.	
IV. PASSOVER	31
Christ's crucifixion, resurrection, ascension.	
—" <i>A New Analysis of Chronology and Geography</i> ," Rev. William Hales, D. D., Vol. III, p. 2. London: C. J. G. & F. Rivington, 1830.	

Seventy Weeks, EUSEBIUS ON THE HALF WEEK.—It is recorded in history, that the whole time of our Saviour's teaching and working miracles was three years and a half, which is the half of a week [of years]. This John the Evangelist will represent to those who critically attend to his Gospel. . . . Moreover, "in the half of this one week," in which he confirmed the covenant disclosed to the many, "was the sacrifice taken away," and the libation, and "the abomination of desolation" began; since, in the midst of this week, after the three years and half of his teaching, at the time of his Passion, "the veil of the temple was rent from top to bottom;" so that from that time, the libation and the sacrifice was virtually taken away from them, and the abomination of desolation began to take place in the temple, that tutelary power which watched over and guarded the [holy] place from the beginning to that season, leaving them desolate.—"*Demonstratio Evangelica*," Eusebius (A. D. 300), p. 400; cited in "*A New Analysis of Chronology and Geography*," Rev. William Hales, D. D., Vol. I, pp. 94, 95. London: C. J. G. & F. Rivington, 1830.

Seventy Weeks, SECONDARY EVIDENCE ON DATE OF CHRIST'S FIRST PASSOVER.—And now Herod, in the eighteenth year of his reign, and after the acts already mentioned, undertook a very great work, that is, to build of himself the temple of God.—"*Antiquities of the Jews*," Josephus, book 15, chap. 11, par. 1, p. 471.

¹ Süsskind brought out the argument (in Bengel's Archiv. i. 186-194), and observed that, even if the corn were ripe before the Passover, it would not have been ripe some weeks before it, yet the history in St. Matthew 12 must have been at least some weeks before that in St. Matthew 14 which was itself before the Passover.

Herod made this proposal to a general assembly of the people, in the eighteenth year of his reign, probably at the Passover, B. C. 19, but they were startled thereat, apprehending that when he had pulled down the old temple, he might not be able nor willing to build the new; he therefore promised them that he would not attempt to demolish the present, until he had provided all the materials for immediately rebuilding it. And he kept his word; for he employed a thousand carts to draw stones and materials, ten thousand of the most skilful workmen, and a thousand priests, whom he had instructed to be masons and carpenters; and, after two years' preparation, pulled down the old temple, and began the new, in the twentieth year of his reign, B. C. 17. . . .

This determines the date of our Lord's first Passover, A. D. 28, which was forty-five years complete, or the forty-sixth current, from the foundation of the temple, B. C. 17. And leads us to an emendation of the English translation of John 2: 20: "Forty and six years hath this temple been in building [and is not finished yet], and wilt thou erect it in three days?" For such is the proper rendering of the Greek aorist, *φικοδομηθη*.—"A New Analysis of Chronology and Geography," Rev. William Hales, D. D., Vol. II, p. 601. London: C. J. G. & F. Rivington, 1830.

Seventy Weeks, JEWISH AUTHORITIES ON THE SACRIFICES CEASING. Rabbi Phineas, Rabbi Levi, and Rabbi Jochanan, from the authority of Rabbi Menachim of Galilee, said, "In the time of the Messiah all sacrifices, except the sacrifice of praise, should cease."—*Rabbi Tanchum*, Vol. LV; cited in *Clarke's Commentary*, on Heb. 13:15 (Vol. VI, p. 455), edition, 1834.

Seventy Weeks, THE TIME KNOWN TO THE JEWS.—Daniel's weeks had so clearly defined the time of the true Messiah his coming, that the minds of the whole nation were raised into the expectation of him. Hence it was doubted of the Baptist, whether he was the Messiah. Luke 3: 15. Hence it was that the Jews were gathered together from all countries unto Jerusalem (Acts 2), expecting, and coming to see, because at that time the term of revealing the Messiah, that had been prefixed by Daniel, was come. Hence it was that there was so great a number of false Christs (Matt. 24: 5, etc.), taking the occasion of their impostures hence, that now the time of that great expectation was at hand, and fulfilled: and in one word, "They thought the kingdom of God should presently appear." Luke 19: 11. "But when those times of expectation were past, nor did such a Messiah appear as they expected (for when they saw the true Messiah, they would not see him), they first broke out into various, and those wild, conjectures of the time; and at length, all those conjectures coming to nothing, all ended in this curse (the just cause of their eternal blindness), [gives Hebrew] "May their soul be confounded, who computeth the times!"—*Bishop Lightfoot*; cited in *Clarke's Commentary*, on Matthew 2 (Vol. V, p. 33), edition 1834.

NOTE.—As the time drew near, the joyful expectation of the Messiah stirred the hearts of the Jewish people. In a work, "Psalms of Solomon," composed from about B. C. 70 to 40, it was written, as cited in "The New Archeological Discoveries and the New Testament," Cobern, p. 612:

"Behold, O Lord, and raise up unto them their king, the Son of David. . . . He shall have the heathen nations to serve him under his yoke. . . . Nations shall come from the ends of the earth to see his glory. . . . All nations shall be in fear before him. . . . For God will make him mighty by means of his Holy Spirit."—EDS.

Seventy Weeks, THE TEMPLE LEFT DESOLATE.—Goode (Warb. Lect. pp. 304-7) also quoted the remarkable Jewish tradition that "for 40 years before the destruction of Jerusalem," A. D. 70, i. e., from the day

of atonement after the crucifixion, what they held to be a sign of acceptance, never took place. (See Rosh. hashahnah, p. 31; in Lightfoot, *min. templ.*, c. 15, *Opp.* i. 746, 2d. ed.)—"Daniel the Prophet," *Rev. E. B. Pusey, D. D., Lecture 4, p. 172, footnote. Oxford: James Parker & Co., 1869.*

Seventy Weeks, CLOSE OF LAST WEEK.—The one week, or Passion week, in the midst of which our Lord was crucified, A. D. 31, began with his public ministry, A. D. 28, and ended with the martyrdom of Stephen, A. D. 34.—"*A New Analysis of Chronology and Geography,*" *Rev. William Hales, D. D., Vol. II, p. 518. London: C. J. G. & F. Rivington, 1830.*

Eusebius dates the first half of the Passion week of years as beginning with our Lord's baptism, and ending with his crucifixion. The same period precisely is recorded by Peter, as including the duration of our Lord's personal ministry: "All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day that he was taken up from us," at his ascension, which was only 43 days after the crucifixion. Acts 1: 21, 22. And the remaining half of the Passion week ended with the martyrdom of Stephen, in the seventh or last year of the week. For it is remarkable, that the year after, A. D. 35, began a new era in the church, namely, the conversion of Saul, or Paul, the apostle, by the personal appearance of Christ to him on the road to Damascus, when he received his mission to the Gentiles, after the Jewish Sanhedrin had formally rejected Christ by persecuting his disciples. Acts 9: 1-18. And the remainder of the Acts principally records the circumstances of his mission to the Gentiles, and the churches he founded among them.—*Id., Vol. I, p. 100.*

The number *seven* implies *completion*, and the completion of the term of probation of the Jewish nation in possession of their city and temple, and also the complete establishment of the Christian church in the Gentile world, may be said to have been accomplished during the few years that elapsed between the cutting off of the Messiah and the martyrdom of Stephen. There are no certain data for fixing positively the time of Stephen's death, but it is admitted to have taken place within a few years after the crucifixion. The three and a half years therefore of respite to the Jewish nation after the perpetration of their great crime,—the period during which the door of national repentance and forgiveness, ere the sentence of judgment should be irrevocably pronounced, was still left open,—may fitly be taken as the epoch which marked the close of 490 years.—"*Daniel and the Revelation,*" *Rev. Joseph Tanner, B. A., p. 64. London: Hodder and Stoughton, 1898.*

Seventy Weeks.—*See Artaxerxes, Seventh Year of; Ptolemy's Canon; Year-day Principle.*

Signs of the Times, SPIRIT OF IRRELIGION.—A minister of our church in the Middle West was pastor in a city with a population of 100,000. The Ministerial Alliance caused a religious survey to be made. It found the entire numerical strength of all denominations, Protestant, Jews, and Catholics, to be 15,000. There were 85,000 souls in that city living as if there were no God, no heaven, no hell, no church. In the same city Christian Science, Spiritualism, Theosophy, and secret societies flourished like green bay trees. . . . There were twenty-eight secret societies, each having from three to five different chapters, camps, and lodges, that met every week, not to speak of labor unions, gentlemen's

clubs, and ladies' whist, euchre, and literary societies.—*Editorial in Baltimore Southern Methodist, May. 25, 1916.**

Signs of the Times, UNRESTRAINED PASSION FOR PLEASURE.—“Unrestrained passion for pleasure,” said M. Comte, editor of the French *Relevement Social*, writing just before the European war, is bringing a terrible train of evils into modern society. Along with it he put “the hunt for money without regard for means,” adding:

“This is the theme which manufacturers, business men, men in the public administration, continually harp on with ever the same conviction and ever the same wealth of proof. The note is ever the same, and the conclusion identical: *Nous sommes perdus!* [We are lost!].”—*Quoted in Record of Christian Work (interdenominational), East Northfield, Mass., July, 1914.**

Signs of the Times, INCREASE OF WEALTH.—Million-dollar incomes are almost as numerous now as were million-dollar fortunes not more than two generations ago. We have millionaires in a new sense: those whose annual returns—not whose whole fortunes—equal or exceed a million dollars. . . .

“There were not five men in the United States worth as much as five million dollars each twenty years before the Civil War,” says a historical writer; “and there were not more than twenty millionaires, all told. When the war was over, they had increased by hundreds, and there were several men with twenty million dollars apiece.”—*Albert W. Atwood, in Saturday Evening Post, June, 24, 1916, p. 12.*

On one hand, it can be shown that the richest two per cent of the people own sixty per cent of the wealth; that the poorest sixty-five per cent of the people own but five per cent of the wealth; and that one or two men are as rich as several million of their fellow countrymen.—*Ibid.*

Signs of the Times, JUSTICE BREWER ON CAPITAL AND LABOR.—A capital combine may, as is claimed, produce better, cheaper, and more satisfactory results; . . . but too often the combine is not content with the voluntary co-operation of such as choose to join. It grasps at monopoly, and seeks to crush out all competition. If any individual prefers his independent business, however small, and refuses to join the combine, it proceeds to assail that business. . . . It thus crushes or swallows the individual, and he is assaulted as though he were an outlaw.

So it is with organizations of labor; the leaders order a strike; the organization throws down its tools and ceases to work. No individual member dare say, “I have a family to support; I prefer to work,” but is forced to go with the general body. . . .

Are we going to drift along until this contest ends in a bloody struggle? Must our children pay for securing the real liberty of each individual the price that the nation paid a score of years ago to abolish human slavery?—*David Brewer, Justice of the Supreme Court; cited in “The Laborer and the Capitalist,” Freeman Otis Willey, pp. 27, 28. New York: Equitable Publishing Co.*

NOTE.—The prophecy of James 5 foretold just this condition, warning both the capitalist and the laborer that the day of God is at hand.—EDS.

Signs of the Times, STRIKES AND LOCKOUTS IN AMERICA.—Since 1880 statistics of strikes and lockouts occurring in the United States have been collected by the United States Bureau of Labor. . . . During

the period of twenty-five years [1881-1905] there were 36,757 strikes and 1,546 lockouts in the United States, making a total of 38,303 disturbances of this character, not including disturbances of less than one day's duration. Strikes occurred in 181,407 establishments and lockouts in 18,547 establishments, making a total of 199,954 establishments affected. The total number of persons who went out on strike during the period was 6,728,048 and the number of persons locked out was 716,231, making a total of 7,444,279 persons striking or locked out.—*Nelson's Encyclopedia, Vol. XI, art. "Strikes and Lockouts," p. 499A.*

NOTE.—As shown by the tenth census, there were in 1880 only 610 reported strikes and lockouts in the entire United States, while for the five years ending 1905, the average was 2,792.8, or an increase of more than 457 per cent, while the increase in population was only about 50 per cent.—EDS.

Signs of the Times, GROWTH OF SOCIAL DISCONTENT.—Fifty years ago there was scarcely a voice of protest; indeed, there was hardly anything to protest against. Twenty-five years ago the protest was clear and distinct, and we understood it. Ten years ago the protest found expression in a dozen weekly publications, but today the protest is circulated not by hundreds or thousands of printed copies of books, pamphlets, magazines, and newspapers, but actually by the million. . . . Only a fool sneers at such a volume of publicity as that. . . .

The warnings that hundreds of us are uttering may be ignored. The squandering may go on, the vulgar bacchanalia may be prolonged, the poor may have to writhe under the iron heel of the iron lord—the dance of death may go on until society's "E" string snaps, and then the Vesuvius of the underworld will belch forth its lava of death and destruction. . . .

This is not the voice of a pessimist. It is the voice of one who finds himself a part of that which he condemns; of one who would avert the catastrophe that, unless we change our ways, will come and come as inevitably as comes night after day!—"The Morality of the Idle Rich," by Frederick Townsend Martin, in *Hearst's Magazine (New York)*, September, 1913, pp. 334-336.

Signs of the Times, SYNDICALISM, A NEW SYMPTOM OF INDUSTRIAL UNREST.—Syndicalism was born of the growing differences and controversies within labor and trade unions. The first symptoms appeared in France [about 1902], whence the doctrine soon spread to Italy, to England, and thence to America. Syndicalism is antagonistic to government, to existing labor unions, and to capital alike, and is even designed to supplant socialism. . . .

Syndicalism demands that social revolution come through labor unions in order to abolish capitalism, whereas Socialists expect to work reform by political agitation through parliamentary majorities. . . .

Prior to the war France had approximately 600,000 avowed Syndicalists. Agricultural Italy was a veritable hotbed of Syndicalism. Organized farm laborers controlled over 200,000 acres of tillable land, which was farmed on the co-operative plan, and the entire Italian railway system was under the influence of advanced Syndicalism.

At a conference of Syndicalists held in England in November, 1910, 60,000 professed followers attended, since which date their doctrine has spread considerably, especially among the more intelligent of the industrial workers.

Here in America Syndicalism first showed its head during the labor troubles at Lawrence, Mass., under direction of the Industrial Workers of the World [1912].—"The World Almanac and Encyclopedia," 1917, p. 129.

Signs of the Times.— See Advent, Second, 13-15; Dark Day; Earthquakes; Falling Stars; Increase of Knowledge; Spiritualism.

Silence in Heaven.— See Seven Seals, 498.

Society of Jesus.— See Jesuits.

Spiritualism, BIRTH OF MODERN FORM OF.— Modern Spiritualism dates from March, 1848, it being then that, for the first time, intelligent communications were held with the unknown cause of the mysterious knockings and other sounds similar to those which had disturbed the Mompesson and Wesley families in the seventeenth and eighteenth centuries.—“*On Miracles and Modern Spiritualism*” Prof. Alfred Russel Wallace, p. 146. London, 1875.

Spiritualism, ENCYCLOPEDIA BRITANNICA ON RISE OF.— A complete examination into it [Spiritualism] would involve a discussion of the religions of all ages and nations. In 1848, however, a peculiar form of it, believed to be based on abundant experimental evidence, arose in America and spread there with great rapidity, and thence over the civilized world. . . . The movement began in a single family. In 1848 a Mr. and Mrs. J. D. Fox and their two daughters, at Hydesville (Wayne County), New York, were much disturbed by unexplained knockings. At length Kate Fox (b. 1839) discovered that the cause of the sounds was intelligent and would make raps as requested. . . . It was, however, at Rochester, where Kate and her sister Margaret (1836-93) went to live with a married sister (Mrs. Fish), that modern Spiritualism assumed its present form, and that communication was, as it was believed, established with lost relatives and deceased eminent men. . . . The “spiritualistic” movement spread like an epidemic.—*Encyclopedia Britannica, Vol. XXV, art. “Spiritualism,” p. 705, 11th edition. New York: The Encyclopedia Britannica Co., 1911.*

Spiritualism, ORIGIN AND ADHERENTS OF.— Modern Spiritualism claims as its birthday March 31, 1848, and the place of its birth Hydesville, Wayne County, New York, U. S. A.; but it is in reality almost as old as the world’s history, and will go on to its close.

That the number of adherents of modern Spiritualism is amazingly large is borne out by Dr. F. Maack, of Hamburg, writing so recently as 1910. As an antagonist of Spiritualism, he is not likely to overstate the numbers. In Berlin alone, he says, there are probably 10,000 Spiritualists, among them exalted and court personages; 400 mediums, and from fifteen to twenty societies. In North America there are said to be 16,000,000 adherents; while in the whole world it was computed that in 1894 there were 60,000,000 modern Spiritualists, with 200 journals exclusively devoted to the propaganda of this awful system. The number has grown considerably since. Add to these the demonized races of the heathen world; the millions of China, Japan, and India; the countless tribes of Africa; the savage hordes of the Sudan; the cannibal inhabitants of the South Sea Islands; and you complete roughly the picture of Spiritualism covering the earth with darkness—ancient Spiritualism in the East, and modern Spiritualism in the West, bringing in its train wickedness of every hideous kind.—*Algernon J. Pollock, in “The Fundamentals,” Vol. X, p. 111.*

Spiritualism, RAPID SPREAD OF.— Never before in the history of the race has any belief of a religious character obtained so wide and deep a foothold amongst men, or established its standards of faith at so many

distant points at once, appealed successfully to so many classes of society, and wrought such a vast revolution in human opinion,—and that in less than half a century of time.—“*Nineteenth Century Miracles*,” *Emma Hardinge Britten*, pp. 554, 555. Published by William Britten; printed by Lovell & Co., New York, 1884.

Spiritualism, SPREAD OF, IN GREAT BRITAIN.—All classes of society have been induced to dabble with these mysteries. Among the intellectuals there are thousands of men and women who, after abandoning Christianity, have, in the search for some kind of spiritual life, which is an essential craving of the human heart, plunged into the dark labyrinths of occult science with little knowledge and less discretion. Society women and shop girls, scientists and city clerks, clergymen in large numbers, and young men with a smattering of self-taught culture, are indulging in séances, crystal gazing, table turning, automatic writing, and the invocation of spirits by one means and another, to an extent which is incredible to those who, so far, have not come within this sphere of influence.—*Lecture delivered in London by Mr. Rampert, English clergyman and psychic expert; reprinted in the New York Times, Feb. 1, 1914.**

Spiritualism, REALITY OF ANCIENT SPIRITISM.—Magic and sorcery, though they lay outside of religion and were forbidden arts in all the civilized states of antiquity, were never regarded as mere imposture.—“*The Religion of the Semites*,” *Prof. Robertson Smith, D. D.*, p. 90; cited in “*Semetic Magic*,” *R. C. Thompson, Introduction*, p. xvii. London, 1908.

Spiritualism, WINS OVER SCIENTIFIC INVESTIGATORS.—The phenomena which have converted to psychicism the greatest scientists of Europe, and are now creating widespread comment in every intelligent center of the globe, are not, we must remember, the credulous mingling of hysteria, darkness, and fraud which we commonly associate with spiritualism; they are facts of cold daylight, things of the laboratory, weighed, measured, dissected, counted, by the exact methods of calculating, unsympathetic science.

Of course, Crookes, the inventor of the Crookes tube; Curie, the discoverer of radium; Lombroso, the founder of the science of criminology; Sir Oliver Lodge, the eminent biologist; Morselli, the psychologist, and their several hundred brother scientists, may be very much mistaken in what they say they have discovered. That, the author will not pretend to decide; but surely, what they consider worthy of credence on such a vital subject is at least worthy of our serious consideration.—“*Are the Dead Alive?*” *Fremont Rider, Preface*, pp. viii, ix. New York: B. W. Dodge & Co., 1909.

Spiritualism, BECOMES A RECOGNIZED RELIGION.—This can no longer be ignored or simply laughed at. . . . The affair has come out into the light of day; its phenomena are in process of being respectfully judged by scientists as well as by theologians; and it must take its place at last among the recognized religions of the world.—“*Spiritualism*” (*pamphlet*), *Rev. Mgr. R. H. Benson*. London: Catholic Truth Society.*

Spiritualism, SEEN AS COMING WORLD MARVEL.—The lowly manifestations of Hydesville have ripened into results which have engaged the finest group of intellects in this country during the last twenty years, and which are destined, in my opinion, to bring about far the greatest development of human experience which the world has ever seen.—*Sir Arthur Conan Doyle, M. D.*, in the *Metropolitan Magazine* (New York), January, 1918, p. 69.

Spiritualism, CHARACTER NO BAR TO SPIRITIST DEALINGS.—It has been asserted by men for whose opinion I have a deep regard, . . . that psychical research is quite distinct from religion. Certainly it is so, in the sense that a man might be a very good psychical researcher, but a very bad man. But the results of psychical research, the deductions which we may draw, and the lessons we may learn, teach us of the continued life of the soul, of the nature of that life, and of how it is influenced by our conduct here. . . . To me it is religion—the very essence of it.—*Ibid.*

Spiritualism, DECLARES, "YE SHALL NOT SURELY DIE."—It demonstrates, as completely as the fact can be demonstrated, that the so-called dead are still alive.—"*On Miracles and Modern Spiritualism*," Prof. Alfred Russel Wallace, p. 212. London, 1875.

We found beyond a shadow of doubt or peradventure, that death had no power over the spirit, could never touch the soul, or destroy one attribute or property of soul life. In a word, we found our so-called dead were all living, aye, and living so near to us that they breathe our very atmosphere, share our very thoughts.—"*Nineteenth Century Miracles*," Emma Hardinge Britten, p. 555. Published by William Britten; printed by Lovell & Co., New York, 1884.

Spiritualism, DENIES THE DIVINE SAVIOUR AND ATONEMENT.—One can see no justice in a vicarious sacrifice, nor in the God who could be placated by such means. Above all, many cannot understand such expressions as the "redemption from sin," "cleansed by the blood of the Lamb," and so forth. . . . Never was there any evidence of a fall. But if there were no fall, then what became of the atonement, of the redemption, of original sin, of a large part of Christian mystical philosophy? Even if it were as reasonable in itself, as it is actually unreasonable, it would still be quite divorced from the facts. Again, too much seemed to be made of Christ's death. It is no uncommon thing to die for an idea.—Sir Arthur Conan Doyle, M. D., in the *Metropolitan Magazine* (New York), January, 1918, p. 69.

Spiritualism, AN EXERCISE OF SATANIC POWER.—Those Christians who treat Spiritualism as a mere imposture are working much harm. That many impostures are connected with it, is a fact; and that it would be absurd to believe in the occurrence of any alleged manifestation without sufficient proof, is self-evident. But the Bible, as we have endeavored to show, warrants us in conceding the possibility of an exercise of Satanic power. Moreover, at the time of the end, false Christs and false prophets are to show great signs and wonders: it may be that they are even now arising among us.—"*Earth's Earliest Ages*," G. H. Pember, Preface to fifth edition, pp. xxv, xxvi. London: Hodder and Stoughton, 1895.

Spiritualism, A REVIVAL OF ANCIENT DEMONOLOGY.—Modern Spiritualism is not only Greek and Roman sorcery, but New Testament demonology. There cannot be found one important point in which they differ. This being the case, what is to be thought of this boasted new dispensation of Spiritualism? What is to be thought of intelligent men going back to Greek and Roman idolatry, and uniting with New Testament demons in "What have we to do with thee, Jesus, thou Son of God?" Is it not true, that men "love darkness rather than light"?—"*Spiritualism*," W. M'Donald, p. 74. New York: Carlton and Porter, 1866.

Spiritualism, A SIGN OF THE TIMES.—The movement is rapidly advancing, and becoming one of the signs of the times.—"*Review of*

Spiritual Manifestations," Rev. Charles Beecher, p. 58; cited in "A Threefold Test of Modern Spiritualism," William R. Gordon, D. D., p. 80. New York: Charles Scribner, 1856.

Spiritualism, A FULFILMENT OF PROPHECY.—This modern revival of Spiritualism, therefore, not only seems to lend evidence that we are living in what Paul calls the "latter times," but Paul seems to intimate rather strongly that the spirits which are around in the séances and sittings of the present day, or rather night, are not the spirits of our loved ones at all, but spirits whose distinguishing features are a cloven hoof and a forked tail and a lying tongue. Demon possession does not, of course, always manifest itself in the same way, but always with one purpose, and that is to seduce man from the worship of God.

The old devil is as cunning as ever, and these demons of his, like angels of light, often disguise the real purpose of their action by a pretended zeal for the truth, even by the reading of the Bible and encouragement to the Christian life; but this is only to gain confidence and a firmer hold on the victim, and back of it all is the sinister motive of enthraling mankind under the dominion of their lord and master, Satan, the arch-enemy of God. The Bible says distinctly that the air which envelops our earth is full of evil spirits, and, if that is so, we cannot be surprised at their attempt to communicate with man and to influence him for evil.—"*Spiritualism*," William Edward Biederwolf, pp. 21, 22. Chicago: Glad Tidings Pub. Co.

Spiritualism, DEMONISM IN HEATHENISM.—Dr. Ashmore, who has spent his whole life in China, says: "I have no doubt that the Chinese hold direct communications with the spirits of another world. They never pretend that they are the spirits of their departed friends. They get themselves into a certain state and seek to be possessed by these spirits."—"Ancient Heathenism and Modern Spiritualism," H. L. Hastings, p. 211. Boston: H. L. Hastings & Sons.

Spiritualism, ACCOMPANYING REVIVAL OF DOCTRINES "FROM THE EAST" (ISA. 2: 6).—India has apparently still a mission to fulfil, for her thought is slowly beginning to mold the thought of Europe and of America; our keenest minds are today studying her philosophy; our New Theology is founded upon the old, old Vedanta.—*Madame Jean Delaire, in the National Review (London), September, 1908, p. 131.**

Spiritualism, WHAT THEOSOPHISTS EXPECT.—My message is very simple: "Prepare for the coming of Christ." We stand at the cradle of a new subrace, and each race or subrace has its own messiah. Hermes is followed by Zoroaster; Zoroaster by Orpheus; Orpheus by Buddha; Buddha by Christ. We now await with confidence a manifestation of the Supreme Teacher of the world, who was last manifested in Palestine. Everywhere in the West, not less than in the East, the heart of man is throbbing with the glad expectation of the new avatar.—*Newspaper report of speech by Mrs. Annie Besant (of India), on tour in America, 1909.**

Spiritualism, VIEWED AS SYSTEM TO UNITE ALL RELIGIONS.—If such a view of Christianity were generally accepted, and if it were enforced by assurance and demonstration from the New Revelation which is, as I believe, coming to us from the other side, then I think we should have a creed which might unite the churches, which might be reconciled to science, which might defy all attacks, and which might carry the Christian faith on for an indefinite period.—*Sir Arthur Conan Doyle, M. D., in the Metropolitan Magazine (New York), January, 1918, p. 75.*

Stars, Falling.—See Falling Stars.

State Religion.—See Religious Liberty.

Stylites, St. Simeon.—See Monasticism, 314.

Suevi.—See Rome, Its Barbarian Invaders, 456.

Sunday, NEW TESTAMENT TEXTS OFTEN REFERRED TO AS AUTHORITY FOR.—Taken separately, perhaps, and even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practice.—“*A Dictionary of the Bible*,” William Smith, LL. D., art. “*Lord’s Day*,” p. 356. New York: Fleming H. Revell Company.

These arguments, however, are not satisfactory to some, and it must be confessed that there is no law in the New Testament concerning the first day.—*Buck’s Theological Dictionary*, art. “*Sabbath*,” p. 403.

NOTE.—This statement of Buck’s is reproduced word for word in the later standard work, McClintock and Strong’s “*Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*,” art. “*Sabbath*.”—EDS.

Sunday, “THE FIRST DAY” MEETING OF ACTS 20: 7.—It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail.—“*Life and Epistles of the Apostle Paul*,” Conybeare and Howson, chap. 20, p. 520. New-York: Thomas Y. Crowell & Co.

Strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida.—*Id.*, p. 522.

The Jews reckoned the day from evening to evening, and on that principle the evening of the first day of the week would be our Saturday evening.—“*Commentary on Acts*,” Horatio B. Hackett (Professor of New Testament Greek, Rochester Theological Seminary), p. 329; cited in “*History of the Sabbath*,” Andrews and Conradi, p. 204, footnote, edition 1912.

It has from this last circumstance [“lights in the upper chamber”] been inferred that the assembly commenced after sunset on the Sabbath, at which hour the first day of the week had commenced, according to the Jewish reckoning.—“*Cyclopedia of Biblical Literature*,” Kitto, art. “*Lord’s Day*,” cited in “*History of the Sabbath*,” Andrews and Conradi, p. 204, footnote.

Sunday, MENTION OF “FIRST DAY,” 1 COR. 16: 2.—From this passage it can by no means be concluded that there were collections in church assemblies on Sunday; for the intent is that every one lay that amount aside, at home.—“*Biblical Commentary on All the New Testament*,” Olshausen, on 1 Cor. 16: 2; cited in “*History of the Sabbath*,” Andrews and Conradi, p. 200, edition 1912.

All mentioned here is easily explained, if one simply thinks of the ordinary beginning of the week in secular life.—“*General History of the Christian Religion and Church*,” Augustus Neander, Vol. I, p. 339 (German edition); cited in “*History of the Sabbath*,” Andrews and Conradi, p. 200, edition 1912.

παρ ἐαυτοῦ, at one's home or house, Lat. *apud se*.— *Liddell and Scott's Greek-English Lexicon*.

NOTE.— It was by misunderstanding the everyday usage of Palestine in this matter that Mr. S. W. Gamble was led, some years ago, to come out with the theory that the translation "first day of the week" is incorrect, that the word "day" is supplied incorrectly, and that the real meaning is that Sunday is the first of the Sabbaths, or the original Sabbath of Eden. Opponents of the Sabbath quickly seized upon Mr. Gamble's "discovery," and great was the agitation and joy. It was hailed as "the Waterloo of the Saturdarians"—until, in chagrin, Mr. Gamble's own people and others showed the absurdity of it all.— Eds.

Sunday, MR. S. W. GAMBLE'S THEORY OF "FIRST OF THE SABBATH" REVIEWED (1899).— In the contest with the tireless seventh-day Sabatarians, increasingly are certain Methodist writers insisting that the resurrection of Christ upon the first day of the week recovered and re-enacted the original, creational, and true Sabbath. With hearty sympathy does the writer view their every legitimate argument to establish the sanctity and foster the hallowing of the Lord's day. But when a claim on its behalf is distinctly based upon, or forcibly corroborated by, a gross wresting of the Holy Scriptures, suspicion as to its validity instinctively sets in, to say nothing of mortification and repugnance. . . .

This widely heralded Klondike discovery as to *mian Sabbaton* turns out to be only the glitter of fool's gold. It rests upon the profoundest ignoring or ignorance of a law of syntax fundamental to inflected speech, and especially of the usage and influence of the Aramaic tongue, which was the vernacular of Jesus and his apostles. Must syntax die that the Sabbath may live?

Let these affirmations [of the theory] be traversed: "4. No Greek word for 'day' occurs in any of the passages." Made for simple readers of English, that statement lacks candor. Said word is there, latent, to a much greater degree than it is in our phrase, "The twenty-fifth of the month." Upon being asked, "The twenty-fifth what?" the veriest child instantly replies, "Day." But stronger yet is the case in hand. The adjectival word *mian* is in the feminine gender, and an immutable law requires adjective modifiers to agree with their nouns in gender. *Sabbaton* is of the neuter gender, and out of the question. What feminine Greek word is latent in this phrase, and yet so patent as to reflect upon this adjectival numeral its feminine hue? Plainly the feminine word *hemera*, "day," as analogously it is found in Mark 14: 12, *prote hemera ton azumon*, "the first day of unleavened bread." Boldly to aver that "no Greek word for 'day' occurs in any of the passages," is to blind the simple English reader to the fact that an inflected language, by its numerous genders and cases, can indicate the presence and force of latent words to an extent undreamed of in English.— *Dr. Wilbur Fletcher Steele, in an article "Must Syntax Die That the Sabbath May Live?" in the Methodist Review, May, 1899.**

NOTE.— Speaking of the West Aramaic speech of Palestine in the days of Christ, Mr. Steele said: "In that language we have the names of the days of the week as Mary taught them to her son Jesus." Then he gives a sample of the ancient Aramaic calendar: "One in the Shabba" (Sabbath), "second in the Shabba," "third in the Shabba," etc., on to "eve of the Shabba," and "the Shabba." Such were the calendars that Matthew and Mark and Luke were familiar with, the current language of the street as men or children spoke of the days of the week. Mr. Steele concluded his review and exposure of Mr. Gamble's theory with the words:

"As a vital or corroboratory part of any argument for the sanctifying of the Lord's day, this travestied exegesis, instead of being a monumental discovery, is but a monumental blunder. Thereby our foes will have us in derision.

Tell it not in Gath,

Publish it not in the streets of Battle Creek,

Lest the daughters of the Sabatarians rejoice,

Lest the daughters of the Saturdarians triumph."— Eds.

Sunday, NOT KNOWN AS REST-DAY IN EARLY CENTURIES.—The notion of a formal substitution by apostolic authority of the Lord's day for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity. . . . The idea afterwards embodied in the title of the "Christian Sabbath," and carried out in ordinances of Judaic rigor, was, so far as we can see, entirely unknown in the early centuries of Christianity.—"*A Dictionary of Christian Antiquities*," *Smith and Cheetham*, art. "Sabbath," p. 1823. London: John Murray, 1880.

Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolical mandate; no Sabbath set on foot by them upon the first day of the week.—"*History of the Sabbath*," Dr. Peter Heylyn (*Church of England*), part. 2, chap. 1.

The Lord's day did not succeed in the place of the Sabbath, but the Sabbath was wholly abrogated, and the Lord's day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment. . . .

The primitive Christians did all manner of works upon the Lord's day, even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they knew there was none.—"*Ductor Dubitantium*," Bishop Jeremy Taylor (*Church of England*), part 1, book 2, chap. 2, rule 6, secs. 51, 59; cited in "*History of the Sabbath*," J. N. Andrews, pp. 338, 344, 345, 3d edition.

Sunday, NO COMMAND FOR, IN NEW TESTAMENT.—It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday. . . . There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.—"*The Ten Commandments*," R. W. Dale, D. D. (*Congregationalist*), pp. 106, 107. London: Hodder and Stoughton.

There is no word, no hint, in the New Testament about abstaining from work on Sunday. . . . The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday. . . . Into the rest of Sunday no divine law enters.—"*The Ten Commandments*," Canon Eyton (*Church of England*). London: Trübner & Co.

And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. . . . The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but the church, has enjoined it.—"*Plain Sermons on the Catechism*," Rev. Isaac Williams, B. D. (*Church of England*), Vol. I, p. 334. London: Longman's & Co.*

It is true there is no positive command for infant baptism, nor is there any against it, as there should have been if Christ intended to abridge the rights of Jewish parents under the Abrahamic covenant. Nor is there any for keeping holy the first day of the week, or for family devotion, or for women to receive the Lord's Supper. The reasons are obvious; there was no controversy in either case that called

for it.—“*Theological Compend*,” Rev. Amos Binney, pp. 180, 181. *New York: Methodist Book Concern, 1902.*

You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.—“*The Faith of Our Fathers*,” Cardinal Gibbons, p. 111. *Baltimore: John Murphy & Co., 1893.*

Sunday, RELIGIOUS PRESS ON.—I hold that, although the Sabbath was reinterpreted by the Saviour, he left it to future ages, neither cursing it nor especially blessing it, using it as he found it, and giving it a higher aim and method. . . . You ask me, “Is the old Jewish Sabbath continued?” I do not know, and I do not care whether it is or not.—*Lyman Abbott, in Sermon printed in the Christian Union, Jan. 19, 1882, p. 64, middle column.*

The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church, and on this basis, and none other, does the Christian Sabbath, the first day of the week, rightly rest.—*The Christian at Work (now Christian Work, New York), Jan. 8, 1885.**

The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone.—*Hobart (Tasmania) Church News (Church of England), July 2, 1894.**

Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.—*Catholic Press (Sydney, Australia), Aug. 25, 1900.**

Sunday, THE POET MILTON ON APPLYING THE FOURTH COMMANDMENT TO FIRST-DAY REST.—It is impossible to extort such a sense from the words of the commandment; seeing that the reason for which the commandment itself was originally given, namely, as a memorial of God’s having rested from the creation of the world, cannot be transferred from the seventh day to the first; nor can any new motive be substituted in its place, whether the resurrection of our Lord or any other, without the sanction of a divine commandment.—“*Prose Works of John Milton*,” Bohn edition, Vol. V, p. 70.*

For if we under the gospel are to regulate the time of our public worship by the prescriptions of the decalogue, it will surely be far safer to observe the seventh day, according to the express commandment of God, than on the authority of mere human conjecture to adopt the first.—“*A Treatise on Christian Doctrine*,” John Milton; cited in “*The Literature of the Sabbath Question*,” Robert Cox, Vol. II, p. 54. *Edinburgh: Maclachlan and Stewart, 1865.*

Sunday, EARLIEST LAW FOR.—The earliest law by which the observance of the first day of the week was ordained, is the edict of Constantine, 321.—*Haydn’s “Dictionary of Dates,” art. “Sabbath,” 25th edition. London: Ward, Lock & Co., 1910.*

The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 A. D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on

Sunday (*venerabili die solis*), with an exception in favor of those engaged in agricultural labor.—*Encyclopedia Britannica*, Vol. XXVI, 11th edition, art. "Sunday," p. 95.

Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D.—*Chambers's Encyclopedia*, art. "Sabbath." *

Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321.—*"Examination of the Six Texts," Sir William Domville*, p. 291; cited in *"History of the Sabbath," J. N. Andrews*, p. 345, 3d edition, 1887.

Sunday, CONSTANTINE'S SUNDAY LAW.—On the venerable day of the sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost. (Given the 7th day of March, Crispus and Constantine being consuls each of them for the second time.) — *Codex Justinian*, lib. 3, tit. 12, 3; cited in *"History of the Christian Church," Philip Schaff*, D. D., Vol. III, chap. 5, sec. 75, p. 380.

Sunday, GROTIUS ON CONSTANTINE'S LAW.—He [Grotius] refers to Eusebius for proof that Constantine, besides issuing his well-known edict that labor should be suspended on Sunday, enacted that the people should not be brought before the law courts on the seventh day of the week, which also, he adds, was long observed by the primitive Christians as a day for religious meetings. . . . And this, says he, "refutes those who think that the Lord's day was substituted for the Sabbath—a thing nowhere mentioned either by Christ or his apostles."—*Hugo Grotius* (d. 1645), *"Opera Omnia Theologica,"* London: 1679; cited in *"The Literature of the Sabbath Question," Robert Cox*, Vol. I, p. 223. *Edinburgh: Maclachlan and Stewart*, 1865.

In our received text of Eusebius it is stated that he [Constantine] enjoined for Saturday the same cessation of business. But the statements of both Sozomon and Eusebius are viewed with doubt by the more careful critics, not only because the text of both is corrupt, but also because no such law concerning Friday or Saturday is found either in the Justinian or the Theodosian code.—*Franklin Johnson*, D. D., in *"Sabbath Essays,"* p. 241; cited in *"The Sabbath for Man," Rev. Wilbur F. Crafts*, A. M., p. 555. *New York: Funk and Wagnalls*, 1885.

Sunday, BEGUN AS PAGAN ORDINANCE, ENDS AS CHURCH INSTITUTION.—This legislation by Constantine probably bore no relation to Christianity; it appears, on the contrary, that the emperor, in his capacity of Pontifex Maximus, was only adding the day of the sun, the worship of which was then firmly established in the Roman Empire, to the other ferial days of the sacred calendar.—*"Rest Days," Prof. Hutton Webster*, Ph. D. (*University of Nebraska*), p. 122. *New York: Macmillan and Company*, 1916.

What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth centuries, enjoined with increasing stringency abstinence from labor on Sunday.—*Id.*, p. 270.

Sunday, DEAN STANLEY ON CONSTANTINE'S "DAY OF THE SUN."—The retention of the old pagan name "Dies Solis," or "Sunday," for the weekly Christian festival, is, in great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the "venerable day of the sun." . . . It was his mode of harmonizing the discordant religions of the empire under one common institution.—*Lectures on the History of the Eastern Church, Arthur Penrhyn Stanley, D. D., Lecture 6, par. 15, p. 184. New York: Charles Scribner's Sons, 1884.*

Sunday, DR. HEYLYN'S SUMMING UP.—Thus do we see upon what grounds the Lord's day stands; on custom first, and voluntary consecration of it to religious meetings: that custom countenanced by the authority of the church of God, which tacitly approved the same; and finally confirmed and ratified by Christian princes throughout their empires; and as the day for rest from labors, and restraint from business upon that day, received its greatest strength from the supreme magistrate as long as he retained that power which to him belongs; as after from the canons and decrees of councils, the decretals of popes and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them.—"*History of the Sabbath,*" *Dr. Peter Heylyn, part 2, chap. 3, sec. 12; cited in "History of the Sabbath," J. N. Andrews, p. 353, 3d edition.*

Sunday, CALLED "FIRST DAY OF THE WEEK" IN THE GOSPELS.—*See Calendar, 95.*

Sunday Laws, CONSTANTINE THE FATHER OF SUNDAY LEGISLATION.—So long as Christianity was not recognized and protected by the state, the observance of Sunday was purely religious, a strictly voluntary service, but exposed to continual interruption from the bustle of the world and a hostile community. . . . Constantine is the founder, in part at least, of the *civil* observance of Sunday, by which alone the religious observance of it in the church could be made universal and could be properly secured. . . . But the Sunday law of Constantine must not be overrated. . . . There is no reference whatever in his law either to the fourth commandment or to the resurrection of Christ. Besides, he expressly exempted the country districts, where paganism still prevailed, from the prohibition of labor. . . . Christians and pagans had been accustomed to festival rests; Constantine made these rests to synchronize, and gave the preference to Sunday.—"*History of the Christian Church,*" *Philip Schaff, Third Period, chap. 7, sec. 75 (Vol. III, pp. 379, 380). New York: Charles Scribner's Sons, 1889.*

Sunday Laws, INCREASING STRINGENCY OF.—By a law of the year 386, those older changes effected by the emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden.—"*General History of the Christian Religion and Church,*" *Dr. Augustus Neander (translation by Joseph Torrey), Vol. II, p. 300. Boston: Crocker and Brewster, 1848.*

Sunday Laws, RELIGIOUS WORSHIP ENFORCED IN CONSTANTINE'S ARMY.—For the army, however, he [Constantine] . . . enjoined a cer-

tain positive observance of Sunday, in requiring the Christian soldiers to attend Christian worship, and the heathen soldiers, in the open field, at a given signal, with eyes and hands raised towards heaven, to recite the following, certainly very indefinite, form of prayer: "Thee alone we acknowledge as God, thee we reverence as king, to thee we call as our helper. To thee we owe our victories, by thee have we obtained the mastery of our enemies.—"*History of the Christian Religion and Church,*" Philip Schaff, *Third Period, chap. 7, sec. 75 (Vol. III, pp. 380, 381).* New York: Charles Scribner's Sons, 1889.

Sunday Laws, BANEFUL FRUITAGE OF CHURCH AND STATE UNION.—To the reign of Constantine the Great must be referred the commencement of those dark and dismal times which oppressed Europe for a thousand years. It is the true close of the Roman Empire, the beginning of the Greek. The transition from one to the other is emphatically and abruptly marked by a new metropolis, a new religion, a new code, and, above all, a new policy. An ambitious man had attained to imperial power by personating [espousing] the interests of a rapidly growing party. The unavoidable consequences were a union between the church and state; a diverting of the dangerous classes from civil to ecclesiastical paths, and the decay and materialization of religion.—"*History of the Intellectual Development of Europe,*" John William Draper, M. D., LL. D., Vol. I, p. 278. New York: Harper & Brothers, 1876.

It was the aim of Constantine to make theology a branch of politics; it was the hope of every bishop in the empire to make politics a branch of theology.—*Id.*, p. 311.

Sunday Laws, TO PROMOTE CHURCH ATTENDANCE (425).—All the pleasure of the theaters and of the circus throughout all cities, being denied to the people of the same, let the minds of all faithful Christians be employed in the worship of God. If any, even now, through the madness of Jewish impiety or the error and folly of dull paganism, are kept away, let them learn that there is one time for prayer and another for pleasure.—"*Codex Theodosius,*" lib. 15, tit. 5, lex. 5; cited in "*A Critical History of Sunday Legislation,*" A. H. Lewis, D. D., p. 46. New York: D. Appleton & Co., 1888.

NOTE.—Schaff ("*History of the Christian Church,*" Vol. III, p. 106) shows that the Council of Carthage (399 or 401) had insisted upon this legislation. The bishops wished to find a way of compelling church attendance.—EDS.

Sunday Laws, MODERN DEMANDS PARALLEL WITH ANCIENT.—Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils all legislation essential to this splendid result.—*Rev. S. V. Leech, in Homiletic Review (New York), November, 1892.**

Sunday Laws, NEANDER ON CHURCH USE OF CIVIL LEGISLATION.—First, in the year 425, the exhibition of spectacles on Sunday, and on the principal feast days of the Christians, was forbidden, in order that the devotion of the faithful might be free from all disturbance. In this way, the church received help from the state for the furtherance of her ends, which could not be obtained in the preceding period. But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere outward conversions thus

brought about, she would have needed no such help.—“*General History of the Christian Religion and Church*,” Dr. Augustus Neander, Vol. II, sec. 3, pp. 300, 301, Torrey’s translation. Boston: Crocker and Brewster, 1848.

Sunday Laws, CHARLEMAGNE’S LAWS, A. D. 789.—In 789, Charlemagne promulgated a law that all should abstain from servile work and farm work; . . . and he decreed that women should not weave, or cut or sew their garments, or work embroidery, or card wool, or beat flax, or wash their clothing in public, or shear sheep, “in order that the honor and rest of the day might be observed,” and he commanded that all should attend mass. The same year the people were admonished by Capitularies of Charlemagne to attend church, and not to invite the priests to their homes to celebrate mass. 8 Labbe 990 9.—“*Sunday: Legal Aspects of the First Day of the Week*,” James T. Ringgold (of the Baltimore Bar), Appendix, p. 268. Jersey City: Frederick D. Linn & Co., Law Publishers, 1891.

Sunday Laws, THE ACT OF CHARLES II (ENGLAND), 1676.—For the better observation and keeping holy the Lord’s day, commonly called Sunday: be it enacted . . . that all the laws enacted and in force concerning the observation of the day, and repairing to the church thereon, be carefully put in execution; and that all and every person and persons whatsoever shall upon every Lord’s day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately; and that no tradesman, artificer, workman, laborer, or other person whatsoever, shall do or exercise any worldly labor or business or work of their ordinary callings upon the Lord’s day, or any part thereof (works of necessity and charity only excepted). . . .

And it is further enacted that no drover, horse-courser, wagoner, butcher, higgler — they or any of their servants shall travel or come into his or their inn or lodging upon the Lord’s day, or any part thereof, upon pain that each and every such offender shall forfeit twenty shillings for every such offense; and that no person or persons shall use, employ, or travel upon the Lord’s day with any boat, wherry, lighter, or barge, except it be upon extraordinary occasion to be allowed by some justice of the peace of the county, or some head officer, or some justice of the peace of the city, borough, or town corporate, where the fact shall be committed, upon pain that every person so offending shall forfeit and lose the sum of five shillings for every such offense.—*Act of the 29th of Charles II, chap. 7, issued in 1676; cited in “A Critical History of Sunday Legislation,” A. H. Lewis, D. D., pp. 108, 109. New York: D. Appleton & Co., 1888.*

NOTE.—While it is true that the idea of Sunday legislation goes back to Constantine’s law of 321 A. D., it is also true that nearly all American statutes, since the earliest New England legislation of that character, are modeled more or less closely after the statute of 29th Charles II.—EDS.

Sunday Law, INTRODUCED IN AMERICA BY THE PURITANS.—It was a fundamental article of the Brownist creed, that the Brownists were the just; and it was written ‘hat the just should inherit the earth. Moreover, those who did not agree with them could not be overcome without the command of material resources. The acquisition of power, therefore, was a sacred duty, in order that the children of Belial might be destroyed and a kingdom of this world erected in the Master’s name. The spirit of the early bishops, who effected the first union of the Christian church with the state, was thus working perfectly among the men

who set up an established church on American soil. And it is to those men that we owe our American Sunday laws. Every Sunday law in America is the work of this spirit, as was that first Sunday law which Constantine made for Europe.—“*The Legal Sunday*,” James T. Ringgold, of the Baltimore Bar, pp. 50, 51. Jersey City: Frederick D. Linn & Co., 1894.

NOTE.—“Brownists,” or “Separatists,” as they were sometimes called, were the radical Puritans who felt that it “meant treason to the headship of Christ in his church” to remain in the communion of the Established Church of England. Nearly all the Pilgrims were Brownists.—EDS.

Sunday Laws, SUCH STATUTES FOUND IN NEARLY ALL THE STATES.—Special regulations for the conduct of citizens on the first day of the week are usually among the first enactments of an American commonwealth. The manner in which such legislation has been treated by the courts forms a most curious and interesting chapter in our constitutional history. . . . The following general statement, made in Louisiana in 1879, fitly introduces the subject:

“The Constitution of the United States forbids the Congress from making any law respecting an establishment of religion, or prohibiting the free exercise thereof. But this is an inhibition to Congress only, leaving to the State governments the whole power over the subject of religion. There are considerable differences in the various State constitutions on this subject, but the general provision of the most perfect equality before the law of all shades of religious belief is common to all of them.”—*Bott's Case*, 31 La. Ann., 663; “*Sunday: Legal Aspects of the First Day of the Week*,” James T. Ringgold, of the Baltimore Bar, pp. 1, 2. Jersey City: Frederick D. Linn & Co., 1891.

Sunday Laws, INVADE DIVINE PREROGATIVE.—It is the duty of the civil power to protect Christians against disturbance in their Sabbath worship. But the power is intruding into the divine prerogative when it assumes the right to compel the subject to worship God, or to refrain from those pursuits which do not disturb others. The keeping of the Sabbath is eminently a moral duty, and hence it must be a voluntary service rendered under the pressure of moral suaves only.—“*Theological Compend*,” Amos Binney, pp. 173, 174. New York: Methodist Book Concern, 1902.

Sunday Laws, REPORT OF THE UNITED STATES SENATE, 1829.—The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. . . . Our government is a civil, and not a religious institution. . . .

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. . . . Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon

bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence. . . .

If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum. . . .

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World.—*From Senate Report on Sunday Mails, communicated to the United States Senate, Jan. 19, 1829, and adopted by that body.*¹ “*Register of Debates in Congress,*” Vol. V, Appendix, pp. 24-26; cited in “*American State Papers,*” W. Addison Blakely, of the Chicago Bar, pp. 234-244, edition 1911.

Sunday Laws, REPORT OF HOUSE OF REPRESENTATIVES, 1830.—A Jewish monarch, by grasping the holy censer, lost both his scepter and his freedom. A destiny as little to be envied may be the lot of the American people, who hold the sovereignty of power, if they, in the person of their representatives, shall attempt to unite, in the remotest degree, church and state.

From the earliest period of time, religious teachers have attained great ascendancy over the minds of the people; and in every nation, ancient or modern, whether pagan, Mahometan, or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country. The Persian idols, the Grecian oracles, the Roman auguries, and the modern priesthood of Europe, have all, in their turn, been the subject of popular adulation, and the agents of political deception. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which follow, involving the dearest rights of all—the rights of conscience. [p. 252] . . .

If minor punishments would not restrain the Jew, or the Sabbatarian, or the infidel, who believes Saturday to be the Sabbath, or disbelieves the whole, would not the same system require that we should resort to imprisonment, banishment, the rack, and the fagot, to force men to violate their own consciences, or compel them to listen to doctrines which they abhor? . . .

If the Almighty has set apart the first day of the week as a time which man is bound to keep holy, and devote exclusively to his worship, would it not be more congenial to the precepts of Christians to appeal exclusively to the great Lawgiver of the universe to aid them in making men better—in correcting their practices, by purifying their hearts?—*House Report on Sunday Mails, communicated to House of Representatives, March 4, 5, 1830; cited in “American State Papers,” W. Addison Blakely, pp. 252, 265, 266, edition 1911.*

Sunday Laws, PROTEST OF GENERAL ASSEMBLY OF INDIANA, 1830.—The memorial of the General Assembly of the State of Indiana, respectfully represents:

¹This report was submitted from the committee on post offices and post roads by Col. Richard M. Johnson, senator from Kentucky, born 1780, died 1850.

That we view all attempts to introduce sectarian influence into the councils of the nation as a violation of both the letter and the spirit of the Constitution of the United States and of this State, and at the same time dangerous to our civil and religious liberties, inasmuch as those charters secure to every man the free exercise of his religion and the right to worship the Almighty God according to the dictates of his own conscience, and inasmuch as any legislative interference in matters of religion would be an infraction of those rights:

We, therefore, most respectfully remonstrate against any attempt, by a combination of one or more sects, to alter the laws providing for the transportation of the mail, and against the passage of a law to regulate or enforce the observance of religious duties, or which may interfere with what belongs to the conscience of each individual.—*Against proposed law to prohibit carrying of mails on Sunday; cited in "American State Papers," W. Addison Blakely, p. 271., edition 1911.*

Sunday Laws, KENTUCKY'S REMONSTRANCE, 1831.—However long and generally the functionaries of our government, in their individual or corporate capacities, may have conformed to the general and laudable custom of observing the Sabbath, it has been voluntary. But when once the Congress shall have assumed the right of deciding by a legislative act the orthodoxy of this or any other point of religious controversy, the magic spell will have been broken which has excluded religious intolerance from our civil tribunals. . . . Some sect, whose tenets shall at the time be most popular, will ultimately acquire the ascendancy.

The civil and ecclesiastical power once united in the hands of a dominant party, the people may bid adieu to that heart-consoling, soul-reviving religious liberty, at once the price of the patriot's blood and the boon of enlightened wisdom; a liberty nowhere enjoyed but in the United States. . . .

It was to secure the inestimable privilege of worshiping God according to the dictates of conscience, against the misguided zeal of even their own representatives, that its enlightened framers ingrafted into the Federal Constitution the prohibitory clauses on Congressional legislation.—*Kentucky Citizens' Remonstrance, communicated to House of Representatives, Jan. 31, 1831, against agitation to prevent transportation of mail on Sunday, published by authority of Congress, 1834; cited in "American State Papers," W. Addison Blakely, pp. 298-300, edition 1911.*

Sunday Laws, WILLIAM LLOYD GARRISON'S PROTEST, 1848.—The right of every man to worship God according to the dictates of his own conscience is inherent, inalienable, self-evident. Yet it is notorious that, in all the States, except Louisiana, there are laws enforcing religious observance of the first day of the week as the Sabbath, and punishing as criminals such as attempt to pursue their usual avocations on that day. . . . There is, therefore, no liberty of conscience allowed to the people of this country, under the laws thereof, in regard to the observance of a Sabbath day.

In addition to these startling facts, within the last five years a religious combination has been formed in this land, styling itself, "The American and Foreign Sabbath Union," whose specific object it is to impose the Sabbatical yoke yet more heavily on the necks of the American people. In a recent appeal made for pecuniary assistance by the executive committee of the union, it is stated that "the secretary (Rev. Dr. Edwards) has visited twenty of the United States, and traveled more than thirty thousand miles, addressing public bodies of all descriptions, and presenting reasons why, as a nation, we should keep the

Sabbath,—all secular business, traveling, and amusement be confined to six days in the week,—and all people assemble on the Sabbath, and worship God." . . .

That this combination is animated by the spirit of religious bigotry and ecclesiastical tyranny—the spirit which banished the Baptists from Massachusetts, and subjected the Quakers to imprisonment and death, in the early settlement of this country—admits of little doubt.

We claim for ourselves and for all mankind, the right to worship God according to the dictates of our own consciences. This right, inherent and inalienable, is cloven down in the United States; and we call upon all who desire to preserve civil and religious liberty to rally for its rescue.—*William Lloyd Garrison's call "To the Friends of Civil and Religious Liberty," for a meeting of Protest against Sunday Legislation, to be held in Boston, 1848; cited in "American State Papers," W. Addison Blakely, pp. 328-333, edition 1911.*

Of all the assumptions on the part of legislative bodies, that of interfering between a man's conscience and his God is the most unsupportable and the most inexcusable. For what purpose do we elect men to go to the general court? Is it to be our lawgivers on religious matters? . . . This passing a law forbidding me or you to do on a particular day what is in itself right, on the ground that that day, in the judgment of those who make the enactment, is more holy than another,—this exercise of power, I affirm, is nothing better than usurpation. It is the spirit which in all ages has persecuted those who have been loyal to God and their consciences. It is a war upon conscience, and no religious conclave or political assembly ever yet carried on that war successfully to the end. You cannot by enactment bind the consciences of men, nor force men into obedience to what God requires.—*From Anti-Sunday Law speech by William Lloyd Garrison at a Convention held in Boston, Mass., 1848; cited in "American State Papers," W. Addison Blakely, pp. 335, 336, edition 1911.*

Sunday Laws, SIGNIFICANT PRONOUNCEMENTS.—Let a man be what he may—Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian Sabbath—let the law apply to every one, that there shall be no public desecration of the first day of the week, the Christian Sabbath, the day of rest for the nation.—*David McAllister, D. D., at National Reform Convention, Lakeside, Ohio, July, 1887; cited in "Religious Liberty in America," C. M. Snow, p. 384.*

It is better that a few should suffer than that the whole nation should lose its Sabbath.—*Ibid.*

NOTE.—This pronouncement is an unconscious repetition of that of the high priest when the Jewish council was preparing to condemn Jesus for violating the law. John 11:49, 50.—EDS.

Sunday Laws, CATHOLICS AND NATIONAL REFORMERS TO JOIN HANDS.—There are many Christian issues upon which Catholics could come together with non-Catholics and shape legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek an alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath, we can bring the masses over to the moderation of the Christian Sunday.—*From Platform of Catholic Lay Congress, Baltimore, Nov. 12, 1889, reported in Daily Inter-Ocean (Chicago), Nov. 13, 1889.*

What we should seek is an *en rapport* with the Protestant Christians who desire to keep Sunday holy.—*Paper by the editor of the Cath-*

olic Universe, read at Catholic Lay Congress, Baltimore, Nov. 12, 1889; cited in "Religious Liberty in America," C. M. Snow, p. 284.

Common interest ought to strengthen both our determination to work and our readiness to co-operate with our Roman Catholic fellow citizens. We may be subjected to some rebuffs in our first proffers, for the time has not yet come when the Roman Catholic Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it.—*Dr. S. F. Scovel, in the Christian Statesman, organ of the National Reform Association, Aug. 31, 1884; cited in "American State Papers," W. Addison Blakely, p. 348.*

Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them.—*The Christian Statesman, Dec. 11, 1884; cited in "American State Papers," W. Addison Blakely, p. 348, edition 1911.*

Sunday Laws, ALEXANDER CAMPBELL ON.—The gospel commands no duty which can be performed without faith in the Son of God. "Whatever is not of faith is sin."

But to compel men destitute of faith to observe any Christian institution, such as the Lord's day, is commanding duty to be performed without faith in God.

Therefore, to command unbelievers or natural men to observe, in any sense, the Lord's day, is anti-évangelical or contrary to the gospel.—*"Memoirs of Alexander Campbell," Robert Richardson, Vol. I, p. 528. Philadelphia: J. B. Lippincott & Co., 1868.*

Sunday Laws, SPURGEON ON.—I am ashamed of some Christians because they have so much dependence on Parliament and the laws of the land. Much good may Parliament ever do true religion, except by mistake! As to getting the law of the land to touch our religion, we earnestly cry, "Hands off! Leave us alone! Your Sunday bills and all other forms of act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar." I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by force of policemen; let true religion triumph by the power of God in men's hearts, and not by power of fines and punishments.—*Charles H. Spurgeon.**

Sunday Laws, A PULPIT PROTEST.—In respect to seeking the aid of the state in maintaining its pet notions and institutions Protestants are scarcely a whit better than Catholics. In seeking the aid of the national legislature to prevent worldly men from "desecrating the Sabbath," Protestants are doing the same thing they condemn in Catholics. Both Protestants and Catholics are wrong in this regard; and if either party succeeds, it will bring ruin to both our civil and religious liberties. May God defeat them both. Let us fight out the question of religion and of observing holy days, and especially the Sunday question, with the "sword of the Spirit, which is the word of God," and not with the sword of Cæsar.—*J. L. Parsons, D. D., (pastor of the First Christian Church of St. Louis), in the Christian Oracle (Chicago), July 13, 1893.**

Sunday Laws, CONSTANTINE'S EDICT OF A. D. 321.— See Sunday, 537.

Sunday Laws.— See Religious Liberty; Sabbath, Change of.

Sunday Mails.— See Religious Liberty, 416; Sunday Laws, 542, 543.

Sun Worship.— See Sabbath, Change of, 471-473.

Supremacy OF THE PAPACY.— See Papal Supremacy.

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 periodical, *Der Papst und die Modernen Ideen* (Vienna, 1864-67), 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 copy 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 indifference.

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 Moralis*" of Ligorio, 3d edition, Vol. II, pp. 454-461.—Eds.

Syllabus of Errors.— See Councils, 124.

Symbolism.— See Seven Trumpets, 499, 508.

Syndicalism.— See Signs of the Times, 528.

Syricius, ON CELIBACY.— See Decretal Letters.

Tacitus.— See Advent, 5.

Temperance.— See Health and Temperance.

Temporal Dominion of the Pope.— See Councils; Rome, 455.

Temporal Power of the Pope, SOURCE OF.— First, the exarchate of Ravenna, which of right belonged to the Greek emperors, and which was the capital of their dominions in Italy, having revolted at the instigation of the Pope, was unjustly seized by Aistulphus, king of the Lombards, who thereupon thought of making himself master of Italy. The Pope in this exigency applied for help to Pipin, king of France, who marched into Italy, besieged the Lombards in Pavia, and forced them to surrender the exarchate and other territories, which were not restored to the Greek emperor, as in justice they ought to have been, but at the solicitation of the Pope were given to St. Peter and his successors for a perpetual succession. Pope Zachary had acknowledged Pipin, usurper of the crown of France, as lawful sovereign; and now Pipin in his turn bestowed a principality, which was another's properly, upon Pope Stephen II, the successor of Zachary. "And so," as Platina says, "the name of the exarchate, which had continued from the time of Narses to the taking of Ravenna by Aistulphus, a hundred and seventy years, was extinguished." This was effected in the year 755, according to Sigonius. And henceforward the popes, being now become temporal princes, did no longer date their epistles and bulls by the years of the emperor's reign, but by the years of their own advancement to the papal chair.

Secondly, the kingdom of the Lombards was often troublesome to the popes: and now again King Desiderius invaded the territories of Pope Adrian I. So that the Pope was obliged to have recourse again to the king of France, and earnestly invited Charles the Great, the son and successor of Pipin, to come into Italy to his assistance. He came accordingly with a great army, being ambitious also himself of enlarging his dominions in Italy, and conquered the Lombards, and put an end to their kingdom, and gave great part of their dominions to the Pope. He not only confirmed the former donations of his father Pipin, but also made an addition of other countries to them, as Corsica, Sardinia, Sicily, the Sabin territory, the whole tract between Lucca and Parma, and that part of Tuscany which belonged to the Lombards: and the tables of these donations he signed himself, and caused them to be signed by the bishops, abbots, and other great men then present, and laid them so signed upon the altar of St. Peter. And this was the end of the kingdom of the Lombards, in the 206th year after their possessing Italy, and in the year of Christ 774.

Thirdly, the state of Rome, though subject to the popes in things spiritual, was yet in things temporal governed by the senate and people, who after their defection from the Eastern emperors, still retained many of their old privileges, and elected both the Western emperor and the popes. After Charles the Great had overthrown the kingdom of the Lombards, he came again to Rome, and was there, by the Pope, bishops, abbots, and people of Rome, chosen Roman patrician, which is the degree of honor and power next to the emperor. He then settled the affairs of Italy, and permitted the Pope to hold under him the duchy of Rome, with other territories. . . . And thus the foundation was laid for the absolute authority of the Pope over the Romans, which was completed by degrees; and Charles in return was chosen emperor of the West.—*"Dissertations on the Prophecies," Thomas Newton, D. D., pp. 218, 219. London: J. F. Dove, reprinted by J. J. Woodward, Philadelphia, 1835.*

Temporal Power of the Pope, NOT DIVINELY CONFERRED.—All inquiry into the origin and history of the temporal power of the popes is necessarily attended with difficulty. . . . If it were divine, as Pius IX asserts, there would be, undoubtedly, some word or act of Christ or of his apostles, . . . to attest a fact of so much importance, especially as it is now required that it shall be accepted as a necessary part of the true faith. If conferred by the nations, to preserve themselves from anarchy, some distinct historic record would have been made of it, as a guide to future ages. In the absence of any convincing proof upon these points, the impartial mind will naturally run into the conclusion that its origin was, at least, suspicious. And if it is found that it had no existence in the apostolic age, and was not recognized as a part of the early Christian system, this other conclusion must inevitably follow: that it is the product of human ambition, resting upon authority which the popes have wrenched from the nations by illegitimate means, and not upon any divinely conferred upon Peter or the Church of Rome.—“*The Papacy and the Civil Power.*” R. W. Thompson, pp. 320, 321. New York: Harper & Brothers, 1876.

Temporal Power of the Pope, FOUNDER OF.—Innocent III may be called the founder of the states of the church. The lands with which Pippin and Charles had invested the popes were held subject to the suzerainty of the Frankish sovereign and owned his jurisdiction. On the downfall of the Carolingian Empire the neighboring nobles, calling themselves papal vassals, seized on these lands; and when they were ousted in the Pope's name by the Normans, the Pope did not gain by the change of neighbors. Innocent III was the first Pope who claimed and exercised the rights of an Italian prince. He exacted from the imperial prefect in Rome the oath of allegiance to himself; he drove the imperial vassals from the Matildan domain, and compelled Constance, the widowed queen of Sicily, to recognize the papal suzerainty over her ancestral kingdom. He obtained from the emperor Otto IV (1201) the cession of all the lands which the Papacy claimed, and so established for the first time an undisputed title to the Papal States.—“*A History of the Papacy,*” M. Creighton, D. D., Vol. I, p. 24. London: Longmans, Green & Co., 1899.

Temporal Power of the Pope, BELLARMINÉ ON.—There remains the last part of the discussion concerning the Pontiff, that which relates to his temporal power, concerning which there are found three opinions of authors. The first is that the Pope by divine right has full power over the whole world, both in ecclesiastical and political affairs. Thus teach Augustinus Triumphus (in *Summa de Potes. Eccl.*, quæst. 1, art. 1), Alvarus Pelagius (lib. 1, *De Planctu Ecclesie*, ca. 13), and many jurists, as Hostiensis (in *ca. Quod Super His, de Voto and Voti Redemptione*), Panormitanus (in *ca. Novit. de Judiciis*), Sylvester (in *Summa de Peccatis*, verbo “Papa” ¶2), and many others. Nay rather, Hostiensis goes further. For he teaches that by the coming of Christ all right of ownership of infidel princes was transferred to the church and resides in the Chief Pontiff, as vicar of the supreme and true King Christ, and therefore the Pontiff, can of his own right give the kingdoms of unbelievers to such of the faithful as he wishes.—“*Disputations Concerning the Controversies About the Christian Faith, Against the Heretics of This Time,*” Bellarmine (R. C.), Vol. I, “Concerning the Roman Pontiff,” book 5, chap. 1.

Temporal Power of the Pope, ROMAN CATHOLIC VIEW OF RISE OF.—The independence of Italy and Rome dates from the moment when the

emperors of the East abandoned it. From that time there never was a moment when the emperors of the East could so much as protect Rome. Italy and Rome were given over providentially to the purgation of fire and of blood;—that sea of blood mingled with fire which poured from the steeps of the Alps when Goths, Vandals, Visigoths, Huns, and Lombards in successive generations poured over the plains of Italy, steeped it in blood, and furrowed it with fire. Rome itself was saved only by the Roman pontiffs, by a divine presence, and by a supernatural agency, which turned back the barbarian chiefs Attila and Genseric and others when within the very sight of its walls.

Again, when Pepin descended into Italy to deliver the exarchate of Ravenna, the capital of that very Romagna which is now the center of discord; when he drove out the Lombards who had usurped the patrimony of the church, we are told that he again made a donation to the church. Not so; the very word in his act was this, that he made “restitution to the church and to the (Roman) republic”—that is, the commonwealth of the people and city of Rome—of that portion of territory which had been usurped from them by the Lombards. Again, when Charlemagne once more delivered Ravenna, and even Rome itself, he at the same time declared that he made a restitution, not a donation. Though included nominally for a time, central Italy and Rome were providentially and in fact eliminated and excluded from all civil dominion; from the moment the empire was translated, they have stood out from the circle of any other sovereignties, resting on a sovereignty of their own; and neither the empire of the Franks, nor the empire of the Germans, much less the empire of the Greeks, has ever included Rome within its circumference from that hour.

I say, then, that it was God’s own act which liberated his vicar upon earth from subjection to temporal power; and that for twelve hundred years the bishops of Rome have reigned as temporal princes.—“*The Temporal Power of the Vicar of Jesus Christ*,” Henry Edward Manning, D. D. (R. C.), pp. 14-16. London: Burns and Lambert, 1862.

The conversion of the empire to Christianity, and then its removal, its banishment into the Far East, freed the vicar of Jesus Christ from temporal subjection; and then, by the action of the same Providence, he was clothed with the prerogatives of a true and proper local sovereignty over that state and territory and people so committed to his charge. From that hour, which I might say was fifteen hundred years ago, or, to speak within limit, I will say was twelve hundred, the Supreme Pontiff has been a true and proper sovereign, exercising the prerogatives of royalty committed to him by the will of God over the people to whom he is father in all things both spiritual and temporal.—*Id.*, p. 182.

Temporal Power of the Pope.—See French Revolution, 179, 180.

Ten Kingdoms, SIR ISAAC NEWTON ON THEIR LOCATION IN WESTERN EUROPE.—“As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time.” And therefore all the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedonia, Greece and Thrace, Asia Minor, Syria and Egypt, are still the third. And those of Europe, on this side Greece, are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations on this side Greece; we are to look for all the four heads of the third

beast, among the nations on this side of the river Euphrates; and for all the eleven horns of the fourth beast, among the nations on this side of Greece. And therefore, at the breaking of the Greek Empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes, and Persians in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek Empire seated at Constantinople, among the horns of the fourth beast, because it belonged to the body of the third.—“*Observations upon the Prophecies of Daniel and the Apocalypse of St. John*,” Sir Isaac Newton, Part I, chap. 4, pp. 31, 32. London: J. Darby and T. Browne, 1733.

Ten Kingdoms, BOUNDARIES OF WESTERN ROME.—I would therefore beg the reader to trace on the map the frontier line of the Western Empire as drawn by Gibbon: Beginning north from the wall of Antioch that separated England from Scotland, then following the Rhine up to its point of nearest proximity to the Danube source, i. e., half way between Strasburg and Basle; thence down the Danube to Belgrade; and thence in a southern course to Dyrrachium, and across the Adriatic and Mediterranean to the Syrtis Major and the Great Desert of Africa: it is to be understood that all to the eastward of this line belonged to the Constantinopolitan or Greek division of the empire; all westward,—including England, France, Spain, and African Province, Italy, and the countries between the Alps and the Rhine, Danube, and Save, anciently known under the names of Rhaetia, Noricum, and Pannonia, in modern times as Switzerland, half Swabia, Bavaria, Austria, and the western part of Hungary,—to the western or Roman division.—“*Horæ Apocalypticæ*,” Rev. E. B. Elliott, A. M., Vol. III, p. 115, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Ten Kingdoms, TENFOLD DIVISION PROMINENT IN HISTORY.—The historian Machiavel, without the slightest reference to this prophecy, gives the following list of the nations which occupied the territory of the Western Empire at the time of the fall of Romulus Augustulus [476 A. D.], the last emperor of Rome:

The Lombards, the Franks, the Burgundians, the Ostrogoths, the Visigoths, the Vandals, the Heruli, the Sueves, the Huns, and the Saxons: ten in all. [p. 318] . . .

Amidst unceasing and almost countless fluctuations, the kingdoms of modern Europe have from their birth to the present day averaged ten in number. They have never since the break-up of old Rome been united into one single empire; they have never formed one whole even like the United States. No scheme of proud ambition seeking to reunite the broken fragments has ever succeeded; when such have arisen, they have been invariably dashed to pieces. . . .

And the division is as apparent now as ever! Plainly and palpably inscribed on the map of Europe this day, it confronts the skeptic with its silent but conclusive testimony to the fulfilment of this great prophecy. Who can alter or add to this tenfold list of the kingdoms now occupying the sphere of old Rome?—Italy, Austria, Switzerland, France, Germany, England, Holland, Belgium, Spain, and Portugal—ten, and no more; ten, and no less. [320, 321]—“*The Divine Program of the World’s History*,” by H. Grattan Guinness, pp. 318-321.

The ten horns may not be strictly permanent, but admit of partial change. Some may perhaps fall or be blended, and then replaced by others. The tenfold character may thus be dominant through the whole, and appear distinctly at the beginning and close of their history, though not strictly maintained every moment. The following reasons may be given for this view:

First, it avoids the opposite difficulties of the primary and the territorial definition of the kingdoms. It recognizes the kings as ruling powers, not local divisions, three of which may therefore be uprooted. Yet it extends the fulfilment through the whole range of European history, instead of confining it to one corner of time. It also accounts for the same number, ten, being still found at the fall of [mystic] Babylon.

Next, it has a direct warrant in the vision of the image. For these kings "mingle themselves with the seed of men, but shall not cleave one to another." This implies temporary and partial union, and then renewed separation. And these changes will of course alter the list of actual kingdoms.

Further, it results at once from the uprooting of three horns. For since after this the number is still ten (Rev. 17: 16), the three uprooted horns must have been replaced. And unless they are replaced in the same instant, there will be an interval in which the number is not exactly ten. Both a deviation, then, from the precise number, and a change in the kingdoms, is consistent with the emblems, and directly implied in them.—*The Four Prophetic Empires, and the Kingdom of Messiah,* Rev. T. R. Birks, M. A., pp. 143, 144, 2d edition. London: Seeley, Burnside, and Seeley, 1845.

Amidst fluctuations so numerous and unceasing as almost to defy an exact numeration the prophetic description remains prominent, and a tenfold division of the Western Empire reappears from time to time. The correspondence with the prediction is thus accurate and complete. For it must be borne in mind that two opposite features had equally to be fulfilled. The tenfold number was to exist; but there was also to be a frequent intermingling with the seed of men. In the actual outline of European history, both of these predicted features are alike conspicuous. A tenfold division, such as some have looked for, mathematical and unvaried, would frustrate one half of the prediction; and would deprive the rest of all its freedom and moral grandeur. But now every part is alike accomplished. At the same time, by these partial changes in the list of the doomed kingdoms, the reproach of a stern fatalism, which otherwise would cloud the equity of divine Providence, is rolled away.—*Id.*, p. 152.

Ten Kingdoms, EXACTNESS OF THE PROPHETIC FULFILMENT.—Even if it is not practicable to make out the number with strict exactness, or if all writers do not agree in regard to the dynasties constituting the number ten, we should bear in remembrance the fact that these powers arose in the midst of great confusion; that one kingdom arose and another fell in rapid succession; and that there was not that entire certainty of location and boundary which there is in old and established states. One thing is certain, that there never has been a case in which an empire of vast power has been broken up into small sovereignties, to which this description would so well apply as to the rise of the numerous dynasties in the breaking up of the vast Roman power; and another thing is equally certain, that if we were now to seek an appropriate symbol of the mighty Roman power — of its conquests, and of the extent of its dominion, and of the condition of that empire about the time that the Papacy arose, we could not find a more striking or appropriate symbol than that of the terrible fourth beast with iron teeth and brazen claws, stamping the earth beneath his feet, and with ten horns springing out of his head.—*Notes on the Book of Daniel,* Albert Barnes, on Daniel 7, p. 323. New York: Leavitt and Allen, 1859.

Ten Kingdoms, AS ENUMERATED IN "THOUGHTS ON DANIEL."—Rome was divided into ten kingdoms, enumerated as follows: The Huns, the

Ostrogoths, the Visigoths, the Franks, the Vandals, the Suevi, the Burgundians, the Heruli, the Anglo-Saxons, and the Lombards. These divisions have ever since been spoken of as the ten kingdoms of the Roman Empire.—“*Daniel and the Revelation*,” *Uriah Smith, p. 132. Washington: Review and Herald Pub. Assn., 1907.*

NOTE.—In the “Appendix” to his “*Daniel and the Revelation*,” p. 785, the author says of the various enumerations of the ten kingdoms by old-time expositors:

“The ten kingdoms which arose out of the old Roman Empire, are symbolized by the ten horns on the fourth beast of Daniel 7. All agree on this point: but there has not been entire unanimity among expositors as to the names of the kingdoms which constituted these divisions. Some name the Huns as one of these divisions, others put the Alemanni in place of the Huns. That the reader may see the general trend of what has been written on this subject, the following facts are presented:

“Machiavelli, the historian of Florence, writing simply as a historian, names the Huns as one of the nations principally concerned in the breaking up of the Roman Empire. Among those who have written on this point with reference to the prophecy, may be mentioned, Berenguad, in the ninth century; Mede, 1586-1638; Bossuet, 1627-1704; Lloyd, 1627-1717; Sir Isaac Newton, 1642-1727; Bishop Newton, 1704-1782; Hales, — 1821; Faber, 1773-1854.

“Of these nine authorities, eight take the position that the Huns were one of the ten kingdoms; of these eight, two, Bossuet and Bishop Newton, followed by Dr. Clarke, have both the Huns and the Alemanni; only one, Mede, omits the Huns and takes the Alemanni. Thus eight favor the view that the Huns were represented by one of the horns; two, while not rejecting the Huns, consider the Alemanni one of the horns; one rejects the Huns and takes the Alemanni. Scott and Barnes, in their commentaries, and Oswald, in his ‘Kingdom That Shall Not Be Moved,’ name the Huns.” — Eds.

Ten Kingdoms, REFERENCE NOTES ON GIBBON'S LIST.—Gibbon, in his “*Decline and Fall of the Roman Empire*” (Harper's edition), gives the names of ten kingdoms that arose in that empire, and the time when each arose [or in some instances, rather, the time when they broke into the empire.—Eds.]. They are as follows:

1. The Alemanni, A. D. 351, Suabia, Alsace, and Lorraine. (See Gibbon, chap. 10, par. 26; 12: 20; 19: 20; 36: 5; 49: 22.)¹

2. The Franks, A. D. 351, Northeast Gaul. (Gibbon 19: 20; 36: 5.)

3. The Burgundians, December 31, A. D. 406. (Gibbon 30: 17.) Located in Burgundy, A. D. 420. (Gibbon 31: 39.)

4. The Vandals, December 31, A. D. 406. (Gibbon 30: 17.) Located in Spain, A. D. 409. (Gibbon 31: 36.) Settled in Africa, A. D. 429. (Gibbon 33: 35.)

5. The Suevi, December 31, A. D. 406. (Gibbon 30: 17.) In Spain, A. D. 409. (Gibbon 31: 36.)

6. The Visigoths, A. D. 408. (Gibbon 31: 2, 14.) In southwest Gaul, A. D. 419. (Gibbon 31: 39.) In Spain, A. D. 467. (Gibbon 36: 22; 38: 2, 29.)

7. The Saxons entered Britain, A. D. 449. (Gibbon 31: 41, 42; 38: 33; Greene's England 1: 17; Knight's England 5: 6.)

8. The Ostrogoths, in Pannonia, A. D. 453. (Gibbon 35: 16.) In Italy, A. D. 489; final conquest, A. D. 493. (Gibbon 39: 7, 8.)

9. The Lombards, A. D. 453, in Pannonia and Norricum, banks of Danube. (Weber's “*Universal History*,” sec. 180; Gibbon 42: 2; *Encyclopedia Britannica*, art. “Lombards.”) In Lombardy, A. D. 567-8. (Gibbon 45: 5-7; Machiavelli's “*History of Florence*,” chaps. 1, 2.)

10. The Heruli, in Italy, A. D. 475-6. (Gibbon 36: 28-33.)—“*The Sure Word of Prophecy*,” *M. H. Brown, pp. 54, 55. Mountain View: Pacific Press Pub. Assn.*

Ten Kingdoms, DR. ELLIOTT'S TWO ENUMERATIONS OF.—It will be obviously inconsistent with the requirements of the vision to antedate

¹The figures immediately preceding the colon give the number of the chapter, and those which immediately follow the colon, the number of the paragraph.

the list before the extinction of the Western Empire, A. D. 476, by Odoacer; for it was then first that a barbaric horn established its rule in the central province of Italy. Again it seems equally inconsistent to post-date the list near a century after Odoacer, and include the Greek exarchate of Ravenna, then at length established, as one of the ten horns of the Romano-Gothic beast. In fact the irruption of the Greek imperial army among the Gothic horns, A. D. 533, whence the exarchate arose, and striking down two of them, the Vandal and the Ostrogothic, in Africa and Italy, appears to me to form almost as marked a chronological limit on the one side, as the establishment of Odoacer's Italic kingdom on the other. Between the two there lies but the interval of 57 years. And I think there presents itself in the history of the Franks that which yet further narrows the interval for investigation. For they,—the most noted afterwards, and perhaps most important of all the nations of the beast,—could scarce be said to have formed a horn on the territory of the Western Empire, until, emerging from their Batavian island, they had under Clovis conquered in 486 Syagrius, "the (so-called) king of the Romans," but in fact the then ruler of the natives and barbarians of Soissons and its neighborhood. On the whole, after consideration of all the circumstances of the case, I conclude to prefer the terminating point of this 47 years' interval, i. e., A. D. 532 or 533, as the chronological epoch at which to make my enumeration. . . . At the same time a list of ten kingdoms may be made with reference to the commencing point of the interval, i. e., A. D. 486-490. . . .

From about the year 486 then to 490, the following were the existing barbaric kingdoms, formed by the invaders within the limits of the Western Empire: Anglo-Saxons, Franks, Allemans, Burgundians, Visigoths, Suevi, Vandals, Heruli, Bavarians, Ostrogoths; ten in all. . . .

I next take the æra that immediately preceded Belisarius's invasion of Africa and Italy: that of A. D. 532, or the beginning of 533. . . .

Thus, in fine, there existed at the epoch of A. D. 532 the following ten kingdoms on the platform of the Western Roman Empire; viz., the Anglo-Saxons, the Franks of central, Alleman-Franks of eastern, and Burgundic-Franks of southeastern France, the Visigoths, the Suevi, the Vandals, the Ostrogoths in Italy, the Bavarians, and the Lombards: still ten in all. The most important difference between this and the former list is that there the Heruli had place among the ten, here the Lombards: the latter being numerically, though not as yet geographically, in the stead of the former.

Such then is my second list, and that to which I conceive the sacred prophecy to have had respect, from the circumstances of the epoch being otherwise, as I shall soon have to show, very notable.—"*Horæ Apocalyptiæ*," Rev. E. B. Elliott, A. M., Vol. III, pp. 115-120, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Ten Kingdoms, CATHOLIC RECOGNITION OF.—Even the Romanists themselves admit that the Roman Empire was, by means of the incursions of the northern nations, dismembered into ten kingdoms (Calmet on Revelation 13: 1; and he refers likewise to Berangaud, Bossuet, and DuPin. See Newton, p. 209); and Machiavelli ("History of Florence," 1. i), with no design of furnishing an illustration of this prophecy, and probably with no recollection of it, has mentioned these names: 1. The Ostrogoths in Mœsia; 2. the Visigoths in Pannonia; 3. the Sueves and Alans in Gascoign and Spain; 4. the Vandals in Africa; 5. the Franks in France; 6. The Burgundians in Burgundy; 7. the Heruli and Turingi in Italy; 8. the Saxons and Angles in Britain; 9. the Huns in Hungary; 10. the Lombards at first upon the Danube, afterwards in Italy.—"*Notes on the Book of Daniel*," Albert Barnes, on Daniel 7, p. 322. New York: Leavitt and Allen, 1859.

Ten Kingdoms, "THOUGHTS ON DANIEL" ON THE THREE "PLUCKED UP."—Elliott, in his "*Horæ Apocalypticæ*," makes two enumerations of the ten kingdoms which rose out of the Roman Empire, varying the second list from the first according to the changes which had taken place at the later period to which the second list applies. His first list differs from that mentioned in remarks on chap. 2: 42, only in that he put the Alemanni in place of the Huns, and the Bavarians in place of the Lombards, a variation which can be easily accounted for. But out of this list he names the three that were plucked up before the Papacy, in these words: "I might cite three that were eradicated from before the Pope out of the list first given; namely, the Heruli under Odoacer, the Vandals, and the Ostrogoths."—*Vol. III, p. 152, Note 1.*

Although he prefers the second list, in which he puts the Lombards instead of the Heruli, the foregoing is good testimony that if we make the enumeration of the ten kingdoms while the Heruli were a ruling power, they were one of the horns which were plucked up.

From the historical testimony above cited [see "*Daniel and the Revelation*," pp. 145-153], we think it clearly established that the three horns plucked up were the powers named; viz., the Heruli in A. D. 493, the Vandals in 534, and the Ostrogoths in 553.—"*Daniel and the Revelation*," *Uriah Smith, p. 153. Washington: Review and Herald Pub. Assn., 1907.*

Ten Kingdoms, ELLIOTT ON THE THREE "PLUCKED UP."—For if it needed that the imperial power ruling at Rome should be removed, in order to the primary actual development of the Antichrist (agreeably with St. Paul's wonderful prophecy), the same necessity would obviously require the removal, in order to its *fuller* development, of such of the ten horns as might have established themselves in the immediate neighborhood of Rome, and be in a condition, with the plenitude of their royal power, to oppress or overawe it.

Now then, in looking at the list [the second list] given in my fourth chapter, we may mark three of the ten kings as thus characterized.¹ First the Vandals, as rulers, within the Roman Bishop's own diocese, of Corsica and Sardinia; secondly the Ostrogoths, the successors of Odoacer in the kingdom of Italy; and thirdly, the Lombards: which last although in the year A. D. 533 referred to far distant in Pannonia, were some thirty or forty years after destined to conquer Lombardy, and afterwards to extend their conquests to the very neighborhood of Rome.

The manner in which these several powers overawed the Roman bishops is matter of history. It was such as to make it evident that their removal from before it was essential to the full glory and expansion of the papal spiritual power. And accordingly their removal constitutes one of the most prominent topics in the next pages of the history of Western Christendom. First, in 533, just after Justinian's decretal epistle before quoted, the horn of the Vandals in Africa, Corsica, and Sardinia, and presently after, that of the Ostrogoths in Italy was rooted up by Justinian's forces under Belisarius. After which, and

¹ I might cite three that were eradicated from before the Pope out of the list first given; viz., the Heruli under Odoacer, the Vandals, and the Ostrogoths. But it is needless; the second list being, as I believe, the true one. Moreover, though the neighborhood of Odoacer could not but be unpleasant to the Pope, he does not appear to have overawed him, like Theodoric or the Lombards. A letter from Pope Gelasius, of the date 494, speaks of having successfully resisted Odoacer's wishes on certain ecclesiastical matters: "*Odoacro barbaro hæretico, cum aliqua non facienda præciperet, Deo præstante, nulla tenus permississe manifestum est.*"—*Hard. ii. 91.* Other expositors (as Peyrani, the Vaudois minister, in his work on the Vaudois, p. 54) have supposed the Herulian, Ostrogothic, and Lombard horns to be the three meant. But they were not contemporarily existent as horns of the beast. The Herulian had been destroyed, ere the Lombard had risen within the limits of the Roman Empire.

the establishment of the Greek exarchate at Ravenna (a power that can never properly, I conceive, be reckoned among the ten horns of the prophetic beast, emerging as the latter are said to have done, one and all, out of the barbarian invading flood), the Lombards came in; just as if to neutralize the Greek emperor's power in that country, and prevent its domineering over the Pope at Rome, so as over the Patriarch at Constantinople: and for some years so divided the empire of Italy with them, as to allow of Gregory the Great and others acting independently the part of king, as well as of Pope, at Rome.

At length in the course of the eighth century, the Lombard power altogether preponderating, and after the conquest of the exarchate, A. D. 752, acting like its predecessors in Italy to overawe the Roman see, the assistance of the Franks was called in by Popes Stephen II and Adrian I, from their devoted Gaulic province. And then the Lombard horn was eradicated through the instrumentality of Pepin and Charlemagne, just like those of the Vandals and the Ostrogoths previously, never again to be heard of in Christendom: and the exarchate of Ravenna, together with other of the Lombard conquests, attached forever to the Roman see, under the very singular appellation of the Patrimony of Peter.—“*Howe Apocalypticæ*,” Rev. E. B. Elliott, A. M., Vol. III, pp. 140-143, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Ten Tribes, The, THE KINGDOM OF ISRAEL (953?-722 B. C.).—The kingdom of the ten tribes maintained its existence for about two hundred years. The little state was at last overwhelmed by the Assyrian power. This happened 722 B. C., when Samaria, as already narrated, was captured by Sargon, king of Nineveh, and the flower of the people were carried away into captivity. The gaps thus made in the population of Samaria were filled with other subjects or captives of the Assyrian king. The descendants of these, mingled with the Israelites that were still left in the country, formed the Samaritans of the time of Christ.—“*General History*,” Philip Van Ness Myers, p. 51. Boston: Ginn & Company.

Sargon II was a great conqueror. In 722 B. C. he captured Samaria and carried away the most influential classes of the “ten tribes” of Israel into captivity. The greater portion of the captives were scattered among the towns of Media, and probably became, for the most part, merged with the population of that region.—*Id.*, p. 42.

Tetzel.—See Indulgences, 239; Reformation, 407.

Theodoric.—See Papal Supremacy, 355; Rome, 439, 444, 445, 446, 448, 450, 451; Seven Trumpets, 507.

Theodosius.—See Bible, 95; Councils, 119; Eastern Question, 148; Heresy, 202; Inquisition, 251; Paganism, 323, 324; Rome, 437, 444.

Theosophy.—See Spirituality, 532, 533.

Theudas.—See Jerusalem.

Three Angels' Messages.—See Advent, Second, 22-25.

Tiberius.—See Rome, 435, 436; Seventy Weeks, 520-523.

Tithing, BLESSING IN PRACTICE OF.—So far as known to the writer, there is but one evangelical denomination in the world which accepts

the tithe as a church tenet and belief, and regards the law of the tithe as of the same binding force as the law of the Sabbath. I refer to the Seventh-day Adventists. While the percentage of their growth in church membership has been large, having increased in all the world from 5,440 in 1870 to 104,526 in 1910, the financial results of their recognition of the law of the tithe are far more remarkable.—“*What We Owe, and the Results of Paying It*,” p. 21 (a tract bound with others in pamphlet entitled, “*Tithing and Tithing Reminiscences*,” A layman). Chicago, 1912.

Tithing, AS A TEST OF CHARACTER.—The supreme purpose of the tithe is to develop character and test our loyalty to God. The payment of the tithe when there is no compulsion and no pressure brought to bear, when it is a matter of a clear conscience between yourself and God, will develop in you those sterling qualities that will make you worth while in the kingdom.

The Bible designates two sources of revenue,—tithes and free-will offerings. The tithe is the Lord’s, whether we keep it or pay it to him, not because he needs it in his business, but because it is dishonest to keep what does not belong to us.

The tithe is our just debt to God, and should be paid promptly and cheerfully, like any other debt. God has no need of our money (seeing all is his), but requires his share just to remind us that we are in partnership with him. Just as the tribute money paid to Cæsar was a recognition of his authority, so the tithe is the recognition of God’s interest in every dollar we receive.—“*Tithing*,” tract compiled by C. Vernon Fox, M. D., p. 4. Chicago: *The Methodist Book Concern*.

Titus.—See Jerusalem, 262, 263.

Totila.—See Rome, 445, 448.

Tradition, JEWISH.—Shammai and Hillel [in the century before Christ] were the first to speak of the written and the oral law as equally authoritative.—*The Jewish Encyclopedia*, Vol. IX, art. “*Oral Law*,” p. 424.

Traditions were laws, or precepts of men, which they (the Jews) said had been handed down by word of mouth from past generations. . . . They were often treated as of more authority than the laws of God.—“*The New Testament, with Introductions, Notes, and References*,” note on Matt. 15:2 (pocket ed.). New York: American Tract Society, 1906.

Tradition.—From being transcribers and expounders of the law, they [the Sopherim, “scribes”] supplied, after the captivity, the place of the prophets and inspired oracles, which had ceased; and from them arose those glosses and interpretations which our Lord rebukes under the term “traditions.” These became so numerous that they were collected by the Rabbi Judah (A. D. 200) into six books, called the *Mishna* (*Repetition of the oral law*), to which was subsequently added a book of comments (*Gemara*), which completed the whole traditionary doctrine of the Jewish church. The *Mishna* and the *Gemara* together constitute the *Talmud*, of which there are two, one by the Jews in Judea (called the Jerusalem *Talmud*), the other by those in Babylon (called the Babylonian).—*Oxford Sunday School Teacher’s Bible*, art. “*Jewish Sects, Parties, etc.*,” sec. on the Sopherim (*Scribes*).

Tradition, DEFINED BY ROME.—Tradition (*παράδοσις*) means properly the act of handing down, and thus the doctrine so handed down. In its widest sense it includes all truths or supposed truths handed down from one generation to another; and in all societies which have no literature tradition is, with all its manifold imperfections, the great bond between the present and the past, and one of the great distinguishing marks between man and the brutes, which latter have no tradition, and therefore no history.—*A Catholic Dictionary, William E. Addis and Thomas Arnold, art. "Tradition," p. 882. New York: Benziger Brothers, 1893.*

By tradition we do not mean a mere report, a hearsay, wanting sufficient evidence to deserve belief; or a local tradition started by men, and therefore merely human, as were those traditions of the Pharisees condemned by our Lord; but we mean a tradition first coming from God, continually taught, recorded, and in all desirable ways kept alive by a body of trustworthy men successively chosen in a divine, or divinely appointed manner, well instructed, and who are, as a body, protected by God from teaching what is wrong, or handing down unfaithfully to others the doctrine committed to them.—*"Catholic Belief," Rev. Joseph Faà di Bruno, D. D. (R. C.), pp. 39, 40. New York: Benziger Brothers.*

The objectivity of Christianity would have necessarily disappeared, if, besides the Bible, there had not been a rule of faith, to wit, universal tradition. Without this rule, it would ever be impossible to determine with positiveness, safety, and general obligation, the peculiar doctrines of Christianity.—*"Symbolism; or Exposition of the Doctrinal Differences Between Catholics and Protestants," John Adam Moehler, D. D. (R. C.), p. 284. London: Thomas Baker, 1906.*

The truths of Christian revelation were made known to the apostles either by Christ himself or by the Holy Ghost. They constitute what is called the Deposit of Faith, to which nothing has been added since the apostolic age. . . . The Bible, as the inspired record of revelation, contains the word of God; that is, it contains those revealed truths which the Holy Ghost wishes to be transmitted in writing. However, all revealed truths are not contained in the Bible. . . . Though the inspiration of any writer and the sacred character of his work be antecedent to its recognition by the church, yet we are dependent upon the church for our knowledge of the existence of this inspiration. She is the appointed witness and guardian of revelation. From her alone we know what books belong to the Bible. At the Council of Trent she enumerated the books which must be considered "as sacred and canonical."—*The Catholic Encyclopedia, Vol. II, art. "Bible," p. 543. New York: Robert Appleton Company, 1907.*

Now for the first time the Roman Church became conscious of the full significance of tradition, so that, if they surrendered it in its character of an infallible transmission of God's word, they would surrender themselves; for all the ordinances against which the Reformation protested as novelties and abuses, established their divine claims from this tradition.—*"Handbook to the Controversy with Rome," Karl von Hase, Vol. I, p. 117. London: The Religious Tract Society, 1909.*

Whence comes that tradition? Does it descend from the authority of our Lord and the Gospels? Does it come from the commands and

epistles of the apostles? God testifies that we must do the things that are written, saying to Joshua, "The book of the law shall not depart from thy mouth, but thou shalt meditate in it day and night, that thou mayest observe to do all that is written in it." Likewise, the Lord, when he sent his apostles, commanded them to baptize all nations, and to teach them to observe whatsoever he commanded. If, therefore, it is commanded, either in the Gospels or in the apostolic epistles, or in the Acts, that those coming from any heresy should not be baptized, but only hands laid on them, then this is a divine tradition, and let it be observed; but if in these books heretics are called nothing but adversaries and antichrists; if we are told to avoid them as perverse and self-condemned, why should we not condemn those who, the apostle witnesses, are self-condemned?—*Cyprian, Ep. 74, Ad Pompeium; cited in "The Infallibility of the Church," George Salmon, D. D., p. 145. New York: E. P. Dutton & Co., 1914.*

I. We can never be assured that any articles were invariably or entirely without any addition or diminution conveyed down to us by tradition; since it hath been in all times and ages observed that matters of fact, much more of belief, not immediately committed to writing, presently degenerated into fables, and were corrupted by the capricious malice or ignorance of men. . . .

II. In the next place, tradition cannot certainly and invariably propose the belief of Christianity to all private persons. For, from whence shall this tradition be received? From a pope, or a council, or both; or from none of these, but only the universal church? In every one of these cases infinite difficulties will occur, which even singly will appear insuperable. . . .

III. Tradition is so far from being independent of other articles of the Christian faith, that the belief in all other articles must be presupposed before it. For since all sects propose different traditions, and the truth of none of them is self-evident, it must first be known which is the true church before it can be determined which is the true tradition. . . .

IV. Lastly, it can never be proved that tradition was assigned by God as a rule of faith. For this proof must be taken either from the Scriptures or from tradition. Not from the first; for not to say that Scripture is wholly silent in this matter, such a supposition would destroy itself, and involves a manifest contradiction. . . . No less absurd is it to imagine that any proof of this article can be drawn from tradition. For we can never be assured that the tradition of this very article is of divine authority and consequently infallible, until we be first satisfied that God, by assigning tradition for a rule of faith, conferred divine authority upon it, which is the matter now in question.—*"Treatise of Bishop Pecoche, Proving Scripture to be the Rule of Faith," published by Henry Wharton; cited in "Romanism: A Doctrinal and Historical Examination of the Creed of Pope Pius IV," Rev. Robert Charles Jenkins, M. A., pp. 60-63. London: The Religious Tract Society.*

Tradition, CHRISTIAN; ITS BEGINNINGS.—Some of the Apostolic Fathers are found in the oldest manuscripts of the New Testament at the end of the canonical writings: Clement was first made known through the *Codex Alexandrinus*; similarly, Hermas and Pseudo-Barnabas are appended to the canonical books in the *Codex Sinaiticus*. Standing between the New Testament era and the literary efflorescence of the late second century, these writers represent the original elements of Christian tradition.—*The Catholic Encyclopedia, Vol. I. art. "Apostolic Fathers," p. 639.*

"Without tradition," says Collier, "we could not prove that the Old, any more than the New Testament contains the word of God." "Tradition, not Scripture," Lessing says, "is the rock on which the church of Jesus Christ is built."—*Catholic Doctrine as Defined by the Council of Trent*, Rev. A. Nampon, S. J. (R. C.), p. 157. Philadelphia: Peter F. Cunningham, 1869.

TRADITION SAFER THAN THE BIBLE.—Like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the word of God, the precious gems of revealed truths. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe.—*Catholic Belief*, Rev. Joseph Faà di Bruno, D. D. (R. C.), p. 45. New York: Benziger Brothers.

TRADITION OF SAME AUTHORITY AS THE SCRIPTURES.—The sacred and holy, ecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost, . . . seeing clearly that this truth and discipline [of the gospel] are contained in the written books, and the unwritten traditions which, received by the apostles from the mouth of Christ himself, or from the apostles themselves, the Holy Ghost dictating, have come down even unto us, transmitted as it were from hand to hand; (the synod), following the examples of the orthodox Fathers, receives and venerates with an equal affection of piety and reverence all the books both of the Old and of the New Testament,—seeing that one God is the author of both,—as also the said traditions, as well those appertaining to faith as to morals, as having been dictated either by Christ's own word of mouth or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession.—*Decree of the Council of Trent concerning the Canonical Scriptures, celebrated in the fourth session, April 8, 1546; cited in "Dogmatic Canons and Decrees," pp. 7, 8. New York: The Devin-Adair Company, 1912.*

TRADITION, AUTHORITY OF, PROVED BY THE CHANGE OF THE SABBATH.—Finally, at the last opening on the eighteenth of January, 1562 [Council of Trent], their last scruple was set aside; the Archbishop of Reggio made a speech in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound to the authority of the Scriptures, because the church had changed Sabbath into Sunday, not by the command of Christ but by its own authority. With this, to be sure, the last illusion was destroyed, and it was declared that tradition does not signify antiquity, but continual inspiration.—*Extract from an Address of Caspar del Fossa, Archbishop of Reggio (R. C.); cited in "Canon and Tradition," Dr. J. H. Holtzman, p. 263.*

Such is the condition of the heretics today that they appeal to no other matter more than they, under the pretense of the word of God, overthrow the authority of the church; as though the church, which is the body of Christ, could be opposed to this word, or the head to the body. Yea, the authority of the church is most gloriously set forth in the Holy Scriptures; for while on the one hand she recommends them, declares them divine, offers them to us to be read, in doubtful matters explains them faithfully, and condemns whatever is contrary to them; on the other hand, the legal precepts in the Scriptures taught by the Lord have ceased by virtue of the same authority. The Sabbath, the most glorious day in the law, has been changed into the Lord's day. . . . These and other similar matters have not ceased by virtue of

Christ's teaching (for he says he has not come to destroy the law, but to fulfil it), but they have been changed by virtue of the authority of the church. Should this authority cease (since there must be heresies), who would then witness for truth, and confound the obstinacy of the heretics?—*Extract from an Address by Caspar del Fossa, Archbishop of Reggio (R. C.), in the Council of Trent, Jan. 18, 1562; cited in "History of the Councils," Labbe and Cossart, Vol. XIV, cols. 1253, 1254.*

Tradition, UNRELIABLE CHARACTER OF.—If all the testimony of Christ were to be resolved into those who heard some say that others told them, that they had it from such, who saw those who conversed with them who saw Christ in the flesh — at such a distance the authority of a testimony is extremely lessened — which is not like a river which grows greater by running; but like a mineral water, which loses its strength by being carried too far.—*Extract from a Sermon by Bishop Stillingfleet, preached at the Guildhall Chapel (London), Nov. 27, 1687; cited in "Romanism: A Doctrinal and Historical Examination of the Creed of Pope Pius IV," Rev. R. C. Jenkins, M. A., p. 68. London: The Religious Tract Society.*

Tradition, THE BIBLE, AND THE ANCIENTS.—Thus while we leave the Bible to gad after the traditions of the ancients, we hear the ancients themselves confessing that what knowledge they had at this point was such as they had gathered from the Bible.

Since therefore antiquity itself hath turned over the controversy to that sovereign book which we had fondly straggled from, we shall do better not to detain this venerable apparition of Leontius [the representative of apostolical tradition] any longer.—*"The Works of John Milton in Verse and Prose," Vol. III, "Of Prelatical Episcopacy," pp. 76, 77. Boston: Charles C. Little and James Brown, 1851.*

You may take it as a general rule that there is not a Father who, if his own belief is demanded for something not contained in Scripture which he is not disposed to accept, will not reply in some such language as St. Jerome: "This, because it has not authority from the Scriptures, is with the same easiness despised as approved." "As we accept those things that are written, so we reject those things that are not written." "These things which they invent, as if by apostolic tradition, without the authority of Scripture, the sword of God smites." You will see, then, that if we were at the desire of the Romish advocates to leave the Scriptures and resort to the Fathers of the early church for a decision of our controversies, these very Fathers would send us back to the Scriptures as the only guide to truth, the only safeguard against heresy.—*"The Infallibility of the Church," George Salmon, D. D., p. 147. New York: E. P. Dutton & Co., 1914.*

Tradition, PROTESTANTS CHARGED WITH INCONSISTENCY CONCERNING.—But is it not the fact that Protestants are obliged to allow, at least by their practice, that the absolute rejection of tradition is *absurd and impracticable*? They admit the Scriptures and a multitude of doctrinal or moral truths, which, as Luther acknowledges, they could not have received except from tradition. Whence do they learn that the Old and New Testaments are inspired?—From tradition. Who taught them that a multitude of texts of Scripture are to be understood in a sense quite opposed to their literal meaning? for instance, that Sunday is to be set apart for the worship of God, and not the Sabbath; that receiving the eucharist is not absolutely necessary for the salvation of infants, notwithstanding those words of our Saviour: "Except you eat

the flesh of the Son of man . . . you shall not have life in you;” that baptism conferred on infants even by heretics is valid, although Jesus Christ has associated baptism and faith as inseparable means of salvation: “He that believeth and is baptized shall be saved;” that the washing of feet is not obligatory, in spite of that formal precept: “You also ought to wash one another’s feet;” and that terrible sanction, “If I wash thee not, thou shalt have no part with me.”

Who has told them that the command to abstain from eating blood and things strangled, which was published by the apostles at the Council of Jerusalem; no longer affects us?—Tradition. The Protestants called Episcopalians regard episcopacy as a divine institution, and by divine right superior to the priestly order: from what source have they derived this doctrine?—From tradition. In reality it is tradition alone which has given Protestants all they yet possess of Christianity. They cannot then reject this same tradition without placing themselves in flagrant contradiction with themselves.—“*Catholic Doctrine as Defined by the Council of Trent*,” Rev. A. Nampon, S. J. (R. C.), pp. 152, 153. Philadelphia: Peter F. Cunningham, 1869.

Tradition, NOT APOSTOLIC.—There is not the slightest historical evidence that the apostles transmitted to posterity any rule, but what is recorded in the New Testament. The Fathers therefore are precisely on the same footing with respect to the authority of their interpretations, as the commentators of the present age. Nor in fact are they uniform in their interpretations even in regard to doctrine, notwithstanding the agreement alleged by the Church of Rome; though some commentators may be selected, as well ancient as modern, which agree on particular points. The *regula fidei*, therefore, set up by the Church of Rome, was justly discarded by our Reformers, who contended for the right of Biblical interpretation unfettered by the shackles of tradition.—“*A Course of Lectures*,” Herbert Marsh, D. D., F. R. S., part 3, pp. 13, 14. Boston: Cummings and Hilliard, 1815.

Whatever be the rule of faith adopted by any Protestant community, it is so far from being considered as independent of Scripture, or as resting on authority derived through another channel, that its validity is acknowledged on the sole condition of its being a fair and legitimate deduction from Scripture. This total and absolute dependence of the *regula fidei* on the Bible (not the refusal to admit one at all) is that which characterizes Protestants.—*Id.*, p. 15.

Tradition, FOUNDATION OF ROMAN CATHOLIC FAITH.—In the words of the Roman author [Perrone] just quoted, “The Tridentine Fathers knew well that there are certain articles of faith which rest on tradition alone; they sanctioned tradition as a rule and foundation of faith wholly distinct from Scripture.”—“*Letters to M. Gondon*,” Chr. Wordsworth, D. D., p. 131. London: Francis and John Rivington, 1848.

Tradition, A SECOND BIBLE.—Let me entreat you to reflect, whether the Church of Rome, by assigning equal and independent authority to tradition, of which she herself is the only channel, or rather the only source, has not only developed a second, unwritten Bible, but invalidates the first written one? whether what Tertullian says of the heretics of his day is not true of her, “*Credis sine Scripturis, ut credas contra Scripturas?*” [You believe without the Scriptures, in order that you may believe contrary to the Scriptures], and whether in this way also she does not abrogate the laws of God, and impose her own in their place?—*Id.*, p. 133.

Tradition, WORD OF GOD VS. WORD OF THE DEVIL.—Cardinal Hosius says, "That which the Church (of Rome) teaches is the express word of God; and that which is held contrary to the sense and consent of the church, is the express word of the devil."—*Id.*, p. 158.

Tradition, NECESSITY OF.—The objectivity of Christianity would have necessarily disappeared, if, besides the Bible, there had not been a rule of faith, to wit, universal tradition. Without this rule, it would ever be impossible to determine with positiveness, safety, and general obligation, the peculiar doctrines of Christianity. The individual, at best, could only hazard the assertion, This is *my* view, *my* interpretation of Scripture, or in other words, without tradition there would be *no doctrine of the church, and no church*, but individual Christians only; no certainty and security, but only doubt and probability.—"*Symbolism*," John Adam Moehler, D. D. (R. C.), p. 284. London: Thomas Baker, 1906.

Tradition, DEFINITION OF.—What then is tradition? The peculiar Christian sense existing in the church, and transmitted by ecclesiastical education; yet this sense is not to be conceived as detached from its subject matter—nay, it is formed in and by this matter, so it may be called a full sense. Tradition is the living word, perpetuated in the hearts of believers. To this sense, as the general sense, the interpretation of Holy Writ is intrusted. The declaration which it pronounces on any controverted subject, is the judgment of the church; and, therefore, the church is judge in matters of faith (*judex controversiarum*). Tradition, in the objective sense, is the general faith of the church through all ages, manifested by outward historical testimonies; in this sense, tradition is usually termed the *norma*—the standard of Scriptural interpretation—the rule of faith.—*Id.*, p. 279.

Tradition, CHURCH OF ENGLAND'S ARTICLE AGAINST.—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. Wherefore, although the church be a witness and a keeper of Holy Writ, yet as it ought not to decree anything against the same, so, besides the same, ought it not to enforce anything to be believed for necessity of salvation.—"*Letters to M. Gordon*," Christopher Wordsworth, D. D., p. 39. London: Francis & John Rivington, 1848.

Tradition, PROTESTANT APPEAL TO.—The first precept in the Bible is that of sanctifying the seventh day: "God blessed the seventh day, and sanctified it." Gen. 2: 3. This precept was confirmed by God in the ten commandments. "Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God." Exodus 20. On the other hand, Christ declares that he is not come to destroy the law, but to fulfill it. Matt. 5: 17. He himself observed the Sabbath: "And, as his custom was, he went into the synagogue on the Sabbath day." Luke 4: 16. His disciples likewise observed it after his death: "They rested on the Sabbath day, according to the commandment." Luke 23: 56. Yet with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants of all denominations make this a profane day, and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None whatever, except the unwritten word, or tradition, of the Catholic Church, which declares that the apostles made the change in

honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week.—“*The End of Religious Controversy*,” Rev. John Milner, D. D. (R. C.), p. 71. New York: P. J. Kenedy.

I will confine myself to one more instance of Protestants' abandoning their own rule, that of Scripture alone, to follow ours, of Scripture explained by tradition. If an intelligent pagan, who had carefully perused the New Testament, were asked which of the ordinances mentioned in it is most explicitly and strictly enjoined, I make no doubt but he would answer that it is “the washing of feet.” To convince you of this, be pleased to read the first seventeen verses of St. John 13. Observe the motive assigned for Christ's performing the ceremony there recorded, namely, his “love for his disciples:” next, the time of his performing it, namely, when he was about to depart out of this world. Then remark the stress he lays upon it, in what he said to Peter: “If I wash thee not, thou hast no part with me.” Finally, his injunction at the conclusion of the ceremony, “If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.” I now ask, On what pretense can those who profess to make Scripture alone the rule of their religion totally disregard this institution and precept? Had this ceremony been observed in the church when Luther and the other first Protestants began to dogmatize, there is no doubt but they would have retained it; but, having learned from her that it was only figurative, they acquiesced in this decision, contrary to what appears to be the plain sense of Scripture.—*Id.*, pp. 71, 72.

Tradition, A ROMAN CATHOLIC VIEW OF.—The Fathers had spoken of the unwritten teaching of the apostles, which was to be sought in the churches they had founded, of esoteric doctrines, and views which must be of apostolic origin because they are universal, of the inspiration of general councils, and a revelation continued beyond the New Testament. But the Council of Trent resisted the conclusions which this language seemed to countenance, and they were left to be pursued by private speculation. One divine deprecated the vain pretense of arguing from Scripture, by which Luther could not be confuted, and the Catholics were losing ground; and at Trent a speaker averred that Christian doctrine had been so completely determined by the Schoolmen that there was no further need to recur to Scripture.

This idea is not extinct, and Perrone uses it to explain the inferiority of Catholics as Biblical critics. If the Bible is inspired, says Peresius, still more must its interpretation be inspired. It must be interpreted variously, says the Cardinal of Cusa, according to necessity; a change in the opinion of the church implies a change in the will of God. One of the greatest Tridentine divines declares that a doctrine must be true if the church believes it, without any warrant from Scripture. According to Petavius, the general belief of Catholics at a given time is the work of God, and of higher authority than all antiquity and all the Fathers. Scripture may be silent, and tradition contradictory, but the church is independent of both. Any doctrine which Catholic divines commonly assert, without proof, to be revealed, must be taken as revealed. The testimony of Rome, as the only remaining apostolic church, is equivalent to an unbroken chain of tradition. In this way, after Scripture had been subjugated, tradition itself was deposed; and the constant belief of the past yielded to the general conviction of the present.—“*The History of Freedom*,” John Emerich Edward Dalberg-Acton (R. C.), pp. 513, 514. London: Macmillan & Co., 1909.

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 appear-

ance 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, 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 NOT PROVED BY SCRIPTURE.—Secondly, he [Scotus] 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].

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 discerned 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 Dr. J. Donovan, D. D. (R. C.), p. 200. Dublin: James Duffy, Sons & Co. [This is the most authoritative catechism issued by the Roman hierarchy.—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.—*Ib.*

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, 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 else such words are of very rare occurrence. Thus, “The seven kine are” (that is, represent) “seven years.” Gen. 41: 26. “This is” (that is, represents) “the bread of affliction which our fathers ate in the land of Egypt.” “The ten horns are” (that is, signify) “ten kings.” Dan. 7: 24. “That rock was” (that is, represented) “Christ.” 1 Cor. 10: 4. We also find this idiom running through the Greek language. Thus, “the seven stars are” (that is, represent) “the angels of the seven churches; and the seven candlesticks are” (that is, 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 uttered in Latin. Now as our Lord spoke in the Chaldee or Chaldeo-Syriac, he spoke according to the idiom of that tongue. 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., p. 136. London: John Mason, 1844.

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 accipi 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, 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. London: Thomas Baker, 1906.

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.

Trent, Council of.—See Bible, 75; Canon, 100; Celibacy, 107; Censorship of Books, 108; Confession, 116; Council of Trent; Councils, 118, 120, 121; Creed, 126-128; Heretics, 205, 207; Justification, 276, 277, 278, 279; Mass, 295, 296; Massacre of St. Bartholomew, 304; Penance, 370; Pope, 379; Purgatory, 404; Tradition, 559, 560, 561, 563, 565.

Triple Crown.—Three periods may be distinguished in the development of the tiara. The first period extends to the time when it was adorned with a royal circlet or diadem; in this period the papal ornament for the head was, as is clear from the “*Constitutum Constantini*” and from the ninth Ordo of Mabillon (ninth century), merely a helmet-like cap of white material. . . . During the pontificate of Boniface VIII a second crown was added to the former one. . . . What led Boniface VIII to make this change, whether merely love of pomp, or whether he desired to express by the tiara with two crowns his opinions concerning the double papal authority, cannot be determined. . . . The earliest representation of a tiara with three crowns . . . is offered by the effigy of Benedict XII (d. 1342), the remains of which are preserved in the museum at Avignon. . . . Since the fifteenth century the tiara has received no changes worthy of note.—*The Catholic Encyclopedia*, Vol. XIV, art. “*Tiara*,” pp. 714, 715.

Turkish Empire.—See Eastern Question; Seven Trumpets.

Twelve Hundred and Sixty Years.—See Advent, Second, 15, 16; Papal Supremacy, 362, 363.

Twenty-Three Hundred Days, OF DAN. 8: 14; THE CORRECT TEXT ASSURED.—There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of Kennicott and De Rossi’s collations, and in all the ancient versions, except the Vatican copy of the Septuagint, which reads 2400, followed by Symmachus; and some copies noticed by Jerom, 2200; both evidently literal errors in excess and defect.—“*A New Analysis of Chronology and Geography*,” Rev. William Hales, D. D., Vol. II, p. 512, footnote. London: C. J. G. & F. Rivington, 1830.

Twenty-Three Hundred Days, SYMBOLIC TIME.—It is plain at once that this [the 2300 days] is not the usual and literal expression for a space of between six and seven years. There are only three instances in all Scripture history where a period of above forty days is expressed

in days only. Gen. 7: 3 [24]; Neh. 6: 15; Esther 1: 4. And it is without any precedent in Scripture, or in common usage, that periods of more than one year should be thus described.—*First Elements of Sacred Prophecy*, Rev. T. R. Birks, chap. 13, p. 357. London: William Edward Painter, 1843.

NOTES.—The beginning of the seventy weeks, or 490 years of Dan. 9: 24, 25, fixes also the beginning of the 2300 years of Dan. 8: 14. The angel had come to Daniel, in the eighth chapter, to explain the vision of which the 2300 years was part. Daniel fainted before the time period was reached in the explanation. Still the angel was under the command of God to explain the vision. So as he came to Daniel in the ninth chapter, he said he had now come to give Daniel understanding, and asked him to "consider the vision" (verse 23),—of necessity, the vision whose explanation had been interrupted a few months before. The marginal dates in our versions show fifteen years between these chapters. That was because it was formerly supposed that Belshazzar, in whose third year the vision was given, was the Nabonidus of history, who reigned seventeen years. The discovery of the buried records, however, has shown that Belshazzar was the son of Nabonidus, associated with him as king in the last years of his reign. Hence the explanation of Daniel 9 may have followed but a few months after the vision of Daniel 8.—EDS.

The angel's explanation began with the time period, which had been left unexplained; and it was said that seventy weeks, or 490 years, were "cut off" and allotted to the Jewish people. The only inference is that this time was cut off from the 2300 year period, which was to be explained; and therefore the starting-point of the seventy weeks, A. D. 457, must of necessity be the starting-point of the 2300 days.—EDS.

Twenty-Three Hundred Days, EXPLAINED BY "SEVENTY WEEKS."—This chronological prophecy [seventy weeks] . . . was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days.—*A New Analysis of Chronology and Geography*, Rev. William Hales, D. D., Vol. II, p. 517. London: C. J. G. & F. Rivington, 1830.

NOTE.—Dr. Hales, who wrote this in the 18th century, says that he got the idea of the seventy weeks "as forming a branch of the 2300 days" from a commentary on the "Revelation of St. John," by Hans Wood, of Ireland, published in London, 1787 (Hales, Vol. II, p. 518, footnote). But these early writers failed to see that the beginning of the period was the going forth of the decree to restore and build Jerusalem. Dr. Hales arrived at the date of the beginning of the periods by the rough method of counting back 490 years from the fall of Jerusalem, A. D. 70. "The destruction of Jerusalem, therefore, divides the whole period into two unequal parts; the former consisting of 490 years, beginning B. C. 420; the latter, of 1810 years, ending A. D. 1880." (Hales, Vol. II, p. 518.) In that early time the idea of the seventy weeks as an explanation of the 2300 days was thus beginning to dawn upon the minds of students of prophecy. To be seized upon and properly applied as the days of 1844 drew near.—EDS.

Twenty-Three Hundred Days, APPARENTLY THE EARLIEST WORKS FIXING COMMON BEGINNING WITH SEVENTY WEEKS, B. C. 457.—I have lately seen a small pamphlet, which was first published in America, by the Rev. William E. Davis, South Carolina, and republished in 1818, at Workington in the north of England. This author asserts that the two thousand three hundred days commenced with Daniel's seventy weeks which are mentioned in chap. 9: 24. In this opinion I am constrained to concur. . . . Having mentioned my obligation to this author, I shall now endeavor to avail myself of the ideas which he has suggested.—*Two Essays on Daniel's Prophetic Number of Two Thousand Three Hundred Days, and on the Christian's Duty to Inquire into the Church's Deliverance*, Archibald Mason (minister of the gospel, Wishawton, Scotland), p. 9. Newburgh: printed from the Glasgow edition, Ward M. Gazlay, 1820. (British Museum Library.)

NOTES.—Until this book came over the sea to America, in 1842, William Miller's associates had never heard of Mr. Davis's book (*Midnight Cry*, June 15,

1842; cited in "Great Second Advent Movement," p. 87). On inquiry they decided that "Davis's book must have been written about 1810." Archibald Mason expected the fall of the Papacy and the cleansing of the church in 1843-44.—EDS.

It is to be noted that 2300 full years from within B. C. 457 must end within A. D. 1844. The exact month need not be considered in these periods that deal with years. However, the Scripture record gives two definite seasons within the year 457, connected with the going forth of the decree of Artaxerxes,—the first month, April, when Ezra's expedition started, and the fifth month, August, when he reached Jerusalem. Ezra 7:9. Soon after arriving, the important incident of Ezra 8:36 must have occurred: "They 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." Certainly not later than this official delivery of the decree, in the autumn of 457, the commandment may be considered as having fully gone forth or into effect.—EDS.

Twenty-Three Hundred Days, BEGINNING OF.—See Artaxerxes, Seventh Year of; Ptolemy's Canon; Seventy Weeks; Year-Day Principle.

Twenty-Three Hundred Days, CLOSE OF.—See Advent Movement.

Two Laws.—See Law, Ceremonial; Law of God.

Two Witnesses, OLD EXPOSITOR (1619) ON THE PERIOD AND THEIR IDENTITY.—It is common with the Holy Ghost in prophecies to set down a day for a year, so Antichrist must reign 1260 years.—"*A Revelation of the Revelation*," Thomas Mason, p. 46. London, 1619. (*British Museum Library*.)

The two witnesses are the Olde and New Testaments, and all that preach and teach them all the time of Antichrist.—*Id.*, p. 49.

Two Witnesses, THE OLD AND NEW TESTAMENTS.—Where then shall we find in the world the "two witnesses" here introduced by the angel? For they must be of great antiquity; they must be only two in number, and these two must have but one "mouth," and be the witnesses of God, or of his revealed word and will to mankind. They are, I will venture to pronounce, and can be nothing else, but the two Testaments, the Old and New. These two holy prophets and oracles of God, alone, among all the variety of living things upon the earth, can satisfy and fulfil the figurative description of the text. . . . Indeed the very name of these books, or witnesses, affords an unerring clue to the discovery. A testament, from the plain definition and common acceptation of the word, is a writing, or record, which testifies and bears witness to the mind and will of man. . . . Have not these two witnesses alone given the clearest testimony of his omnipotence, his infinite wisdom, his justice and mercy?—"Brief Commentaries on Such Parts of the Revelation and Other Prophecies as Refer to the Present Times," Joseph Galloway, p. 46. London, 1802.

Two Witnesses, AS DR. GOODWIN FORESAW EVENTS BY THE PROPHECY (IN 1639).—The saints and churches belonging to the kingdom of France, God hath made a wonder to me in all his proceedings, first and last; and there would seem to be some great and special honor reserved for them yet at the last. . . . They bore and underwent the great heat of that morning of persecution, which was as great, if not greater, than any since. . . . And so as that kingdom had the first great stroke [of persecution], so now it should have the honor to have the last great stroke in the ruining of Rome.—"*The French Revolution Foreseen in 1639*," p. 12, being extracts from writings of Thomas Goodwin, D. D. London, 1796. (*British Museum Library*.)

I believe that some one kingdom or state will more eminently be made the seat of this war, the field of this battle, the shambles of this slaughter; for where the witnesses rise from their dead conditions, there an earthquake shakes the tenth part of the city, or one of those ten European states that have given up their kingdoms to the beast, but shall now in this slaughter, begin to fall from, and cease to be a part of the city, no longer belonging to the jurisdiction of Rome.—“*Expositions of the Famous Divine, Thomas Goodwin, D. D.*,” p. 661. London (reprint), 1842. (Dr. Goodwin died in 1680.)

The voice which calls these witnesses up to heaven may yet proceed from the throne of France, where the witnesses have ever prophesied in sackcloth; so that that kingdom may have the first stroke in the ruin of Rome.—*Id.*, p. 670.

Two Witnesses, “THE GREAT CITY,” IN EARLY EXPOSITORS.—In respect of the place, our Lord Jesus was crucified at Jerusalem; but if we respect the power and authority that put him to death, he was crucified at Rome: for Christ was put to death by a Roman judge, by Roman laws, by Roman authority, by a kind of death proper only to the Romans, and in a place which then was within the Roman Empire; and for this cause it is here said that Christ was crucified at Rome.—“*The Ruine of Rome*,” Arthur Dent (*Preacher of the Word of God at South Shoobury in Essex*), p. 185. London, 1656. (*British Museum Library*.)

Two Witnesses, JURIEU (1687) ON “TENTH PART OF CITY.”—The bodies of the two witnesses “shall lie in the street of the great city.” ’Tis to be observed that in the text ’tis not “in the streets,” in the plural, as the French translation reads; ’tis “in the street,” in the singular. And I cannot hinder myself from believing that this hath a particular regard to France, which at this day is certainly the most eminent country which belongs to the popish kingdom. Her king is called the eldest son of the church, the most Christian king, i. e., the most popish, according to the dialect of Rome. The kings of France have by their liberalities made the popes great at this day; it is the most flourishing state of Europe. It is in the middle of the popish empire, betwixt Italy, Spain, Germany, England, exactly as a street or place of concourse is in the middle of a city. ’Tis also foursquare, as such a place, i. e., almost as long as broad. In a word, ’tis the place or “street of the great city.” And I believe that ’tis particularly in France that the witnesses must remain dead, i. e., that the profession of the true religion must be utterly abolished.—“*The Accomplishment of the Scripture Prophecies*,” Peter Jurieu (*of the French Church at Rotterdam*), Part II, chap 12, pp. 247, 248. London, 1687.

Two Witnesses, MATHER (1710) ON FRANCE AS SCENE OF.—At the time when the second woe passeth away there is to be a great earthquake. In that earthquake one of the ten kingdoms over which Antichrist has reigned, will fall. There is at this day a great earthquake among the nations. May the kingdom of France be that tenth part of the city which shall fall, may we hear of a mighty Revolution there; we shall then know that the kingdom of Christ is at hand.—“*Discourse Concerning Faith and Fervency in Prayer*,” Dr. J. Mather, p. 97, London, 1710; cited in “*Signs of the Times*,” J. Bicheno, part 2, p. 85. London: 1799. (*British Museum Library*.)

Two Witnesses, EARLY EXPOSITOR (1742) ON FRANCE AS SCENE OF.—Before Antichrist’s fall, one of the ten kingdoms which supported the

beast shall undergo a marvelous Revolution. Rev. 11: 13. "The same hour there was a great earthquake, and the tenth part of the city fell." By which tenth part, is to be understood one of the ten kingdoms into which the great city Romish Babylon was divided. This many take to be the kingdom of France, it being the tenth and last of the kingdoms as to the time of its rise, and that which gave to Rome the denomination of a beast with ten horns, and also its being the only one of the ten that was never conquered since its rise. However unlikely this and other prophesied events may appear at the time, yet the almighty hand of the only wise God can soon bring them about when least expected.—*"A Prophecy of the French Revolution," Rev. John W. Willison, Minister at Dundee, p. 23, reprinted from the original, first published in 1742. London, 1793. (British Museum Library.)*

Two Witnesses, AN INTERPRETATION OF 1748.—And the tenth part of the city, or of the Romish jurisdiction, shall fall; that is, one of its ten horns, kings or kingdoms belonging to it, and perhaps the kingdom of France is meant, and seven thousand men of name will be slain.—*Sermon by Dr. Gill, 1748; cited in "Second Advent Library," No. 1, Jan. 1, 1842. Boston.*

Two Witnesses, SIR ISAAC NEWTON'S CONJECTURE AS TO PART OF ATHEISM IN MARKING END OF PAPAL SUPREMACY.—Sir Isaac Newton had a very sagacious conjecture, which he told Dr. Clarke, from whom I received it, that the overbearing tyranny and persecuting power of the antichristian party, which had so long corrupted Christianity, and enslaved the Christian world, must be put a stop to, and broken to pieces by the prevalence of infidelity, for some time, before primitive Christianity could be restored; which seems to be the very means that is now working in Europe, for the same good and great end of Providence. Possibly he might think that our Saviour's own words implied it: "When the Son of man cometh shall he find faith on the earth?" . . . or possibly he might think no other way so likely to do it in human affairs. It being, I acknowledge, too sadly evident, that there is not at present religion enough in Christendom to put a stop to such antichristian tyranny and persecution, upon any genuine principles of Christianity.—*"Essays on Revelation," Wm. Whiston, p. 321, edition 1744. (Whiston was Newton's successor in Mathematics at Cambridge.)*

Two Witnesses, THE ATHEISTIC UPRISING FROM "THE BOTTOMLESS PIT."—I stand convinced of the importance and necessity of disclosing to the world the dark recesses from whence it burst into being.—*"Memoirs Illustrating the History of Jacobinism," Abbé Burruel, Vol. I, "Preliminary Discourse," p. xi. London, 1797.*

Were France, like hell, a bottomless pit, impenetrable to every voice, . . . still it is not too late to acquaint other nations of their danger.—*Id., p. xviii.*

When the ignorant people no longer saw God between them and annihilation, they plunged into the bottomless abyss of atheism.—*"Atheism Among the People," Alphonse de Lamartine, p. 41. Boston, 1850.*

We are now, therefore, got to that black precipitous abyss, whither all things have long been tending.—*"French Revolution," Thomas Carlyle, book 7, chap. 1.*

Two Witnesses, THE SPIRIT FROM THE "BOTTOMLESS PIT."—The talent developed was too great, the wickedness committed too appalling.

to be explained on the usual principles of human nature. It seemed rather as if some higher powers had been engaged in a strife in which man was the visible instrument; as if the demons of hell had been let loose to scourge mankind, and the protection of Heaven for a time withdrawn.—“*History of Europe*,” *Sir Archibald Alison, Bart., F. R. S. E.*, “*Introduction*,” par. 7 (Vol. I, p. 3). *Edinburgh: William Blackwood and Sons, 1853.*

Two Witnesses, THE SCRIPTURES “SLAIN.”—A. D. 1793. The Bible had passed out of the hands of the people, in all the dominions of Popery from the time of the supremacy. The doctrines had perished, and left their place to human reveries. The converts were martyred. At length, the full triumph of the old spirit of corruption and persecution terribly arrived. In the year 1793 twelve hundred and sixty years from the letter of Justinian declaring the Pope “Universal Bishop,” the gospel was, by a solemn act of the legislature and the people, abolished in France. The indignities offered to the actual copies of the Bible were unimportant after this; their life is in their doctrines, and the extinction of the doctrines is the extinction of the Bible. By the decree of the French government, declaring that the nation acknowledged no God, the Old and New Testaments were *slain* throughout the limits of republican France.—“*The Apocalypse of St. John*,” *Rev. George Croly, A. M.*, pp. 175, 176, 2d edition revised. *London: C. & J. Rivington, 1828.*

Two Witnesses, PUT TO DEATH IN SYMBOL.—That the prophecy respecting the conquest and death of the two witnesses might literally as well as figuratively be fulfilled, the commissioners of the Convention dressed up an ass, and loading it with the symbols of Christianity, led it in mock procession with the Old and New Testaments tied to its tail, and burned them to ashes amidst the blasphemous shouts and acclamations of the deluded multitude.—“*Brief Commentaries on Such Parts of the Revelation and Other Prophecies as Refer to the Present Times*,” *Joseph Galloway, Vol. I, p. 113. London, 1802.*

Two Witnesses, SLAYING THE WITNESSES.—On the 10th of November [1793] an ass, dressed out in a sacerdotal habit, was led in procession through the town by two *sans culottes*, carrying a sacred cup, out of which they gave the animal drink; and when they arrived at one of the public edifices, Bibles, books of devotion, etc., were piled up in a heap, which was set on fire amidst horrid shouts from a vast concourse of people, “Long live the Sans Culottes!” . . .

Wherever a Bible could be found it might be said to be persecuted to death; so much so that several respectable commentators interpret the slaying of the two witnesses in the eleventh chapter of the Apocalypse, of the general suppression, nay, destruction, of the Old and New Testaments in France at this period. The fall of the witnesses is to be accompanied with national rejoicings; and it is a remarkable circumstance that twenty-six theaters in Paris were open and filled to overflowing at a season when, in a single month (July, 1794) not less than eight hundred persons of chief consideration, perished by the guillotine in the metropolis alone.—“*An Historical Sketch of the Protestant Church of France*,” *J. G. Lorimer, pp. 530-532.*

Two Witnesses, FRENZIED FESTIVITIES.—A very remarkable and prophetic distinction of this period was the spirit of frenzied festivity which seized upon France. The capital and all the republican towns were the scene of civic feasts, processions, and shows of the most ex-

travagant kind. The most festive times of peace under the most expensive kings were thrown into the shade by the frequency, variety, and extent of the republican exhibitions. Yet this was a time of perpetual miseries throughout France. The guillotine was bloody from morn till night.—“*The Apocalypse of St. John*,” Rev. George Croly, A. M., p. 176. London: C. & J. Rivington, 1828.

Two Witnesses, BELIEVERS SUFFERED WITH THE WORD.—Indeed, the Protestants who would not go the length of the Revolutionists were subjected to the cruelest treatment. In the department of Gard alone the slaughter was widespread. During the Reign of Terror the Protestants were as much oppressed and persecuted as the Roman Catholics. This is apparent from the religious profession of those who were guillotined. Of one party of sufferers Lauze de Paret gives the following summary: 91 Roman Catholics, 46 Protestants, and 1 Jew. . . . Out of 150 guillotined in the district of Gard 117 were Protestants.—“*An Historical Sketch of the Protestant Church of France*,” J. G. Lorimer, p. 531.

Two Witnesses, THE SPIRITUAL EGYPT AND SODOM.—Rome is called spiritually Zodome because they exceed Zodome in the sinnes thereof, and it is called Egypt, because they have oppressed the children of God more than the Egyptians did the Israelites; and Christ was slain in Rome, in that Pilate a Romane judge condemned him, and the Romane officers crucified him.—“*A Revelation of the Revelation*,” Thomas Mason, p. 49. London, 1619. (*British Museum Library*.)

Two Witnesses, SLAIN, BUT NOT BURIED.—The Truth shall be slain, but it shall not be buried. Burial is a degree beyond death, and is always joined with a total corruption and destruction. And so 'tis not an office of charity, which is denied to these two witnesses; but a degree of ruin, from which they are exempted. And observe who they are who hinder their burial; they are not the same with those who killed them. Those who killed them are the inhabitants of the street of the great city, i. e., those who dwell in the most eminent part of the popish kingdom; which at this day is France. Those who hinder their burial are the tribes, languages, people, and nations, i. e., several neighbor nations.—“*The Accomplishment of the Scripture Prophecies*,” Peter Jurieu, Part II, chap. 12, p. 248. London, 1687.

Two Witnesses, JURIEU ON THREE AND A HALF YEARS.—I am persuaded that these three days and a half are three years and a half; a day standing for a year, as the three years and a half are 1260 years, taking a year for a day. 'Tis therefore three years and a half, during which the external profession of the truth must be altogether suppressed; and after which it shall be raised again to life.—*Id.*, Part II, chap. 13, p. 252.

Two Witnesses, REVIVED AFTER THREE AND A HALF YEARS.—A. D. 1797. On the 17th of June, Camille Jordan, in the “Council of Five Hundred,” brought up the memorable report on the “Revision of the laws relative to religious worship.” It consisted of a number of propositions, abolishing alike the republican restrictions on popish worship, and the popish restrictions on Protestant. . . .

From that period the church [Protestant] has been free in France, and it now numbers probably as large a population as before its fall. It is a striking coincidence, that almost at the moment when this great measure was determined on, the French army under Bonaparte was invading and partitioning the papal territory. The next year, 1798, saw

it master of Rome, the popedom a republic; and the Pope a prisoner and an exile.

The church and the Bible had been slain in France from November, 1793, till June, 1797. The three years and a half were expended, and the Bible, so long and so sternly repressed before, was placed in honor, and was openly the Book of free Protestantism!—" *The Apocalypse of St. John,*" Rev. George Croly, A. M., 2d edition revised, pp. 181-183. London: C. & J. Rivington, 1828.

Two Witnesses, CAMILLE JORDAN'S DECLARATION FOR RELIGIOUS FREEDOM.—Declaring that religion should no longer be proscribed, but protected, he [in National Convention, June 15, 1797] reiterated the solemn promise that worship should be free in France. In his peroration he called for the restoration of all the outward symbols of faith.—" *French Revolution and Religious Reform,*" W. M. Sloane, p. 229.

Two Witnesses, EXALTED BEFORE ALL.—Infidelity, produced in a great measure by the unfaithfulness of the church, is pictured forth in blood before her eyes. The event is sanctified to many. Thousands begin to turn to God for safety, and to think seriously of religion. . . . The consequence is that at the very time when Satan is hoping for, and the timid are fearing, an utter overturn of true religion, there is a revival, and the gospel expands its wings and prepares for a new flight. It is worthy of remembrance that the year 1792, the very year of the French Revolution, was also the year when the Baptist Missionary Society was formed, a society which was followed during the succeeding, and they the worst, years of the Revolution, with new societies of unwonted energy and union, all aiming, and aiming successfully, at the propagation of the gospel of Christ, both at home and abroad. What withering contempt did the great Head of the church thus pour upon the schemes of infidels! And how did he arouse the careless and instruct his own people, by alarming providences, at a season when they greatly needed such a stimulus!—" *An Historical Sketch of the Protestant Church of France,*" J. G. Lorimer, p. 522.

Two Witnesses, GREATER LIBERTY.—The death of Christianity was local and limited; no nation of Europe joined in the desperate guilt of the French Republic; and within three years and a half, the predicted time, it was called up from the grave to a liberty which it had never before enjoyed; the church in France was proclaimed free.—" *The Apocalypse of St. John,*" Rev. George Croly, A. M., p. 427, 2d edition revised. London: C. & J. Rivington, 1828.

Two Witnesses, THE SCRIPTURES TO THE WORLD.—The stupendous endeavors of one gigantic community [British Bible Society organized 1804] to convey the Scriptures in every language to every part of the globe, may well deserve to be considered as an eminent sign even of these eventful times. Unless I be much mistaken, such endeavors are preparatory to the final grand diffusion of Christianity; which is the theme of so many inspired prophets, and which cannot be very far distant in the present day.—" *Dissertation on the Prophecies,*" G. S. Faber, D. D., Vol. II, p. 406. London, 1814.

Two Witnesses, THE SACKCLOTH STAGE PASSED.—The papal hostility to the church was, from the 13th century, exerted in two ways,—the suppression of the Scriptures, and the torture and death of their preachers and converts by the Inquisition. The French Revolution was the close of its power in both. The French armies abolished the Inquisi-

tion in Rome (1798), and in Spain (1808); it has been revived, but is inactive. The extraordinary circulation of the Scriptures commenced during the French Revolution, and they are now beyond suppression by man.—“*The Apocalypse of St. John*,” Rev. George Croly, A. M., p. 210, 2d edition revised. London: C. & J. Rivington, 1828.

Two Witnesses, PROTESTANTS SET FREE, CATHOLICS WICKEDLY PERSECUTED BY REVOLUTION.—We might add to the weight of benefits which France unquestionably owes to the Constituent Assembly, that they restored liberty of conscience by establishing universal toleration. But against this benefit must be set the violent imposition of the constitutional oath upon the Catholic clergy, which led afterwards to such horrible massacre of innocent and revered victims, murdered in defiance of those rules of toleration, which, rather in scorn of religion of any kind than regard to men’s consciences, the Assembly had previously adopted.—“*Life of Napoleon*,” Sir Walter Scott, Vol. I, p. 227; cited in “*The Signs of the Times*,” Alexander Keith, Vol. II, p. 115, 3d edition. Edinburgh: William Whyte and Co., 1833.

Two Witnesses, POLITICAL EARTHQUAKE AND FRENCH BREAK, WITH ROME LONG FORESEEN.—There shall be an earthquake, and a tenth part of the city shall be overturned. Mark that the earthquake, i. e., the great alteration of affairs in the land of the Papacy, must for that time happen only in the tenth part of the city that shall fall: for this shall be the effect of this earthquake.

Now what is this tenth part of this city, which shall fall? In my opinion we cannot doubt that ’tis France. This kingdom is the most considerable part, or piece, of the ten horns, or states, which once made up the great Babylonian city. . . . This tenth part of the city shall fall, with respect to the Papacy; it shall break with Rome, and the Roman religion.—“*The Accomplishment of the Scripture Prophecies*,” Peter Jurieu, Part II, chap. 13, pp. 264, 265. London, 1687.

Two Witnesses, THE “EARTHQUAKE” PREPARING.—“Already,” it was said by Mr. Burke in the year 1790, “in many parts of Europe there is a hollow murmuring under ground; a confused movement that threatens a general earthquake of the political world.”—“*Horæ Apocalyptica*,” Rev. E. B. Elliott, A. M., Vol. III, p. 300, 3d edition. London: Seeley, Burnside, and Seeley, 1847.

Two Witnesses, FALL OF FEUDALISM AS BY EARTHQUAKE.—“In a single night,” said the *Moniteur*, “the whole fabric of feudal power has fallen to the ground, and the glorious edifice of general liberty emerged in its stead.” It has been truly said that this night [Aug. 4, 1879] changed the political condition of France. It delivered the land from feudal domination, the person from feudal dependence, secured the property of the poor from the rapacity of the rich, the fruits of industry from the extortion of idleness. . . . The odious distinctions of noble and *roturier*, patrician and baseborn, the relics of Gothic conquest, were forever destroyed. Had these changes been introduced with caution, or had they gradually grown out of the altered condition of society, there can be no doubt that they would have been highly beneficial; but coming as they did, suddenly and unexpectedly, upon the kingdom, they produced the most disastrous consequences. . . . Nothing could be regarded as stable in society after such a shock; the chimeras of every enthusiast, the dream of every visionary, seemed equally deserving of attention with the sober conclusions of reason and observation, when all that former ages had done was swept away in the very commencement

of improvement. All that the eye had rested on as most stable, all that the mind had been accustomed to regard as most lasting, disappeared before the first breath of innovation.—“*History of Europe*,” *Sir Archibald Alison, Bart., F. R. S. E., chap. 5, pars. 31, 32 (Vol. I, p. 294), 9th edition. Edinburgh: William Blackwood and Sons, 1853.*

Two Witnesses, OLD AUTHOR (1663) ON THE “NAMES OF MEN.”—Whence we may understand what is meant by these “seven thousand names of men;” for neither seven nor thousand signify any determinate number, but only the nature or property of these names of men that are said to be slain, namely, that they are titles, dignities, offices, or orders of men belonging to the state of Christendon.”—*Dr. H. Moore, 1663; quoted in “Prophetical Extracts,” London, 1793. (A bound volume of tracts and papers, reprints. British Museum Library.)*

An earthquake signifies political commotions and change of affairs, is obvious to any one to note; and that whore of Babylon is nothing but the body of the idolatrous clergy.—*Ibid.*

Two Witnesses, NAMES OF DIGNITIES ANNIHILATED.—In the fervor of innovation [1790] titles of honor could not long be maintained. M. Lamboin proposed, and Charles Lameth seconded a decree, “That the titles of duke, count, marquis, viscount, baron, and chevalier, should be suppressed.” “Hereditary nobility,” said the latter, “wounds equally reason and true liberty. There can be no political equality, no virtuous emulation, where citizens have other dignities than those belonging to their office, or arising from their virtues.” “Let us annihilate,” said M. de Noailles, “those vain titles, the arrogance of pride, and ignorance, and vanity. It is time that we should have no distinctions save those arising from virtue. What should we say to Marquis Franklin, Count Washington, Baron Fox? Will such titles ever confer the luster attaching to the simple Franklin, Fox, Washington? I give my warmest support to the motion, and would add to it that liveries should be abolished.” “A nobility,” replied the Abbé Maury, “is part of our constitution: destroy the nobility, and there is no monarchy.” So determined were the Assembly to extinguish honors, that the decree was passed in an evening sitting with very little discussion. The noblesse and the clergy made vain efforts to prevent the sacrifice; but it was carried by an overwhelming majority.—“*History of Europe*,” *Sir Archibald Alison, Bart., F. R. S. E., chap. 6, par. 35 (Vol. I, p. 330). Edinburgh: William Blackwood and Sons, 1853.*

Two Witnesses, TITLES ABOLISHED.—1. Hereditary nobility is forever abolished; in consequence the titles of prince, duke, count, marquis, viscount, vidame, baron, knight, *messire, écuyler*, noble, and all other similar titles shall neither be taken by any one whomsoever nor given to anybody. . . .

2. A citizen may take only the true name of his family; no one may wear liveries nor cause them to be worn, nor have armorial bearings. . . .

3. The titles of *monseigneur* and *messeigneurs* shall not be given to any society nor to any person; likewise, the titles of excellency, highness, eminence, grace, etc.—*Law of June 19, 1790, Lois I, 217, 218, in J. B. Duvergier’s “Collection complète des lois, décrets, etc.,” Vol. I: 31; cited in “Constitutions and Select Documents Illustrative of the History of France,” Sir Robert Anderson, p. 33. Paris, 1834.*

Two Witnesses, EARTHQUAKE CONVULSION.—The state system that in its pursuit of absolute power had ruined the institutions of the past,

was in its turn threatened with ruin when the sudden outbreak in France transformed a progressive revolution into a cataclysm which overwhelmed, in a marvelously brief space of time, the whole European order. Beginning as a national movement, the French Revolution took the form of a great convulsion.—“*Historical Development of Modern Europe*,” Charles M. Andrews, Vol. I, p. 9.

Two Witnesses, THE “GREAT CONVULSION” LONG SHOOK EUROPE.—Its [the Holy Roman Empire, 1806] fall in the midst of the great convulsion that changed the face of Europe marks an era in history, an era whose character the events of every year are further unfolding: an era of the destruction of old forms and systems and the building up of new.—“*The Holy Roman Empire*,” James Bryce, D. C. L., chap. 21, p. 392. London: Macmillan & Co., 1892.

Ultramontaniam.—Ultramontaniam, 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 ultramontaniam 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. “Ultramontaniam,” p. 125.

Ultramontaniam, 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 ultramontaniam, 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.

Ultramontaniam.—See Jesuits, 266, 271; Gallicanism, 181.

Unam Sanctam.—See Church, 110; Infallibility, 247, 250; Jesuits, 271; Papacy, 354.

Vandals.—See Rome, 437, 438, 439; Seven Trumpets, 499, 500, 502-504; Ten Kingdoms.

Vatican Council.—See Councils, 121-124; Infallibility, 240, 242.

Virgin Mary.—See Idolatry, 217, 218; Immaculate Conception; Infallibility, 249, 250; Priesthood, 390; Saints, 480, 481.

Visigoths.—See Rome, 437, 444, 449, 450; Ten Kingdoms.

Voltaire.—See Bible, 87.

Waldenses.—See Antichrist, 31; Church, 111; Persecution, 373, 374, 375; Reformation, 406.

War, DATES OF DECLARATIONS AND SEVERANCE OF RELATIONS IN THE GREAT WAR.—

Declarations of War

Austria against Belgium	Aug. 28, 1914
Austria against Japan	Aug. 27, 1914
Austria against Montenegro	Aug. 9, 1914
Austria against Russia	Aug. 6, 1914
Austria against Serbia	July 28, 1914
Belgium against Germany	Aug. 4, 1914
Brazil against Germany	Oct. 26, 1917
Bulgaria against Rumania	Sept. 1, 1916
Bulgaria against Serbia	Oct. 14, 1915
China against Austria	Aug. 14, 1917
China against Germany	Aug. 14, 1917
Costa Rica against Germany	May 23, 1918
Cuba against Austria	Dec. 16, 1917
Cuba against Germany	April 7, 1917
France against Austria	Aug. 12, 1914
France against Bulgaria	Oct. 16, 1915
France against Germany	Aug. 3, 1914
France against Turkey	Nov. 5, 1914
Germany against Belgium	Aug. 4, 1914
Germany against France	Aug. 3, 1914
Germany against Portugal	March 9, 1916
Germany against Rumania	Aug. 28, 1916
Germany against Russia	Aug. 1, 1914
Great Britain against Austria	Aug. 13, 1914
Great Britain against Bulgaria	Oct. 15, 1915
Great Britain against Germany	Aug. 4, 1914
Great Britain against Turkey	Nov. 5, 1914
Greece against Bulgaria	Nov. 28, 1916
(Provisional government)	
Greece against Bulgaria	July 2, 1917
(Government of Alexander)	
Greece against Germany	Nov. 28, 1916
(Provisional government)	
Greece against Germany	July 2, 1917
(Government of Alexander)	
Guatemala against Germany	April 21, 1918
Haiti against Germany	July 15, 1918
Honduras against Germany	July 19, 1918
Italy against Austria	May 24, 1915
Italy against Bulgaria	Oct. 19, 1915
Italy against Germany	Aug. 28, 1916
Italy against Turkey	Aug. 21, 1915
Japan against Germany	Aug. 23, 1914
Liberia against Germany	Aug. 4, 1917
Montenegro against Austria	Aug. 8, 1914
Montenegro against Germany	Aug. 9, 1914
Nicaragua against Austria	May 6, 1918
Nicaragua against Germany	May 6, 1918
Panama against Austria	Dec. 10, 1917
Panama against Germany	April 7, 1917
Portugal against Germany	Nov. 23, 1914
(Resolution passed authorizing military intervention as ally of England)	
Portugal against Germany	May 19, 1915
(Military aid granted)	

Rumania against Austria	Aug. 27, 1916
(Allies of Austria also consider it a declaration)	
Russia against Bulgaria	Oct. 19, 1915
Russia against Germany	Aug. 7, 1914
Russia against Turkey	Nov. 3, 1914
San Marino against Austria	May 24, 1915
Serbia against Bulgaria	Oct. 16, 1915
Serbia against Germany	Aug. 6, 1914
Serbia against Turkey	Dec. 2, 1914
Siam against Austria	July 22, 1917
Siam against Germany	July 22, 1917
Turkey against Allies	Nov. 11, 1914
Turkey against Rumania	Aug. 29, 1916
United States against Germany	April 6, 1917

Severance of Diplomatic Relations

Austria against Japan	Aug. 26, 1914
Austria against Portugal	March 15, 1916
Austria against Serbia	July 26, 1914
Austria against United States	April 8, 1917
Belgium against Turkey	Oct. 30, 1914
Bolivia against Germany	April 14, 1917
Brazil against Germany	April 11, 1917
China against Germany	March 14, 1917
Costa Rica against Germany	Sept. 21, 1917
Ecuador against Germany	Dec. 7, 1917
Egypt against Germany	Aug. 13, 1914
France against Austria	Aug. 11, 1914
France against Turkey	Oct. 30, 1914
Germany against Italy	May 23, 1915
Great Britain against Turkey	Oct. 30, 1914
Greece against Austria	July 2, 1917
(Government of Alexander)	
Greece against Turkey	July 2, 1917
(Government of Alexander)	
Guatemala against Germany	April 27, 1917
Haiti against Germany	June 16, 1917
Honduras against Germany	May 17, 1917
Japan against Austria	Aug. 25, 1914
Liberia against Germany	May 8, 1917
Nicaragua against Germany	May 19, 1917
Peru against Germany	Oct. 5, 1917
Rumania against Bulgaria	Aug. 30, 1916
Russia against Bulgaria	Oct. 19, 1915
Russia against Rumania	Jan. 28, 1918
Russia against Turkey	Oct. 30, 1914
Santo Domingo against Germany	June 8, 1917
Turkey against United States	April 20, 1917
United States against Germany	Feb. 3, 1917
Uruguay against Germany	Oct. 7, 1917

—Compiled from the *Official United States Bulletin and Current History*.

Peace Preliminaries

Armistice for thirty days, asked for by the Germans and granted by the Allies, became effective at 11 o'clock, A. M., Paris time, Nov. 11, 1918.

Dec. 14, 1918, the armistice was renewed at the request of the Germans, until 5 o'clock A. M., Jan. 17, 1919.—*United States Government Official Bulletin*.

War, CASUALTIES OF THE NATIONS.—In this table, showing the men in arms, the lives lost, and the total casualties of the leading nations involved in the war, the list of killed follows, in general, figures gathered by the *New York Evening Post*. The other lists follow the compilation of a writer in the *New York Tribune*, and both lists have been corrected by official reports issued since the original estimates were made. All the totals, except those of the United States, Great Britain, Italy, and Germany, are unofficial:

	Men in Arms	Lives Lost	Total Casualties
United States	3,764,700	58,478	262,723
Great Britain	7,500,000	658,665	3,049,991
France	6,000,000	1,100,000	4,000,000
Italy	5,000,000	500,000	2,000,000
Russia	14,000,000	3,500,000	5,000,000
Belgium	350,000	50,000	300,000
Serbia	300,000	150,000	200,000
Rumania	600,000	200,000	300,000
Germany	11,000,000	1,580,000	4,000,000
Austria-Hungary	7,500,000	2,000,000	4,500,000
Turkey	1,500,000	250,000	750,000
Bulgaria	1,000,000	50,000	200,000
Totals	58,514,700	10,097,143	24,562,714

— *Literary Digest*, Dec. 7, 1918.

SEVEN EIGHTHS OF THE POPULATION OF THE WORLD AT WAR

Entente

British Empire	422,000,000
France and colonies	94,000,000
Russian Empire	171,000,000
Italy and colonies	36,800,000
Belgium and Kongo	23,000,000
Japan	67,000,000
Portugal	5,958,000
Serbia	2,900,000
Montenegro	516,000
Rumania	7,000,000
United States and colonial possessions	113,201,027
Cuba	2,511,098
Panama	427,000
Siam	6,000,000
Liberia	2,060,000
Chinese Empire	419,000,000
Brazil	24,308,219
Total	1,397,681,344

Central Powers

German Empire	78,000,000
Austria-Hungary	49,500,000
Turkey	31,580,000
Bulgaria	4,500,000
Total	163,580,000
Population of nations at war	1,561,261,344
World's population	1,721,426,000

—“ *The World War*,” A. G. Daniells, p. 11.

COST OF WARS OF FORMER TIMES

Dates	Countries Engaged	Cost
1793-1815	England and France	\$6,250,000,000
1812-1815	France and Russia	450,625,000
1828	Russia and Turkey	100,000,000
1830-1840	Spain and Portugal (civil war)	250,000,000
1830-1847	France and Algeria	190,000,000
1848	Revolts in Europe	50,000,000
1854-1856	England	371,000,000
	France	332,000,000
	Sardinia and Turkey	128,000,000
	Austria	68,600,000
1859	Russia	800,000,000
	France	75,000,000
	Austria	127,000,000
1864	Italy	51,000,000
1864	Denmark, Prussia, and Austria	36,000,000
1866	Prussia and Austria	330,000,000
1864-1870	Brazil, Argentina, and Paraguay	240,000,000
1865-1866	France and Mexico	65,000,000
1870-1871	Germany	954,400,000
	France	1,580,000,000
1876-1877	Russia	806,547,489
	Turkey	403,273,745
1900-1901	Transvaal Republic and England	1,000,100,000
1904-1905	Russia and Japan	2,500,000,000
Total	\$17,158,546,234
Cost of Balkan wars	1,264,000,000

UNITED STATES IN FORMER WARS

War of 1812 with Great Britain, from June 18, 1812, to Feb. 17, 1815

	Total	War	Navy
1812	\$20,280,000	\$11,817,000	\$3,959,000
1813	31,681,000	19,652,000	6,446,000
1814	34,720,000	20,350,000	7,311,000
1815	32,943,000	14,794,000	8,660,000

War with Mexico, from April 24, 1846, to July 4, 1848

1846	\$27,261,000	\$10,413,000	\$6,455,000
1847	54,920,000	35,840,000	7,900,000
1848	47,618,000	27,688,000	9,408,000
1849	43,499,000	14,558,000	9,786,000

Civil War, from 1861 to 1865

1860	\$ 63,201,000	\$ 16,472,000	\$ 11,514,000
1861	66,650,000	23,001,000	12,387,000
1862	469,569,000	389,173,000	42,640,000
1863	718,733,000	603,314,000	63,261,000
1864	864,968,000	690,391,000	85,705,000
1865	1,295,099,000	1,030,690,000	122,617,000

Spanish-American War, from April 21, 1898, to Dec. 10, 1898

1897	\$365,774,000	\$ 48,950,000	\$34,561,000
1898	443,368,000	91,992,000	58,823,000
1899	605,071,000	229,841,000	63,942,000
1900	487,713,000	134,774,000	55,953,000

EUROPEAN WAR TO AUG. 1, 1917

Entente Allies — Expenditures

	Aggregate	Present Daily
United Kingdom	\$26,705,000,000	\$25,000,000
France	16,530,000,000	13,500,000
Russia	14,250,000,000	15,000,000
Italy	5,050,000,000	7,000,000
United States	1,629,000,000	19,100,000
Other allies	3,250,000,000	5,000,000
Totals	\$67,414,000,000	\$99,600,000
Less advances to allies and dominions	7,992,500,000	22,900,000
Net totals	\$59,421,500,000	\$76,700,000

Teutonic Alliance

Germany	\$19,750,000,000	\$25,000,000
Austria-Hungary	9,700,000,000	13,000,000
Bulgaria and Turkey	1,450,000,000	2,000,000
Totals	\$30,900,000,000	\$40,000,000
Less advances to allies and dominions	600,000,000
Net cost	\$30,300,000,000	\$40,000,000

Grand Total

Entente Allies	\$59,421,500,000	\$76,700,000
Teutonic Allies	30,300,000,000	40,000,000
	\$89,721,500,000	\$116,700,000

—“Source Book,” U. S. Treasury Department; cited in the *Washington Post*, Oct. 7, 1917.

NOTE.—At the time of closing the forms for the last signature of this book, there is available no tabulated statement of the total cost of the great World War, nor even to the signing of the armistice. But in a speech in San Francisco, March 18, 1919, telegraphed all over the country and quoted in the papers of the following day, Secretary of War Newton D. Baker stated that “the cost of the war alone was \$197,000,000,000, or \$11,000,000,000 more than the total property value of all North America.” To enable the mind to grasp the significance of these figures, the Secretary further said, “No child born in a civilized nation in the next hundred years will escape paying a considerable portion of the debt this war has brought about.” According to a dispatch sent out March 26, 1919, by the British wireless service, and printed in the American papers of the 27th, “Edgar Crammond, a prominent British financial writer, estimates the direct cost of the war to the Allies at \$141,800,000,000, and to the Central European powers at \$68,375,000,000. He estimates the total cost of the war, including indirect losses, at \$260,000,000,000. There has been nothing, he says, approaching this destruction of capital wealth in the history of the world.” —Eds.

MOBILIZED STRENGTH AND CASUALTY LOSSES OF THE BELLIGERENTS

United States and Associated Nations

Nation	Mobilized	Dead	Wounded	Prisoners or Missing	Total Casualties
United States	4,272,521	67,813	192,483	14,363	274,659
British Empire	7,500,000	692,065	2,037,325	360,367	3,089,757
France	7,500,000	1,385,300	2,675,000	446,300	4,506,600
Italy	5,500,000	460,000	947,000	1,393,000	2,800,000
Belgium	267,000	20,000	60,000	10,000	90,000
Russia	12,000,000	1,700,000	4,950,000	2,500,000	9,150,000
Japan	800,000	300	907	3	1,210
Rumania	750,000	200,000	120,000	80,000	400,000
Serbia	707,343	322,000	28,000	100,000	450,000
Montenegro	50,000	3,000	10,000	7,000	20,000
Greece	230,000	15,000	40,000	45,000	100,000
Portugal	100,000	4,000	15,000	200	10,000
Total	39,676,864	4,869,478	11,075,715	4,956,233	20,892,226

Central Powers

Germany	11,000,000	1,611,104	3,683,143	772,522	6,066,769
Austria-Hungary	5,500,000	800,000	3,200,000	1,211,000	5,211,000
Bulgaria	400,000	201,224	152,399	10,825	264,448
Turkey	1,600,000	300,000	570,000	130,000	1,000,000
Total	19,500,000	2,912,328	7,605,542	2,124,347	12,542,217
Grand total	59,176,864	7,781,806	18,681,257	7,080,580	33,434,443

—From an article by Mr. Walter Littlefield, in *Current History* for February, 1919. The figures are practically all from official data.

THE KILLED IN SOME FORMER WARS

American Civil War	1,000,000
Crimean War	485,000
Franco-Prussian War	290,000
Spanish-American War	2,910
Boer War	12,000
Russo-Japanese War	555,900

War, NUMBERS AND LOSSES IN SOME FORMER WARS.—The famous "Battle of the Nations," fought in 1813, was won by 300,000 Prussians, Austrians, Russians, and Swedes against 180,000 French under Napoleon, and the total killed and wounded did not exceed 100,000.

Tennyson characterized Waterloo a "world-earthquake," yet Wellington led to battle not more than 67,000 troops, Blucher adding 56,000, while the French numbered only 72,000, the losses all told being 57,000.

Henderson calls Sadowa, "one of the greatest battles of history," remarking that "seldom indeed have two such colossal armies stood over against each other." The fighting arrayed 222,000 against 221,000, and the losses totaled 50,000.

In the Franco-Prussian War over 1,000,000 men were called out by the Prussians, but not more than half of them were actively engaged in the field. Bazaine is described as retreating on Metz "with his huge army of 170,000," while the battle fought outside Sedan is called "the most impressive spectacle that man could well devise." The losses amounted to 23,000 killed and wounded.

At the close of our Civil War the Federal army numbered about 1,000,000, and at least 1,000,000 had been enrolled during the struggle by the Confederates. At the first battle of Bull Run 28,000 Federals under McDowell faced 30,000 Confederates under Beauregard, and the losses were about 5,000; at the second, Lee had about 46,000 men, Pope about 35,000, the Confederates losing 8,400, the Federals 15,000. The forces engaged in the three days' battle at Gettysburg numbered not more than from 70,000 to 80,000 a side; the Federals lost 23,186, the Confederates 31,621. And the whole losses in the "tremendous" struggle between Russia and Japan in 1904-05 did not exceed 600,000.—*The Boston Herald*, quoted in the *Washington Herald*, Aug. 18, 1916.

Week, THE ASTROLOGICAL OR EGYPTIAN WEEK NOT IDENTICAL WITH THE SEMITIC OR JEWISH WEEK.—The way in which the allotment of the planets to the days of the week was arrived at was the following: The Greek astronomers and mathematicians concluded that the planet Saturn was the most distant from the earth and that the others followed in the descending order of Jupiter, Mars, Sun, Venus, Mercury, Moon. In the progress of astrology there came a time when it was found necessary to assign a planet to every hour so as to increase the number of omens it could afford. Starting then with Saturn as presiding over the first hour of the day, each planet was used three times over on that day, and three planets were used a fourth time. The sun, the fourth

planet, took therefore the first hour of the second day, and gave it its name so that Sunday followed Saturday. In like manner the third day became the moon's day, and so on with the other planets which followed in the order Mars, Mercury, Jupiter, Venus, and again Saturn. This idea of the relative distances of the planets was that arrived at by the astronomers of Alexandria, and was necessarily subsequent to the reduction of the planetary motions to a mathematical system by Eudoxus and his successors. The division of the day implied was one of twenty-four hours, not of twelve; the Egyptian division, not the Babylonian. But the Egyptian week was one of ten days, the seven-day week was Semitic, and the week implied in the system is the free week, running on continuously, the Jewish week, not the Babylonian. For the Babylonians, though they paid some attention to the seventh day, began their reckoning fresh at the beginning of each month. This particular astrological system therefore owed its origin to four distinct nationalities. The conception of the influence of the planets was Babylonian; the mathematical working out of the order of the planets was exclusively Grecian; the division of the day into twenty-four hours was Egyptian; the free continuous seven-day week was particularly Jewish. These four influences were brought together in Alexandria not very long before the Christian era.—*The International Standard Bible Encyclopedia*, art. "Astrology," subsection, "Names of the Week-Days;" Vol. I, p. 299. Chicago: The Howard-Severance Company.

Week.— See Calendar.

White, Mrs. E. G., TEACHING AND WORK OF.— See Advent, Second, 25, 26.

Williams, Roger.— See Religious Liberty, 413, 414; Sabbath, 469.

Wolff, Joseph.— See Advent, Second, 16, 17.

World Missionary Conference, EDINBURGH.— See Missions, 313; Religious Liberty, 415.

Worms.— See Diet of Worms; Diets; Reformation.

Xerxes.— See Artaxerxes; Medo-Persia.

Year-Day Principle, GENERAL NATURE OF.— It may be summed up in these maxims:

1. That the church, after the ascension of Christ, was intended of God to be kept in the lively expectation of his speedy return in glory.

2. That, in the divine counsels, a long period of near two thousand years was to intervene between the first and the second advent, and to be marked by a dispensation of grace to the Gentiles.

3. That, in order to strengthen the faith and hope of the church under the long delay, a large part of the whole interval was prophetically announced, but in such a manner that its true length might not be understood, till its own close seemed to be drawing near.

4. That, in the symbolical prophecies of Daniel and St. John, other times were revealed along with this, and included under one common maxim of interpretation.

5. That the periods thus figuratively revealed are exclusively those in Daniel and St. John, which relate to the general history of the church between the time of the prophet and the second advent.

6. That, in these predictions, each day represents a natural year,

as in the vision of Ezekiel; that a month denotes thirty, and a time three hundred and sixty years.—“*First Elements of Sacred Prophecy*,” Rev. T. R. Birks, p. 311. London: William Edward Painter, 1843.

Year-Day Principle, THE KEY TO.—The beast’s predicted period of 1260 days reminds us that the time is now come for considering the propriety of that principle on which I have hitherto proceeded in my explanations of the several numerically expressed chronological periods enunciated in the Apocalyptic prophecy; viz., of regarding a day as meant to signify a year. The satisfactoriness of the historical solutions given by me on this principle, (supposing them to have been approved as such by the reader,) will of course have furnished evidence to his mind, of all other the most convincing, of the truth of the principle itself. . . .

In such prophecies it were surely reasonable to expect, even prior to investigation, that a certain propriety and proportion of scale between the symbol and the thing symbolized would be observed in respect of the time, as of other circumstantials, noted in the picture. Could it be supposed that Sacred Scripture would quite neglect that canon of propriety which natural taste has inculcated on the poet and the painter? I am speaking just now, it will be understood, of the observance of chronological proportion in a general way, not of the particular year-day scale of proportion. . . .

When considering the question at the present stage of the world’s history,—centuries not a few after the breaking up of Daniel’s fourth great empire, the Roman, from its old form, and its reconstruction into a new form, answering in all natural and reasonable views of things to the predicted decem-regal form that was to last even till the time of the consummation,—how can we possibly calculate the 1260 days, which was to be the measure of this its last form of existence, literally; or indeed on any other than an immensely larger scale of meaning? . . .

There has further been furnished us a determinate precedent, as parallel as it is striking, in the prophetic history of Ezekiel. I allude of course to those two most remarkable symbolic actions of that prophet, which have been so frequently referred to in the year-day controversy by former commentators. He was on one occasion commanded by God to lie 390 days on his left side before the people; thereby to typify, in the symbolic character of their representative, the 390 years of the iniquity and concomitant debasement of the nation of Israel; on another, to lie 40 days on his right side, thereby to typify the 40 last years of Judah’s iniquity. And the meaning of these mystical days was declared by God himself. “I have laid upon thee the *years* of their iniquity, according to the number of the *days* 390 days. I have appointed thee each day for a year.” [See Eze. 4: 5, 6.]

A precedent more clear and complete than this could scarce be desired, as a probable key and guide to the meaning of the days in the symbolic visions that we have under consideration. And I think it deserving of remark that it was acted out publicly, in the midst of the captivity in which Daniel was included; and not very many years before the communication to him of the earlier of his prefigurative visions. So that already the key was provided, ere the visions were given, wherewith to unlock at the fit time the secrets (if such there were) of all the mystic periods involved.—“*Horæ Apocalypticæ*,” Rev. E. B. Elliott, Vol. III, pp. 221-227. London: Seeley, Burnside, and Seeley, 1847.

Year-Day Principle, ESTABLISHED BY THE PROPHECY OF THE SEVENTY WEEKS.—The prophecy of the seventy weeks has always held the fore-

most place in the direct arguments for the year-day system. The reasoning is very simple in its nature. The word "week," or *shabua*, is used elsewhere in Scripture to denote *seven days*; but in this prophecy it denotes *seven years*. Hence the words of time are enlarged beyond their literal or usual sense, in the proportion of a *year* to a *day*. And since all these predictions of time bear one common character, occur in the same prophets, and have the same general object, they ought to be explained by one common rule. In the one instance, which is decisively fulfilled, the proportion holds of a year to a day; and therefore it must be applied, in consistency, to all the rest.—"*First Elements of Sacred Prophecy*," Rev. T. R. Birks, p. 333. London: William Edward Painter, 1843.

It is evident that in order to be intelligible, these measures of time must all be interpreted on one scale. What scale is it? Is it the grand divine scale of "one day is with the Lord as a thousand years"? or is it an hour for a day? or a day for a month? or a day for a year? or what is it?

The great answer to this important query is found in the fact that one of these periods has been fulfilled, and therefore supplies the key to all the rest. The seventy weeks of Daniel 9 elapsed between the decree of Artaxerxes and the advent of Messiah. That period was actually 490 years, the prophecy announced it as 490 days, or "seventy weeks," and we are therefore led to conclude that in all the above analogous passages, where time is predicted in miniature and in mystery, in harmony with the miniature and mysterious nature of the symbols by which the prophecy is conveyed, a year is represented by a day, seven years by a week, thirty years by a month, 360 years by a "year," and so on. This principle once admitted, the chronology of these prophecies becomes simple and accurate, and available for our present study of the periodicity of human history.—"*The Approaching End of the Age*," H. Grattan Guinness, pp. 302, 303. London: Hodder and Stoughton, 1880.

Year-Day Principle, CALENDAR OF SACRED TIMES.—Four terms are employed in almost every nation, in the ordinary calendar of time—the day, the week, the month, and the year. These form a natural and ascending series, by which all periods are most conveniently expressed, and complete the system of popular and colloquial measurement of time. The case was evidently the same among the Jews as with ourselves. Now of these four periods, the day, the month, and the year (Dan. 12: 11; Rev. 9: 5; 11: 2; 9: 15), occur elsewhere in these dates of the symbolical prophecies. But the week occurs here only [Dan. 9: 25]. It is evidently needful to complete the system; and being added, it does complete a regular calendar of sacred and prophetic times. But the week, whether we render it a week or a seven, does not denote a common week, but a period of seven years. And since it forms one element in this fourfold ascending scale, it does, by a natural inference, raise all the others in the same proportion. The prophetic dates, which otherwise would remain a heap of disjointed fragments, by this key become at once united into a consistent and harmonious scheme, mysterious yet definite, and combining the precision of a human calendar with the magnificent grandeur of a divine revelation.

This gradation of the prophetic periods will be more apparent, if we subjoin them in regular arrangement, according to the terms in which they are conveyed.

1. Three days and a half twice repeated (Revelation 11).
Tribulation of ten days (Rev. 2: 10).

Twelve hundred and sixty days (Revelation 11, 12).

Twelve hundred and ninety days (Dan. 12: 11).

Thirteen hundred and five and thirty days (Dan. 12: 11).

2. A week and half week (Dan. 9: 27).

Seven weeks (9: 25).

Threescore and two weeks (9: 25).

Seventy weeks (9: 24).

3. Five months (Rev. 9: 5, 10).

Forty and two months (Rev. 11: 2; 13: 5).

4. Day, month, and year (Rev. 9: 15).

A time (*χρονος*) Rev. 6: 11; 10: 6).

A time, times, and half (Dan. 7: 25; 12: 7; Rev. 12: 14).

- [5. Six Hundred and sixty-six, unit undetermined (Rev. 13: 8).

Two thousand three hundred, the same (Dan. 8: 14).]

There are all the marks in this list of a connected and regular series. And since the weeks are sevens of years, the conclusion can scarcely be avoided, that the others also are to be reckoned, consistently with this pattern, and on the same scale.—“*First Elements of Sacred Prophecy*,” Rev. T. R. Birks, pp. 336-338. London: William Edward Painter, 1843.

The year-day theory, as applied to the time, times, and a half, first appeared about the year 1200.—*Id.*, p. 402.

Year-Day Principle, GENERAL ACCEPTANCE OF.—It is a singular fact that the great mass of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel and the Apocalypse, as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say almost universal, custom.—“*Hints on the Interpretation of Prophecy*,” Moses Stuart, p. 74. Andover: Allen, Morrill, and Wardwell, 1842.

Year-Day Principle, EFFECT OF REJECTING.—That entire rejection of all prophetic chronology, which follows, of course, on the denial of the year-day, is most of all to be deplored, from its deadly and paralyzing influence on the great hope of the church. . . . The prophetic times, indeed, when separated from the context, and viewed in themselves only, are a dry and worthless skeleton: but when taken in connection with the related events, clothed with historical facts, and joined with those spiritual affections which should attend the study of God’s providence; like the bones in the human frame, they give strength to what was feeble, and union to what was disjointed, and form, and beauty, and order, to the whole outline and substance of these sacred and divine prophecies.—“*First Elements of Sacred Prophecy*,” Rev. T. R. Birks, pp. 415, 416. London: William Edward Painter, 1843.

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- ABBOTT, LYMAN (b. 1835), an American clergyman, editor of the *Outlook*, and author of several religious works.—Nature of Man, 321; Sunday, 536.
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- ACTON, LORD JOHN EMERICH EDWARD DALBERG (1834-1902), an English historian, only son of Sir Richard Acton, seventh baronet, and grandson of the Neapolitan admiral, Sir J. F. E. Acton. He was one of the most deeply learned men of his time.—Councils, 121, 122, 124; Fathers, 170; Heretics, 206; Infallibility, 241; Massacre of St. Bartholomew, 304; Tradition, 564.
- ACTS AND MONUMENTS (Foxe).—Seven Seals, 498; Seven Trumpets, 513.
- ACWORTH, WILLIAM.—Increase of Knowledge, 229.
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- ADRIAN VI.—Popes, 387.
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- ADVENTISM ANSWERED (Miller).—Sabbath, 464.
- ÆSCHYLUS (B. C. 525-456), a Greek tragic poet and dramatist.—Medo-Persia, 306, 310, 311.
- AFRICA, OPENING UP OF (Johnston).—Missions, 312.
- AFRICANUS, JULIUS.—Artaxerxes, 40.
- AFTER A HUNDRED YEARS.—Increase of Knowledge, 233.
- AGATHIUS.—Papal Supremacy, 357.
- ALCOCK, D.—Protestantism, 398.
- ALCOHOL, BANEFUL INFLUENCES OF (Beveridge).—Health and Temperance, 198.
- ALEXANDER THE GREAT.—Daniel, 133; Greece, 186.
- ALEXANDER VI.—Censorship of Books, 108.
- ALEXANDER'S EMPIRE.—Greece, 190.
- ALEXANDER'S EXPEDITION, HISTORY OF (Arrian).—Greece, 184, 186.
- ALEXANDRA, QUEEN (b. 1844), wife of the late King Edward VII, of England.—Armageddon, 38.
- ALFORD, DEAN HENRY (1810-71), an English scholar and poet, remembered chiefly for his "Greek Testament."—Antichrist, 30; Baptism, 67.
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- ALLEN, CARDINAL, LETTERS OF.—Heresy, 203.

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- ALPHONSE DE LAMARTINE.—Papal Supremacy, 363; Two Witnesses, 572.
- ALPHONSE OF LIGUORI.—Infallibility, 247, 248; Papacy, 343.
- ALTBABYLONISCHES PRIVATRECHT.—Babylon, 58.
- AMBROSE (340-397), one of the Fathers of the Latin or Roman Church. While still a civilian and unbaptized, he was elected Bishop of Milan, in 374.—Antichrist, 33; Mass, 298.
- AMEER ALI.—Seven Trumpets, 512.
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- ANABAPTISTS.—Servetus, 486.
- ANABAPTISTS, CONFESSION OF FAITH.—Religious Liberty, 413.
- ANCIENT CHRISTIANITY EXEMPLIFIED (Coleman).—Sabbath, 466.
- ANCIENT CHURCH (Killen).—Apostasy, 35, 36; Fathers, 169; Sabbath, 465.
- ANCIENT HEATHENISM AND MODERN SPIRITUALISM (Hastings).—Spiritualism, 532.
- ANCIENT HISTORY (Rollin).—Rome, 428, 430.
- ANCIENT WORLD, HISTORY OF (Botsford). Greece, 188, 189.
- ANCIENT WORLD, HISTORY OF (Goodspeed).—Greece, 184, 185; Medo-Persia, 306; Rome, 431, 432, 438.
- ANCONA, AUGUSTUS DE.—Pope, 377.
- ANDERSON, SIR ROBERT (b. 1841), a well-known English author, originally a barrister.—Daniel, 132; Two Witnesses, 577.
- ANDREW OF CÆSAREA, metropolitan of Cæsarea in Cappadocia, and author of a commentary on the book of Revelation. He is variously thought to have flourished between the fifth and ninth centuries.—Babylon, 62.
- ANDREWS AND CONRADI.—Sabbath, 460, 467, 468, 469; Sabbath. Change of, 476, 477; Sunday, 533.
- ANDREWS, CHARLES M., professor of American History, Yale University, since 1910; author of numerous historical works.—French Revolution, 179; Two Witnesses, 578.
- ANDREWS, BISHOP E. G. (1825-07), a Methodist Episcopal bishop.—Law of God, 284.
- ANDREWS, JOHN NEVINS (1829-83), an American Seventh-day Adventist clergyman and author.—Advent, Second, 18, 23; Sabbath, 466; Sunday, 535, 537, 538.
- ANJOU, BISHOP J. A., a Swedish ecclesiastic and author.—Sabbath, 469.
- ANNALS OF BARONIUS (*Annales Ecclesiastici auctore Cæsare Baronio*), an ecclesiastical history written during the years 1588-93, by Cæsare Baronius (1538-1607). The author was made a cardinal in 1596. To the original twelve volumes of the "Annals" there have been added continuations in the style of Baronius.—Heresy, 203; Hildebrand, Dictates of, 211; Papal Supremacy, 357.
- ANNALS (Sargon).—Babylon, 57.
- ANNALS (Tacitus).—Jerusalem, 259; Rome, 435, 436; Seven Churches, 491; Seventy Weeks, 521, 522.
- ANNUAL REGISTER FOR 1793.—French Revolution, 179.
- ANTE-NICENE FATHERS, the Christian writers of pre-Nicene times, or during the first three centuries of the Christian era.—Antichrist, 32; Apostasy, 37; Rome, 428.
- ANTICHRIST, LETTER UPON THE DOWNFALL OF (Maddock).—Seven Churches, 491, 493, 494.
- ANTICHRIST, PROTESTANT IDEA OF (Newman).—Antichrist, 29.
- ANTIQUITIES OF THE JEWS (Josephus).—Daniel, 133; Jerusalem, 258, 259; Jewish League, 276; Medo-Persia, 308; Sabbath, 459; Seventy Weeks, 522, 524.
- ANTRIM, NEW HAMPSHIRE, HISTORY OF (Cochrane).—Dark Day, 142.
- APION, AGAINST (Josephus).—Babylon, 50, 58; Canon, 98; Daniel, 131.
- APOCALYPSE, ANNOTATIONS ON (Woodhouse).—Seven Seals, 495, 496, 497.
- APOCALYPSE COMMENTARY ON (Stuart).—Seven Churches, 494.
- APOCALYPSE, KEY TO (Guinness).—Babylon, 64; Daniel, 134; Persecution, 374; Revelation, 421; Rome, 440.
- APOCALYPSE OF ST. JOHN (Croly).—French Revolution, 177; Papal Supremacy, 358, 359; Revelation 423; Two Witnesses, 573, 574, 575, 576.
- APOCALYPSE OF ST. JOHN (Ratton).—Seven Churches, 489, 491, 492, 493.
- APOCALYPSE.—See also Daniel; Prophecy; Prophecies; Revelation.
- APOCALYPTIC SKETCHES (Cumming).—Seven Trumpets, 499.
- APOLOGY (Tertullian).—Antichrist, 32.
- APOLOGY AGAINST THE KING OF ENGLAND (Bellarmine).—Pope, 383.

- APOLOGY, DEFENSE OF (Jewel).—Anti-christ, 35.
- APOLLINARIUS.—Daniel, 133.
- APOSTLES' CREED.—Advent, Second, 10; Creed, Roman, 126.
- APOSTOLIC CANONS, a collection of eighty-five rules relating to the duty of Christians, and particularly to the ceremonies and discipline of the church in the second and third centuries.
- APOSTOLIC CONSTITUTIONS, a fourth century pseudo-apostolic collection in eight books, of independent, though closely related, treatises on Christian discipline, worship, and doctrine, intended to serve as a manual of guidance for the clergy, and to some extent for the laity.
- APIAN, a native of Alexandria, who lived in Rome during the reigns of Trajan, Hadrian, and Antoninus, and wrote a Roman history.—Greece, 186, 191; Rome, 433.
- APOLLONIUS, LIFE OF (Philostratus).—Seven Churches, 490.
- APPROACHING END OF THE AGE (Guinness).—Inquisition, 253; Year-Day Principle, 587.
- AQUINAS ETHICUS (Rickaby).—Heretics, 208; Persecution, 371.
- AQUINAS THOMAS (1226-74), a bachelor of theology at Paris, and a professor at Naples. His greatest work is the "*Summa Theologiae*," a doctrinal standard of Roman Catholicism.—Infallibility, 247, 248; Papacy, 342; Persecution, 371; Pope, 382.
- ARABIAN NIGHTS (Lane).—Babylon, 58.
- ARCHEOLOGY AND THE BIBLE (Barton).—Babylon, 57; Medo-Persia, 308; Rome, 435.
- ARCHEOLOGY, BIBLICAL (Keil).—Azazel, 44.
- ARCHEOLOGICAL DISCOVERIES, NEW, AND THE NEW TESTAMENT (Coburn).—Seventy Weeks, 525.
- ARE THE DEAD ALIVE (Rider).—Spiritualism, 530.
- ARIUS.—Arian, 38.
- ARMITAGE, THOMAS (1819-96), born in England. He became a Methodist preacher at the age of sixteen. He came to America in 1838, and ten years later joined the Baptists, and was for years pastor of the Fifth Avenue Baptist Church, New York City. He published a number of works, but is probably most widely known by his "History of the Baptists."—Baptism, 68; Religious Liberty, 416.
- ARNOLD, THOMAS (1795-1842), a noted educator and historian. His "History of Rome" is perhaps the best known of his works. He was also joint editor with William E. Addis of "A Catholic Dictionary."—Greece, 186.
- ARRESTED REFORMATION (Muir).—Jesuits, 275; Protestantism, 400; Reformation, 409, 411, 412; Scriptures, 485.
- ARRIAN, a Greek historian of the early part of the second century A. D., a pupil of Epictetus.—Greece, 184, 186.
- ASSYRIA.—See Babylon; Babylonia.
- ASSYRIAN EPONYM CANON.—Babylon, 53.
- ASTRONOMY (Chambers).—Falling Stars, 167.
- ASTRONOMY FOR EVERYBODY (Newcomb).—Falling Stars, 162.
- ASTRONOMY IN THE NINETEENTH CENTURY, HISTORY OF (Clerke).—Falling Stars, 163, 168.
- ASTRONOMY, MANUAL OF (Young).—Falling Stars, 166.
- ASTRONOMY, NEW (Langley).—Falling Stars, 167.
- ASTRONOMY, POPULAR (Flammarion and Gore).—Falling Stars, 162.
- ATHANASIUS.—Idolatry, 216.
- ATHENIAN CREED, "an exposition of the catholic [general] faith, which, from the Carolingian period [768-987 A. D.], in some places earlier than in others, began to be sung at prime [about 6 A. M.] every day throughout the Western Church."—Advent, Second, 10; Creed, Roman, 126.
- ATHEISM AMONG THE PEOPLE (Lamar-tine).—Two Witnesses, 573.
- ATWOOD, ALBERT W.—Signs of the Times, 527.
- AUGSBURG CONFESSION, June, 1530. The aim of this confession, composed for the greater part by Melancthon, was to show that Luther's opinions were not heretical.—Church, 111, 112.
- AUGUSTINE, SAINT (354-430), bishop of Hippo. He was the champion of orthodoxy against Donatists and Pelagians. His most famous works are his autobiography, entitled "Confessions" (397), and "*De Civitate Dei*" (Of the City of God), (426).—Babylon, 61; Canon, 102; Church, 111; Pope, 377.
- AUGUSTINUS DE ANCONA.—See Augustine, Saint.
- AUGUSTINUS, TRIUMPHUS (d. 1328), listed by the Catholic Encyclopedia (art. "Hermits"), among "Notable Theologians."—Pope, 381; Temporal Power of the Pope, 549.
- AURICULAR CONFESSION, HISTORY OF (Lasteyrie).—Indulgences, 239.
- AVEBURY, LORD.—Increase of knowledge, 231.
- BAALAM.—Seven Churches, 489.
- BABEL, LIGHT ON THE OLD TESTAMENT FROM (Clay).—Babylon, 57.
- BABYLON, EXCAVATIONS AT (Koldewey).—Babylon, 48, 60.
- BABYLON, HISTORY OF (King).—Babylon, 54.
- BABYLONIA AND ASSYRIA, HISTORY OF (Rogers).—Babylon, 49, 50, 56, 59; Medo-Persia, 306.
- BABYLONIA AND ASSYRIA, HISTORY OF (Winckler).—Babylon, 49, 60.
- BABYLONIA AND ASSYRIA, RELIGION OF (Jastrow).—Babylon, 49.

- BABYLONISH CAPTIVITY OF THE CHURCH** (Luther).—Mass, 297; Sacraments, 478.
- BABYLONS, THE TWO** (Hislop).—Babylon, 63, 64, 66; Popery, 389; Purgatory, 405; Revelation, 423; Seven Churches, 491.
- BACON, FRANCIS** (1561-1626), a celebrated English philosopher, jurist, statesman, and author, one of the most remarkable men of any age.—Increase of Knowledge, 224.
- BAGSTER, SAMUEL** (1772-1851), an English publisher of Bibles, chiefly polyglot, and New Testaments in Syriac and Hebrew. He also issued the famous "English Hexapla" (1827).—Nature of Man, 317.
- BAKER, NEWTON D.**, United States Secretary of War (1916—).—War, 583.
- BALKANS, FUTURE OF** (Ivanovitch).—Eastern Question, 148.
- BALL, SIR ROBERT**, an English astronomer, author of "The Cause of the Great Ice Age" (1893) and other scientific works.—Falling Stars, 167.
- Baltimore Catholic Review*, official organ of Cardinal Gibbons.—Pope, 387.
- Baltimore Southern Methodist*.—Signs of the Times, 527.
- BAMFIELD**.—Sabbath, 469.
- BAMPTON LECTURES**, a series of eight lectures, or sermons, to be delivered each year at the University of Oxford, "to confirm and establish the Christian faith, and to confute all heretics and schismatics." The lecturer must be at least a master of arts from Oxford or Cambridge. The lectures began in 1870, and the volumes containing them form a valuable body of apologetical literature.—Isidorian Decretals, 256.
- BANCROFT, GEORGE** (1800-91), an American historian, statesman, and diplomat; author of the "History of the Formation of the Constitution of the United States," and "History of the United States from the Discovery of America to the Inauguration of Washington."—Religious Liberty, 414, 415; Seven Churches, 492.
- BAPTIST CHURCH, CONFESSION OF FAITH**.—Bible, 77.
- BAPTIST CHURCH MANUAL**.—Bible, 77; Sabbath, Change of, 474.
- BAPTIST DENOMINATION, HISTORY OF** (Erbkam).—Sabbath, 467.
- BAPTISTS, HISTORY OF** (Armitage).—Baptism, 68; Religious Liberty, 416.
- BARKER, J. ELLIS** (b. 1870 in Cologne), lecturer, author, and journalist.—Eastern Question, 152, 157; Increase of Knowledge, 230.
- BARKER, WILLIAM B.**, author of "Lares and Penates: or Galicia and Its Governors" (1853), and a "Practical Grammar of the Turkish Language" (1854).—Babylon, 67.
- BARNES, ALBERT** (1798-1870), an American Presbyterian clergyman and Biblical commentator; best known by his "Notes" on the New Testament, Job, Psalms, Isaiah, etc.—Daniel, 134; Law of God, 283; Rome, 435; Sabbath, Change of, 474; Seventy Weeks, 518; Seven Trumpets, 499, 508, 513, 515; Ten Kingdoms, 552, 553, 554.
- BARONIUS, CÆSARE.**—Heresy, 203; Hildebrand, Dictates of, 211; Jesuits, 266; Papacy, 336; Papal Supremacy, 357.
- BARRY, WILLIAM FRANCIS** (b. 1849), an eminent English Roman Catholic clergyman, educator, and author.—Papal Supremacy, 369.
- BARTOLI, PROFESSOR GIORGIO**. His book was published in London in 1910.—Forgeries, 172, 173.
- BARTON, GEORGE A.** (b. in Canada, 1859), a well-known American educator and author.—Babylon, 57; Medo-Persia, 308; Rome, 435.
- BASIL THE GREAT, SAINT**, (329-379), bishop of Cæsarea, one of the most distinguished doctors of the Catholic Church. "He ranks after Athenasius as a defender of the Oriental church against the heresies of the fourth century."—Bible, 74.
- BASLE BELIEVERS, MESSAGE OF.**—Increase of Knowledge, 232.
- BATES, JOSEPH** (1792-1872), a New England Christian sea captain, who, after retiring from the sea, became active in every good work, including the temperance and anti-slavery movements. Becoming interested, in 1839, in the doctrine of the second advent of our Lord, he participated in the 1843-44 advent movement under William Miller, and was later one of the first to accept the light on the sanctuary and Sabbath questions as brought out at that time. He became an able advocate of the views he had espoused, and was for a quarter of a century or more an ordained Seventh-day Adventist minister and writer.—Advent, Second, 23, 24.
- BATES, REV. WILLIAM H.**, pastor of a church in Washington, D. C.—Genealogy of Christ, 183.
- BAUDRILLART, ALFRED**, rector of the Catholic Institute of Paris, early in the present century. His book, "The Catholic Church, the Renaissance, and Protestantism," published in London in 1908, has a prefatory note by E. H. Cardinal Perraud and the Imprimatur of Guilielmus, Episcopus Arindelensis, Vicarius Generalis.—Inquisition, 252; Persecution, 376.
- BAUMHOFF, GEORGE.**—Health and Temperance, 201.
- BAXTER, RICHARD** (1615-91), a noted English nonconformist divine, author of several religious works.—Advent, Second, 6, 7, 9.
- BEACON LIGHTS OF HISTORY** (Lord).—Papacy, 330, 344.
- BEARD, RICHARD OLDING.**—Health and Temperance, 197.
- BEECHER, REV. CHARLES** (1815-1900), Congregationalist clergyman, author, and educator; of American birth. He

- produced a number of helpful and valuable religious works. "Redeemer and Redeemed," was published in Boston in 1864.—Azazel, 44; Spiritualism, 532.
- BELGIC CONFESSION OF FAITH.**—Bible, 76.
- BELLARMINE (BELLARMINO), ROBERT FRANCIS ROMULUS (1542-1621),** a Roman Catholic theologian, born in Tuscany. He became a Jesuit, and was made cardinal in 1599, and archbishop of Capua in 1601. One of the greatest theologians that the Roman Catholic Church has produced.—Church 110; Galileo, 180; Heresy, 203; Heretics, 208; Infallibility, 239; Jesuits, 266, 271; Papacy, 343; Pope, 378, 383, 387; Temporal Power of the Pope, 549; Transubstantiation, 566.
- BEMONT AND MONOD.**—Papal Supremacy, 361.
- BENEDICT, DAVID (1779-84),** a Baptist clergyman. He wrote a "History of the Baptists" (1813; continued in 1848), "History of all Religions" (1824), "Fifty Years Among the Baptists" (1860), and a "History of the Donatists," published after his death.
- BEN EZRA,** pseudonym for Lacunza, q. v.—Advent, Second, 15.
- BENGL, JOHANN ALBRECHT (1687-1752),** a Lutheran divine and scholar. His reputation for learning rests chiefly on his edition of the Greek New Testament and his Commentary on the same.—Advent, Second, 16.
- BENGEL'S ARCHIVES.**—Seventy Weeks, 524.
- BENJAMIN OF TUDELA (died after 1173 A. D.),** a Spanish Hebrew traveler; author of "Masaoth" (excursions), written in Hebrew, but translated into Latin in 1575, and into English in 1784.—Babylon, 59.
- BENSON, ARCHIBALD.**—Forgeries, 172.
- BENSON, R. H.**—Spiritualism, 530.
- BENZIGER BROTHERS,** publishers, of New York City, "printers to the Holy Apostolic See."
- Benziger's Magazine.* Roman Catholic, New York.—Heretics, 204.
- BERENGAUD.**—Ten Kingdoms, 553.
- BERGEN.**—Sabbath, 468.
- BERINGTON AND KIRK.**—Mass, 297.
- BERK, MATTHEW A.**—Calendar, 95.
- BERNARDINE, SAINT.**—Priesthood, 390.
- BEROSUS,** a priest of Bel at Babylon, who translated into Greek the standard Babylonian work on astrology and astronomy, about 250 B. C.—Babylon, 50; Daniel, 131, 132.
- BESANT, MRS. ANNIE (b. 1847),** a noted English lecturer on Socialism and Theosophy; for a time joint editor with Charles Bradlaugh on his paper, the *National Reformer*.—Spiritualism, 532.
- BEVAN, E. R.**—Greece, 189.
- BEVERIDGE, J. WALLACE.**—Health and Temperance, 198.
- BIBLE AND ITS TRANSMISSION (Copinger).**—Bible, 71, 72.
- BIBLE AND SPIRITUAL CRITICISM (Pier-son).**—Bible, 82.
- BIBLE ATLAS,** Historical and Descriptive, with introduction by Rev. Bishop John H. Vincent.—Greece, 191.
- BIBLE, CATHOLIC CHURCH AND.**—Bible, 74, 75, 81.
- BIBLE, CATHOLIC DOCTRINE ON USE OF.**—Bible, 75.
- BIBLE CONFERENCE ON THE RETURN OF OUR LORD,** a three-days' meeting for Bible study and for the reading of papers and the delivery of addresses on the subject of the return of our Lord; held in the Academy of Music, Philadelphia, May 28-30, 1918, and participated in by members of practically all Protestant denominations. This was simply one of a series of such conferences held in a number of our large cities.—Advent, Second, 14, 26.
- BIBLE CRITICISM AND THE AVERAGE MAN (Johnston).**—Bible, 81.
- BIBLE (BOOK), FASCINATION OF (Work).**—Bible, 82.
- BIBLE, ILLUSTRATED HISTORY OF (Kitto).**—Sabbath, 460.
- BIBLE, INSPIRATION AND THE (Horton).**—Bible, 72.
- BIBLE, ITS ORIGIN AND NATURE (Dods).**—Bible, 73, 88.
- BIBLE, ORIGIN AND HISTORY OF BOOKS OF (Stowe).**—Bible, 82, 83.
- BIBLE, OUR, AND THE ANCIENT MANUSCRIPTS (Kenyon).**—Bible, 87, 90.
- BIBLE, OXFORD.**—Calendar, 97; Tradition, 558.
- Bible Record.*—Protestantism, 399.
- BIBLE TRACTS.**—Advent, Second, 18.
- BIBLE, TRIGLOTT TRANSLATION.**—Nature of Man, 319.
- BIBLICAL ANTIQUITIES, SUMMARY OF (Nevin).**—Calendar, 95, 96; Law, Ceremonial, 280.
- BIBLICAL ARCHAEOLOGY (Keil).**—Azazel, 44.
- BIBLICAL AUTHENTICITY (Shearer).**—Bible, 80, 81, 82.
- BIBLICAL LITERATURE, ILLUSTRATIONS OF (Townley).**—Bible, 90.
- BIBLICAL REPERTORY.**—Bible, 84.
- Bibliotheca Sacra.*—Genealogy of Christ, 183.
- BICHENO, J.**—French Revolution, 173, 174; Increase of Knowledge, 222; Seven Trumpets, 507; Two Witnesses, 571.
- BICKERSTETH.**—Advent, Second, 13.
- BIDDOLPH, COL. JOHN (b. 1840),** superintendent of government printing, Calcutta, 1880, author of "Tribes of the Hindoo Koosh."—Earthquakes, 145.
- BIEDERWOLF, WILLIAM EDWARD.**—Spiritualism, 532.
- BINNEY, AMOS,** author of Binney's "Theological Compend."—Bible, 73; Sab-

- bath, 459; Sunday, 536; Sunday Laws, 541.
- BIRKS, REV. T. R., M. A. (English, 1810-83), author of "The Bible and Modern Thought," "Modern Astronomy," "Modern Utilitarianism," "The Treasure of Wisdom," etc.—Babylon, 50; Little Horn, 290; Prophecies, 394, 395; Ptolemy's Canon, 404; Seven Trumpets, 518; Ten Kingdoms, 552; Twenty-three Hundred Days, 569; Year-Day Principle, 586, 587, 588.
- BISHOP OF MEAUX.—See Bossuet, Jacques B.
- BLACKSTONE'S COMMENTARIES AND BURNS'S ECCLESIASTICAL LAW.—Religious Liberty, 418.
- BLAIKIE, WILLIAM GARDEN (1820-99), a Scottish divine, educator and writer. He was the founder of the Presbyterian Alliance.—Missions, 312.
- BLAKELY, WILLIAM ADDISON, Ph. D., member of the Chicago bar and of the American Academy of Political and Social Science. He was for some years lecturer on political science and history in the University of Chicago.—Religious Liberty, 416, 417; Sunday Laws, 542, 543, 544, 545.
- BLISS, SYLVESTER (b. 1814), author of "Analysis of Chronology" (1847). "Geography of New England" (1847).—Artaxerxes, 40; Calendar, 94.
- BLOOMFIELD, S. T., D. D. (1790-1869), an English divine and scholar. He published an edition of Dr. Robinson's "Greek and English Lexicon of the New Testament," also a "Greek Testament with English Notes, Critical, Philological, and Explanatory," and other valuable works of the kind.
- BLOODY TENENT OF PERSECUTION (Williams).—Religious Liberty, 413.
- BLUNT.—Paganism, 324.
- BLUNT, JOHN JAMES (1794-1855), an English divine and ecclesiastical writer.—Sabbath, 463.
- BLUNT, WILFRED SCAWEN (1840), English traveler and author.—Eastern Question, 157.
- BOETTCHER, J. T., for several years, until 1916, a Seventh-day Adventist missionary in Russia.—Advent, Second, 25.
- BOGUE.—Sabbath, 469.
- BONAR, DR.—Popery, 388.
- BONIFACE VIII (Benedict Cajetan). (1228-1303), Pope from Dec. 24, 1294, to Oct. 11, 1303.—Indulgences, 236; Jesuits, 271; Papacy, 337, 353-355; Pope, 382.
- BOQVIST, O.—Advent, Second, 19.
- BOSSUET, JACQUES BENIGNE (1627-1704), French divine, ecclesiastic, orator, and author. His father was a judge of the provincial high court at Dijon, and later at Metz.—Babylon, 65; Gallianism, 181; Sabbath, 469; Seventy Weeks, 518, 523; Ten Kingdoms, 553.
- Boston Gazette and Country Journal*.—Dark Day, 135.
- Boston Herald*.—War, 585.
- Boston Independent Chronicle*.—Dark Day, 139, 141.
- BOTSFORD, GEORGE WILLIS (b. 1862), an American historian and educator, author of a number of historical textbooks.—Greece, 188, 189.
- BOWER, ARCHIBALD (1686-1766), a Jesuit, and "a professed convert from Roman Catholicism to Protestantism," says the New Schaff-Herzog Religious Encyclopedia. His principal publication was the "History of the Popes," in seven volumes.—Papacy, 333, 347; Papal Supremacy, 361, 362.
- BOYLE, ROBERT (1627-91), an English physicist and chemist, born at Lismore Castle, England. Founder of the "Boyle Lectures," "to prove the truth of the Christian religion against atheists, deists, pagans, Jews, and Mohammedans."—Bible, 83.
- BRADFORD, JOHN (1510-55), an English Protestant preacher and martyr, burned at Smithfield, July 1, 1555, with a young man named John Leaf.—Antichrist, 35.
- BRERWOOD, EDWARD (1565-1613), an English mathematician and antiquary; author of "The Patriarchal Government of the Ancient Church," a treatise "On the Weights and Values of Ancient Coins," and other works in English and Latin.—Sabbath, 466.
- BREWER, DAVID J. (1837-1910), an American jurist, born in Smyrna, Asia Minor. Six colleges and universities conferred on him the degree of LL. D. Besides other works, he wrote "American Citizenship" and "The United States a Christian Nation."—Signs of the Times, 527.
- BRIGHTMAN.—Seven Trumpets, 514.
- BRIGGS, DR. CHARLES AUGUSTUS, a Presbyterian theologian; and professor of Hebrew and the cognate languages in Union Theological Seminary.—Protestantism, 399.
- BRINCKMAN, ARTHUR, author of "The Rifle in Cashmere," published in London in 1865.—Heresy, 203.
- BRITISH AND FOREIGN BIBLE SOCIETY. HISTORY OF (Canton).—Bible, 91; Increase of Knowledge, 233.
- BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.—Earthquakes, 146.
- British Critic and Quarterly Theological Review*.—Antichrist, 29.
- BRITISH HISTORY AND PAPAL CLAIMS (Parton).—Private Judgment, 394.
- BRITTEN, EMMA HARDINGE.—Spiritualism, 530, 531.
- BROCK, MOURANT.—Advent, Second, 17; Idolatry, 217; Jesuits, 275; Paganism, 324-326; Saints, 481, 482.
- BROWN, DR. DAVID.—Advent, Second, 8.
- BROWN, HENRY, M. A.—Ptolemy's Canon, 402.
- BROWN, JOHN NEWTON (1803-68), American clergyman, pastor of Baptist churches in New York and other eastern States, and professor of theology and ecclesiastical history in the Theo-

- logical Institution at New Hampton.
— Bible, 77; Sabbath, 459, 463.
- BROWN, M. H.— Ten Kingdoms, 553.
- BRUNO, JOSEPH FAA DI.— Bible, 90, 91; Church, 112; Immaculate Conception, 220; Justification, 278; Tradition, 558, 560.
- BRUTUS.— Servetus, 486.
- BRUCE, JAMES (b. 1838), a British jurist, historian, and politician. He was British ambassador to the United States from 1907 to 1913. He is widely known in this country by his book, "Holy Roman Empire" (1864), and "The American Commonwealth" (1888).— Holy Roman Empire, 211, 212; Papacy, 350; Pope, 385; Religious Liberty, 413; Two Witnesses, 578.
- BUCK, REV. CHARLES (b. 1771), labored in the ministry of the Independents (Congregationalists) of England until his death, in 1815. He was author of "A Theological Dictionary."— Law of God, 284; Sunday, 533.
- BUDDHA.— Bible, 92; Spiritualism, 532.
- BULLARIUM ROMANUM.— Pope, 383.
- BULLINGER, REV. E. W.— Nature of Man, 317, 318.
- BURBANK, LUTHER (b. 1849), American horticulturist.— Health and Temperance, 201.
- BURDER, GEORGE (1752-1832), an English Congregationalist. He was an editor, and a successful writer for many publications.— Increase of Knowledge, 233.
- BURKE, EDMUND.— Papal Supremacy, 363, 364; Two Witnesses, 576.
- BURNETT, DR. THOMAS (1635-1715), an English author; noted chiefly as the author of "*Telluris Theoria Sacra*."— Falling Stars, 164.
- BURRUEL, ABBE.— Two Witnesses, 573.
- BURY, JOHN BAGNELL (b. 1861), noted British historian and linguist.— Greece, 185; Papal Supremacy, 356; Rome, 439; Seven Trumpets, 503, 505.
- BUSH, PROF. GEORGE (1796-1831), an American theologian and Biblical scholar, professor of Hebrew and Oriental Literature in the University of New York; author of "Life of Mohammed," "Treatise on the Millennium," a "Hebrew Grammar," "Illustrations of the Holy Scriptures," and a series of Bible Commentaries in eight volumes.— Advent, Second, 21; Bible, 89; Nature of Man, 316; Sabbath, 458.
- BUTCHER, EDITH LOUISA.— Eastern Question, 150.
- BUTLER, BISHOP ALBAN.— Popery, 388.
- BYZANTINE EMPIRE, STORY OF (Oman).— Seven Trumpets, 516, 517.
- CESARS, TWELVE, LIVES OF (Suetonius).— Advent, First, 6; Rome, 433, 435; Seventy Weeks, 521, 522.
- CALIPHATE, THE (Muir).— Seven Trumpets, 508, 512.
- CALMET.— Baptism, 68.
- CALVIN, JOHN (1509-64), French Reformer, and author of "Institutes of the Christian Religion." He attended the Diet of Worms in 1540, and that of Ratisbon in 1541.— Advent, Second, 9, 11; Baptism, 67, 69; Censorship of Books, 109; Jesuits, 264; Law of God, 284; Protestantism, 399, 400; Reformation, 406, 411; Servetus, 485, 486.
- CALVIN'S INSTITUTES.— Advent, Second, 11; Baptism, 69; Reformation, 411.
- CAMBRIDGE MODERN HISTORY, planned by the late Lord Acton, LL. D., Regius Professor of Modern History; edited by A. W. Ward, Litt. D., G. W. Prothero, Litt. D., and Stanley Leathers, M. A. Published in 1902 by the Macmillan Company, London.— French Revolution, 173.
- CAMPBELL, ALEXANDER (1788-1866), founder of the denomination known as the Christians, or Disciples of Christ. Mr. Campbell earnestly opposed religious establishments and Sunday legislation.— Advent, Second, 14; Bible, 84; Sabbath, 462, 463; Sabbath, Change of, 470; Sunday Laws, 545.
- CAMPBELL, ALEXANDER, MEMOIRS OF (Richardson).— Sunday Laws, 545.
- CANDIDUS, pseudonym of Alexander Campbell.— Sabbath, Change of, 470.
- CANON AND TRADITION (Holtzman).— Sabbath, Change of, 477; Tradition, 560.
- CANTON, WILLIAM (b. 1845), Englishman, author of "The Bible and the Anglo-Saxon People" (1914), "History of the British and Foreign Bible Society" (1904-10), "The Invisible Playmate: A Story of the Unseen" (1894), "Songs of England's Glory" (1902), etc.— Bible, 91; Increase of Knowledge, 233.
- CAREY, WILLIAM (1761-1834), Baptist Missionary and Orientalist.— Increase of Knowledge, 232.
- CARGILL, WILLIAM, author of "The Foreign Affairs of Great Britain, Administered by the Right Honorable Henry John Viscount Palmerston." This book was issued anonymously in 1841, but is known to have been written by Cargill. John Reid & Co., London, printers.— Eastern Question, 151.
- CARLYLE, THOMAS (1803-55), styled by the New Schaff-Herzog Religious Encyclopedia "Apostle of the Catholic Apostolic Church," a religious movement which began in Scotland in 1830, but did not assume distinctive form until five years later. It is held to embrace all baptized persons.— Two Witnesses, 572.
- CARTER, CHARLES FREDERICK (b. 1863), American author, journalist, and editor.— Increase of Knowledge, 228, 229.
- CARTER, ROBERT (1819-79), editor of *Appleton's Journal* in 1870-73; later, associate editor for the revision of the American Encyclopedia.
- CASSIODORUS, MAGNUS AURELIUS (480-570 A. D.), a Roman historian, statesman,

- and monk. He was for some years a close personal friend and adviser of Theodoric, the Ostrogothic monarch.—Canon, 102.
- CATECHETICAL LECTURES (Cyril).—Anti-christ, 32.
- CATECHISM, A DOCTRINAL (Keenan).—Infallibility, 242; Sabbath, Change of, 475.
- CATECHISM OF CATHOLIC DOCTRINE, CONVERT'S (Geierman).—Sabbath, Change of, 475.
- CATECHISM OF THE CATHOLIC RELIGION.—Infallibility, 242.
- CATECHISM OF THE COUNCIL OF TRENT (Donovan).—Keys, 280; Mass, 295; Priesthood, 389; Sacraments, 479; Transubstantiation, 567.
- NOTE.—The several catechisms listed herewith, and from which quotations are made in this book, have the sanction of Catholic ecclesiastics, and present as accurately as possible, in brief, the doctrines held and taught by the Roman Catholic Church; nevertheless no catechism used by Catholics is recognized as being of absolute and unquestionable authority except the "Catechism of the Council of Trent."
- CATECHISM, PLAIN SERMONS ON (Williams).—Sunday, 535.
- CATECHISMUS ROMANUS EX DECRETO CONCILII TRIDENTINI.—Creed, Roman, 127.
- CATHART, WILLIAM (1826-1908), an eminent Baptist pastor, author, and editor, born and educated in Ireland, but coming to the United States in 1853.—Justification, 279.
- CATHOLIC BELIEF (Bruno), a short and simple exposition of Catholic doctrine by Joseph Faà di Bruno; American edition edited by Louis A. Lambert, and published by Benziger Brothers. Imprimatur, John Cardinal McCloskey, Archbishop of New York, June 5, 1884.—Bible, 90, 91; Church, 112; Immaculate Conception, 220; Justification, 278; Tradition, 558, 560.
- CATHOLIC CHURCH AND THE BIBLE.—Bible, 74, 75, 81.
- CATHOLIC CHURCH, THE OLD (Killen).—Decretal Letters, 143.
- CATHOLIC CHURCH, THE RENAISSANCE, AND PROTESTANTISM (Baudrillart).—Inquisition, 252; Persecution, 376.
- CATHOLIC CHURCH THE TRUE CHURCH OF THE BIBLE (O'Connell).—Mass, 297.
- Catholic Citizen*.—Purgatory, 405.
- CATHOLIC DICTIONARY.—See Dictionary, Catholic.
- CATHOLIC DOCTRINE AS DEFINED BY THE COUNCIL OF TRENT (Nampon).—Anti-christ, 29; Justification, 278; Priesthood, 390, 392; Tradition, 560, 562.
- CATHOLIC DOCTRINE, FAMILIAR EXPLANATION OF (Müller).—Church of Rome, 114; Heretics, 204; Indulgences, 235.
- CATHOLIC DOCTRINE ON THE USE OF THE BIBLE.—Bible, 75.
- CATHOLICS, FAITH OF, ON CERTAIN POINTS OF CONTROVERSY CONFIRMED BY SCRIPTURE (Berrington and Kirk).—Mass, 297.
- CATHOLIC LAY CONGRESS, a Congress of Catholic laymen, usually "consisting of delegates representing the entire Catholic population of a country or nation," says the *Catholic Encyclopedia*, art. "Congresses." The first Catholic Lay Congress was held in Germany in 1848, since which time many such congresses have been held, mostly in Europe, but several also in other parts of the world. There have been two in the United States, the first in Baltimore, Nov. 11 and 12, 1889; the second in Chicago, Sept. 4-6, 1893.—Sunday Laws, 544, 545.
- Catholic Mirror*, formerly the official organ of the Baltimore archdiocese.—Sabbath, Change of, 476.
- Catholic Press*.—Sunday, 536.
- CATHOLIC PROVINCIAL COUNCIL.—Sabbath, 468.
- Catholic Review*.—Sabbath, 476.
- Catholic Universe*.—Sunday Laws, 544, 545.
- Catholic World*.—Infallibility, 243, 245.
- CENSORSHIP OF THE CHURCH OF ROME (Putnam).—Bible, 91.
- CENSUS REPORT (United States), on the 1844 Movement.—Advent, Second, 23.
- CENTURY DICTIONARY AND CYCLOPEDIA.—See Dictionary, Century.
- CEYLON, CHRISTIANITY IN (Tennent).—Missions, 313.
- CEREMONIALE ROMANUM (Marcellus).—Pope, 380.
- CHALLONER, RICHARD (1691-1781), an English Roman Catholic divine, bishop of Debra and vicar apostolic of London. His version of the Bible—Douay—is substantially that since used by English-speaking Catholics.—Bible, 91.
- CHAPMAN, ERVIN S. (b. 1838), an American clergyman especially prominent as a temperance advocate. He is probably best known through the *Searchlight*, the official organ of the Anti-Saloon League, and of which he was editor from 1898 to 1914.—Health and Temperance, 198.
- CHAPPLE, W. A.—Health and Temperance, 197.
- CHARLEMAGNE.—Sunday Laws, 540.
- CHARLES II (C. H. Stuart, 1630-85), an English king under whom the most famous Sunday laws were enacted, and from which all our earlier American Sunday laws were derived.—Sabbath, Change of, 471; Sunday Laws, 540.
- CHILLINGWORTH, WILLIAM (1602-44), a noted English divine and controversialist.—Bible, 79; Protestants, 397.
- CHRIST AND ANTICHRIST, TREATISE ON (Hippolytus).—Rome, 428.
- CHRISTIAN ANTIQUITIES, DICTIONARY OF (Smith and Cheetham).—Sunday, 535.

- Christian at Work*, a religious paper established in New York in 1866, now the *Christian Work*.—Sunday, 536.
- CHRISTIAN CHURCH, HISTORY OF (Robertson).—Rome, 457.
- CHRISTIAN CHURCH, HISTORY OF (Schaff).—Greek Church, 195; Papal Supremacy, 355, 361; Rome, 436, 437; Seventy Weeks, 521; Sunday, 537; Sunday Laws, 538, 539.
- CHRISTIAN CHURCH, HISTORY OF, IN THE MIDDLE AGES (Moeller).—Greek Church, 196; Isidorian Decretals, 256.
- CHRISTIAN DOCTRINE, ABRIDGMENT OF (Tuberville).—Sabbath, Change of, 475.
- CHRISTIAN DOCTRINE, DEVELOPMENT OF (Newman).—Apostasy, 37; Sabbath, Change of, 472.
- CHRISTIAN DOCTRINE, MANUAL OF.—Mass, 295, 296; Transubstantiation, 566.
- CHRISTIAN DOCTRINE, MANUAL OF INSTRUCTIONS IN.—Indulgences, 238.
- CHRISTIAN DOCTRINE, TREATISE ON (Milton).—Sunday, 537.
- CHRISTIAN DOGMAS, LECTURES ON HISTORY OF (Neander).—Baptism, 70.
- CHRISTIAN FAITH, DISPUTATIONS CONCERNING CONTROVERSIES ABOUT (Belarmine).—Temporal Power of the Pope, 550.
- Christian Herald*, a popular illustrated religious weekly, undenominational. Issued at the Bible House, New York City.—Advent, Second, 14.
- CHRISTIAN, LOUIS H.—Sabbath, 468, 469.
- CHRISTIAN INSTITUTIONS (Stanley).—Baptism, 69, 70.
- Christian Oracle*.—Sunday Laws, 545.
- CHRISTIAN RELIGION AND CHURCH, HISTORY OF (Neander).—Antichrist, 29, 30; Baptism, 68; Sabbath, Change of, 470; Sunday, 533; Sunday Laws, 538, 540.
- Christian Statesman*, organ of the National Reform Association, a monthly publication now (1919) in its 53d volume. It is published in Pittsburgh, Pa.—Increase of Knowledge, 231; Sunday Laws, 545.
- CHRISTIAN SYSTEM (Campbell).—Advent, Second, 14; Bible, 84; Sabbath, 462.
- Christian Union*.—Nature of Man, 321; Sunday, 536.
- CHRISTIANITY, EARLY DAYS OF (Farrar).—Jerusalem, 260.
- CHRISTIANITY, HISTORY OF (Millman).—Paganism, 324; Sabbath, Change of, 472, 473.
- CHRISTIANITY IN CEYLON (Tennent).—Missions, 313.
- CHRONOLOGY, ANALYSIS OF (Hales).—Antichrist, 28; Artaxerxes, 41, 42; Calendar, 95, 97; Nature of Man, 315; Ptolemy's Canon, 403; Rome, 434; Seven Trumpets, 512; Seventy Weeks, 518, 524, 525, 526; Twenty-three Hundred Days, 568, 569.
- CHRONOLOGY, ANALYSIS OF SACRED (Bliss).—Artaxerxes, 40; Calendar, 94.
- CHRYSOSTOM, JOHN (347-407), one of the Fathers of the Greek or Eastern Church. Both the Greek and the Latin churches esteem him as a saint.—Antichrist, 33; Bible, 78; Councils, 123; Rome, 436; Saints, 481.
- CHURCH AND STATE (Innes).—Pope, 382; Reformation, 407.
- CHURCH AND STATE IN THE UNITED STATES (Schaff).—Religious Liberty, 418.
- CHURCH, THE, AND THE CHURCHES (Döllinger).—Papacy, 334.
- CHURCH, BABYLONISH CAPTIVITY OF (Luther).—Mass, 297.
- CHURCH, GENERAL HISTORY OF (Neander).—Antichrist, 29, 30; Baptism, 68; Fathers, 170; Sabbath, Change of, 470; Seven Churches, 488; Sunday, 534; Sunday Laws, 538, 540.
- CHURCH HISTORY, LECTURES ON (Merivale).—Paganism, 324.
- CHURCH HISTORY, MANUAL OF (Funk).—Celibacy, 107; Jesus, 272.
- CHURCH HISTORY OF ETHIOPIA (Geddes).—Sabbath, 468.
- CHURCH HISTORY, SKETCHES OF (Wharey).—Advent, First, 5, 6.
- CHURCH HISTORY, STUDIES IN (Lea).—Magna Charta, 292; Papacy, 327; Pope, 379, 383.
- CHURCH MILITANT (Herbert).—Seven Churches, 494.
- Church Missionary Review*, organ of the Church Missionary Society, London.—Armageddon, 39.
- CHURCH OF CHRIST, HISTORY OF (Miller).—Bible, 84.
- CHURCH OF EGYPT, STORY OF (Butcher).—Eastern Question, 150.
- CHURCH OF ENGLAND, ARTICLES OF RELIGION.—Bible, 77, 79; Canon, 101; Mass, 297; Tradition, 563.
- CHURCH OF ENGLAND MISSIONARY SOCIETY.—Armageddon, 39.
- CHURCH OF ROME, CENSORSHIP OF (Putnam).—Bible, 91.
- CHURCH OF ROME, DESTRUCTIVE CHARACTER OF (Wordsworth).—Antichrist, 31; Heretics, 206.
- CHURCH OF ROME, DOUBLE DOCTRINE OF (Zedtwitz).—Church of Rome, 115.
- CHURCH OF ROME, HIPPOLYTUS AND THE (Wordsworth).—Infallibility, 245.
- CHURCH OF ROME, IDOLATRY IN (Stillingfleet).—Mass, 298.
- CHURCH OF ROME, PLAIN REASONS AGAINST JOINING (Littledale).—Bishop, 94; Idolatry, 218; Images, 219; Indulgences, 236; Infallibility, 249; Saints, 481, 482; Schism, 484; Ultramontaniam, 578.
- CHURCH, SEVEN AGES OF (Cotterill).—Seven Churches, 488, 490.
- CHURCHES, EASTERN AND WESTERN, COMPARISON OF DIFFERENCES BETWEEN (Philaret).—Bible, 76.

- CICERO, MARCUS TULLIUS (106-43 B. C.), Roman orator and author.—Advent, First, 5; Rome, 427.
- CIVIL ESTABLISHMENTS OF CHRISTIANITY (Wardlaw).—Religious Liberty, 419.
- CIVIL POWER, PAPACY AND THE (Thompson).—Temporal Power of the Pope, 549.
- CIVIL WARS, THE.—Greece, 186.
- CLARK, EDSON L.—Eastern Question, 150.
- CLARKE, DR. ADAM (1762-1832), an Irish Methodist itinerant. He wrote many elaborate works.—Bible, 80, 84; Eastern Question, 155; Fathers, 170; Greece, 189; Law of God, 282; Nature of Man, 315, 317, 319; Papal Supremacy, 367; Sabbath, 462; Seventy Weeks, 525; Ten Kingdoms, 553.
- CLAUDIAN.—Seven Trumpets, 500.
- CLAVIS APOCALYPTICA (Mede).—Seven Trumpets, 507, 510, 512, 514.
- CLAVIS BIBLICA (Clarke), "a compendium of Scriptural knowledge, containing a general view of the contents of the Old and New Testaments; the principles of Christianity derived from them, and the reasons on which they are founded." Published by Carlton and Lanahan, New York; E. Thomas, San Francisco; and Hitchcock and Walden, Cincinnati, Methodist publishers.—Bible, 80.
- CLAVIS NOVI TESTAMENTI.—Baptism, 69.
- CLAY, ALBERT TOBIAS (b. 1866), archeologist. Lutheran clergyman and Hebrew instructor in the University of Pennsylvania; also instructor in Old Testament theology, and lecturer in Hebrew, Assyrian, and Semitic archeology in other universities of the United States.—Babylon, 57; Medo-Persia, 309.
- CLEMENS ALEXANDRINUS.—Fathers, 168, 169.
- CLEMENT XIV, Pope (1769-1774).—Jesuits, 267.
- CLERKE, AGNES MARY (1842-1907), a British astronomical writer of considerable note.—Falling Stars, 163, 168.
- CLINTON, F. H.—Daniel 131, 132.
- COBURN, REV. CAMDEN McCORMACK (b. 1855), American Methodist Episcopal clergyman, archeologist, Biblical critic and author.—Seventy Weeks, 525.
- COBHAM, LORD, an English noble of the early part of the seventeenth century.—Antichrist, 31.
- COCCÆIUS.—Seven Churches, 487.
- COCHRANE, REV. W. R.—Dark Day, 142.
- CODÆX JUSTINIANUS, or "The Code of Justinian," a compilation of Roman civil law, in twelve volumes, completed in 529 A. D. The "Digesta," or "Pandectæ," embracing decisions, arguments, etc., corresponding to our modern court reports, was issued later, making fifty volumes.—Heretics, 209; Papal Supremacy, 357; Sunday, 537.
- CODÆX THEODOSIUS.—Sunday Laws, 539.
- COLE, TIMOTHY (b. 1852), American wood-engraver. He was commissioned by the *Century Magazine* in 1883 to execute engravings of the paintings of the old masters in Europe.—Health and Temperance, 200.
- COLEMAN, LYMAN (1796-1882), an American educator and theological writer; professor of Latin and Greek at Lafayette College, 1861-68, and of Latin, 1868-82.—Sabbath, 466.
- COLERIDGE, SAMUEL TAYLOR (1772-1834), an eminent English poet, critic, and speculative genius.—Bible, 80; Increase of Knowledge, 229.
- COLLETE, CHARLES HASTINGS.—Bible, 85; Indulgences, 234.
- COLLETT, SIDNEY, an English writer of our own time, author of "The King's Declaration—a Protest and Warning," "All About the Bible," etc. Published by Fleming H. Revell Company, New York, Chicago, Toronto, London, and Edinburgh.—Bible, 71, 79, 86, 87, 88, 91, 92, 93; Sabbath, 461.
- COLLIER.—Tradition, 560.
- COLUMBUS, CHRISTOPHER (1446-1506), the discoverer of America.—Increase of Knowledge, 223.
- COMING OF CHRIST (Haldeman).—Seven Churches, 493.
- COMMENTARY (Clarke).—Eastern Question, 155; Fathers, 170; Greece, 189; Law of God, 282; Nature of Man, 315, 317, 319; Papal Supremacy, 367; Sabbath, 462; Seventy Weeks, 525.
- COMMENTARY (Lange).—Nature of Man, 316; Sabbath, 458, 460.
- COMMENTARY, COMPREHENSIVE (Jenks).—Azazel, 43; Seven Churches, 487.
- COMMENTARY (Henry and Scott).—A commentary combining the best features of the work of Matthew Henry (1662-1714), a nonconformist minister of England, with notes by Thomas Scott (1747-1828), a regular English clergyman.—Second Advent, 13, 14.
- COMMENTARY ON ACTS (Hackett).—Sunday, 533.
- COMMENTARY ON THE APOCALYPSE (Stuart).—Sabbath, Change of, 471; Seven Churches, 494.
- COMMENTARY ON THE NEW TESTAMENT (Olshausen).—Sunday, 533.
- COMMENTARY ON THE PSALMS (Eusebius).—Sabbath, Change of, 471.
- COMMENTARY ON ST. JOHN'S EPISTLES, SPEAKERS'.—Antichrist, 28.
- COMMENTARIES ON THE CONSTITUTION (Story).—Religious Liberty, 415.
- COMMENTARIES ON PROPHECIES REFERRING TO THE PRESENT TIMES (Galloway).—French Revolution, 175; Two Witnesses, 573.
- COMPANION BIBLE.—Genealogy of Christ, 183.
- COMPANION TO ROMAN HISTORY (Jones).—Sabbath, Change of, 472.

- COMTE, M., a French editor.—Signs of the Times, 527.
- CONFESSIONS OF FAITH, French, Belgic, Westminster, Church of England, Baptist, Freewill Baptist, Methodist, Congregationalist.—Antichrist, 29; Bible, 76, 77, 78, 84.
- CONFESSIONS OF AN INQUIRING SPIRIT (Coleridge).—Bible, 80.
- CONFUCIUS (551-479 B. C.), the Chinese sage.—Bible, 92.
- CONGREGATIONAL CHURCH, Declaration of Faith.—Bible, 78.
- Congressional Record*.—Bible, 82, 83.
- CONNECTICUT HISTORICAL COLLECTIONS.—Dark Day, 138.
- CONROY, REV. JAMES P.—Papal Supremacy, 362.
- CONSCIENCE OF THE STATE (Vinet).—Religious Liberty, 419.
- CONSTABLE, HENRY.—Nature of Man, 322.
- CONSTANTINE, FLAVERIUS V. (272-337 A. D.), called "the Great," the "first Christian emperor of Rome." He was the author of the first Sunday law, A. D. 321.—Councils, 119; Edict of Milan, 160, 161; Forgeries, 171; Heretics, 208; Seven Trumpets, 516; Sunday, 536, 537; Sunday Laws, 538, 539.
- CONSTANTINE, FRAGMENTS COLLECTED BY (Diodorus).—Rome, 429.
- CONSTANTINOPLE (Hutton).—Seven Trumpets, 517.
- CONSTANTINOPLE, FIFTY YEARS IN (Washburn).—Eastern Question, 156.
- CONSTITUTION, COMMENTARIES ON THE (Story).—Religious Liberty, 415.
- CONSTITUTION OF THE UNITED STATES.—Religious Liberty, 414, 415, 416.
- CONSTITUTIONAL LIMITATIONS, TREATISE ON (Cooley).—Persecution, 371.
- Contemporary Review*, London, a monthly publication established in 1866, and long edited by Sir Percy Bunting.—Armageddon, 39.
- CONTRACT TABLETS.—Babylon, 57.
- Converted Catholic* (now the *Protestant Review*), a monthly magazine, in its 36th volume (1919), published by Christ's Mission, 331 West 57th Street, New York.—Mass, 296.
- CONYBEARE AND HOWSON (Rev. W. J. Conybeare and Rev. J. S. Howson), joint authors of "the Life and Epistles of the Apostle Paul," first published in London, 1851.—Baptism, 68; Sunday, 533.
- COOK, J. B.—Advent, Second, 23, 24.
- COOLEY, THOMAS MCINTYRE (1824-98), an eminent American jurist; author of eight volumes of legal reports, and a digest of the laws of Michigan, besides several other volumes on legal topics.—Persecution, 371.
- COPERNICUS, NICHOLAS.—Galileo, 180, 181.
- COPINGER, WALTER ARTHUR (1847-1901), barrister; author of "The First Half Century of the Latin Bible," and several books on history and biography.—Bible, 71, 72.
- CORMACK, GEORGE, a Scotch traveler and author.—Armageddon, 38.
- CORMENIN, LOUIS MARIE DE, a French Roman Catholic author whose "History of the Popes" was translated from the French into English and printed in 1851. That De Cormenin was in thought and belief as well as by profession a true Romanist is vouched for by the fact that in the English edition of his history the publishers felt it necessary to explain that "whenever the words 'priest' and 'priesthood' occur, they refer exclusively to the ministry of the Roman Church, as do the words 'church' and 'religion' to that church and its tenets."—Heretics, 205.
- CORPUS JURIS CANONICI.—Canon Law, 103, 104, 105; Church, 110; Papacy, 342.
- COTTAGE BIBLE, a two-volume Bible edited by William Patton, D. D., with notes prepared by Thomas Williams. This work was published in 1864, and was highly esteemed for its notes, which are for the most part exceptionally good.—Increase of Knowledge, 223.
- COTTERILL, REV. HENRY.—Seven Churches, 488, 490.
- COUNCIL OF NICEÆA.—Canon, 100, 103; Idolatry, 218; Papacy, 345.
- COUNCIL OF TRENT. The sittings of this council were held at irregular intervals from 1545 to 1563. Its work was to reorganize the Roman Catholic Church, and to repair the damage done to it by the German Reformation. The third session, lasting from January, 1562, to December, 1563, reaffirmed the old doctrines with respect to the sacraments, indulgences, purgatory, and the invocation of saints, and instituted certain reforms in the discipline of the clergy. The utterances of this council are regarded as of the highest possible authority by all Roman Catholics.—Bible, 85; Canon, 99, 100; Celibacy, 106, 107; Censorship of Books, 108, 109; Confession, 116; Council of Trent, 118; Councils, 121; Creed of Pope Pius IV, 125, 126; Creed, Roman, 126, 128; Heretics, 205, 207; Indulgences, 236; Justification, 278; Keys, 280; Marriage, 293; Mass, 295, 296; Papacy, 343; Penance, 370; Priesthood, 389, 390, 392; Protestantism, 400; Purgatory, 404; Sacraments, 478; Saints and Images, 480; Scriptures, 485; Tradition, 558, 560, 561, 562, 564; Transubstantiation, 567.
- COUNCIL OF TRENT, CATHOLIC DOCTRINE DEFINED BY (Nampon).—Antichrist, 29; Justification, 278; Priesthood, 390, 392; Tradition, 560, 562.
- COUNCIL OF TRENT, LECTURES ON (Froude).—Diet of Worms, 144; Mass, 296; Massacre of St. Bartholomew, 304; Protestantism, 400.
- COUNCILS, HISTORY OF (Labbe and Cosart), a historical authority recog-

- nized alike by Roman Catholics and Protestants.—Church, 111; Heretics, 205; Jesuits, 266; Pope, 377.
- COUNCILS, CHURCH, HISTORY OF (Hefele).—Councils, 119, 120; Infallibility, 341; Sabbath, Change of, 471.
- COUNCILS, JACOBATIUS ON.—Pope, 387.
- COUNCILS, ON THE AUTHORITY OF (Bellarmine).—Pope, 378.
- COUPE, CHARLES.—Syllabus of Errors, 546.
- COURSE OF TIME (Pollok).—Bible, 71.
- COURT OF JUSTINIAN, SECRET HISTORY OF — Papal Supremacy, 356.
- COVERDALE, MILES (1488-1568), an English Augustine friar, a friend of Robert Barnes and Thomas Cromwell, and the first to translate the entire Bible into the English language.—Bible, 91.
- COWPER, WILLIAM (1731-1800), English poet. His most popular work was "The Task," which appeared in 1785, and speedily obtained great and universal favor.—Advent, Second, 13.
- COX, ROBERT, a fellow of the Society of Antiquarians of Scotland, not a clergyman but a barrister, who in 1865 gave to the world two volumes of "Literature on the Sabbath Question," the work being designed, as explained by the author in his preface, "chiefly as a help to those who study the Sabbath question in a thorough and impartial manner." The two volumes contain more than nine hundred pages.—Sabbath, Change of, 471; Sunday, 536, 537.
- CRAFTS, WILBUR F. (b. 1850), an American clergyman, founder of the American Sabbath Union, and editor of several religious periodicals.—Sunday, 537.
- CRANMER, THOMAS (b. 1489), archbishop of Canterbury, England. He abjured his allegiance to Rome in 1535, and was tried and sent to the stake for heresy under "Bloody Mary."—Anti-christ, 34; Bible, 91.
- CREASY, SIR EDWARD SHEPHERD (1812-78), an English jurist and historian. At the time of his death he was chief justice of Ceylon.—Seven Trumpets, 505.
- CREATION CENTRED IN CHRIST (Guinness).—Bible, 88; Law, Ceremonial, 281; Ptolemy's Canon, 404.
- CREEDS AND CONFESSIONS OF FAITH, HISTORY OF (Curtis).—Creed of Pope Pius IV, 125.
- CREEDS OF CHRISTENDOM, HISTORY OF (Schaff).—Advent, Second, 10; Reformation, 406.
- CREEDS OF THE EVANGELICAL PROTESTANT CHURCHES (Schaff).—Bible, 76, 77, 78, 79, 84.
- CREEDS OF THE GREEK AND LATIN CHURCHES (Smith and Schaff).—Advent, Second, 10.
- CRIGHTON, MANDELL (1843-1901), an English historian and Bishop of London.—Isidorian Decretals, 257; Pa-
- pace, 333, 337, 351, 353; Temporal Power of the Pope, 549.
- CRIME OF CHRISTENDOM (Gregory).—Eastern Question, 147.
- CROLY, REV. GEORGE (1780-1860), a British author, and rector of St. Stephen's, Walbrook, where he gained a reputation for his eloquence.—French Revolution, 177; Papal Supremacy, 358, 359; Revelation, 423; Two Witness, 573, 574, 575, 576.
- CROOKER, JOSEPH H.—Health and Temperance, 197.
- CROSIER, O. R. L.—Advent, Second, 21, 22.
- CRUSE, REV. C. F.—Edict of Milan, 160.
- CUMMING, JOHN (1807-81), a Scottish clergyman and writer. His works include "Apocalyptic Sketches," "The Great Tribulation," and "Destiny of Nations."—Seven Trumpets, 499.
- CUNINGHAME, WILLIAM (1805-61), a Scottish clergyman, theologian, and author; one of the founders of the Free Church of Scotland.—Advent, Second, 15, 25; Bible, 74; Papal Supremacy, 358, 359, 363; Seven Seals, 495, 496, 497, 498; Seven Trumpets, 515.
- CURIOSITIES OF POPULAR CUSTOM (Walsh).—Sabbath, Change of, 473.
- Current History*.—War, 580, 584.
- CURTIS, REV. WM. ALEXANDER (b. 1876 at Thurso, Caithness, Scotland); professor of systematic theology in the University of Aberdeen since 1903. In 1911 he published "A History of Creeds and Confessions of Faith in Christendom and Beyond."—Creed of Pope Pius IV, 125.
- CUSA, CARDINAL OF.—Tradition, 564.
- CYCLOPEDIA (Chambers).—Sabbath, 469.
- CYCLOPEDIA (McClintock and Strong).—Calendar, 96; Sabbath, 465; Sunday, 533.
- CYCLOPEDIA, AMERICAN, edited by George Ripley and Charles A. Dana.—Falling Stars, 166.
- CYCLOPEDIA OF AMERICAN BIOGRAPHY (Appleton).—Religious Liberty, 418.
- CYCLOPEDIA OF BIBLICAL LITERATURE (Kitto).—Sunday, 533.
- CYCLOPEDIA, NEW UNIVERSAL.—Creed, Roman, 129.
- CYCLOPEDIA, UNIVERSAL.—Dark Day, 142.
- CYPRIAN, THASCIUS CÆCILIUS (about 200-258), one of the church Fathers. He was at one time head of the whole African church. He suffered martyrdom.—Fathers, 168; Forgeries, 171, 172, 173; Tradition, 559.
- CYRIL. There were four men of this name: (1) Cyril of Jerusalem, born near that city about 315 A. D., an ecclesiastic and a controversialist; (2) Cyril (bishop) of Alexandria in 444, who is venerated as a saint by both Greek and Roman Churches; (3) Cyril of Constantinople, born about 820, a native of Thessalonica, who has been called the Apostle of the Slavs;

- (4) Cyril Lucar (Cyrillus Lucaris), born in Crete in 1572, prelate of the Greek Church, who in 1621 sent the "*Codez Alexandrinus*" to England, where it is still preserved in the British Museum.—Antichrist, 32; Canon, 101.
- CYROPEDIA (Xenophon).—Babylon, 52; Medo-Persia, 307.
- CYRUS, CYLINDER OR TABLET OF.—Babylon, 53, 55, 58; Medo-Persia, 308.
- DALE, ROBERT WILLIAM (1829-95), an English Congregational clergyman; author of "Sermons on the Ten Commandments," "The Atonement," etc.—Sunday, 535.
- DANA, WILLIAM B.—Sabbath, Change of, 471.
- DANIEL (Driver).—Daniel, 131.
- DANIEL AND ITS CRITICS (Wright).—Increase of Knowledge, 223.
- DANIEL AND HIS PROPHECIES (Wright).—Antichrist, 33; Babylon, 55, 58, 59; Bible, 90; Greece, 187.
- DANIEL AND THE REVELATION (Smith).—Seven Seals, 498; Ten Kingdoms, 553, 555.
- DANIEL AND THE REVELATION (Tanner).—Antichrist, 28, 30, 31, 32; Seventy Weeks, 519, 520, 523, 526.
- DANIEL, COMMENTARY ON (Keil).—French Revolution, 177.
- DANIEL IN THE CRITICS' DEN (Anderson).—Daniel, 132.
- DANIEL, NOTES ON BOOK OF (Barnes).—Daniel, 134; Rome, 435; Sabbath, Change of, 474; Seventy Weeks, 518; Ten Kingdoms, 552, 553, 554.
- DANIEL, PROPHECIES AND EXPLANATION OF (Jerome).—Daniel, 133.
- DANIEL, PROPHEPIC VISIONS IN THE BOOK OF. REMARKS ON (Tregelles).—Daniel, 130, 133.
- DANIEL'S PROPHEPIC NUMBER OF TWENTY-THREE HUNDRED DAYS (Mason).—Twenty-three Hundred Days, 569.
- DANIEL THE PROPHET (Pusey).—Daniel, 130, 131; Seventy Weeks, 520, 524, 526.
- DANIEL, THE PROPHET, EXPLAINED (Gausson).—Rome, 439.
- DANIEL, STUDIES IN THE BOOK OF (Wilson).—Babylon, 57, 58, 59.
- DANIEL, TWO LATE VISIONS OF (Birks).—Seven Trumpets, 518.
- DANIEL.—See also Apocalypse, Commentary; Prophecy; Prophecies; Revelation.
- DANIELS, ARTHUR GROSVENOR (b. 1858), president of the General Conference of Seventh-day Adventists since 1901.—War, 581.
- D'AUBIGNÉ, JEAN HENRI MERLE (1794-1872), a celebrated Swiss Protestant church historian; professor of historical theology at Geneva.—Bible, 79; Reformation, 406, 407, 408, 409, 411; Religious Liberty, 413, 418.
- DAVID.—Seven Trumpets, 514.
- DAVIS, WILLIAM E.—Advent, Second, 17; Twenty-three Hundred Days, 569, 570.
- DAY CHANGED AND SABBATH PRESERVED (Hodges).—Sabbath, 460.
- DAY FOR REST AND WORSHIP (Dana).—Sabbath, Change of, 471.
- Day Star.—Advent, Second, 21, 22.
- DEARDEN, REV. H. W., an English clergyman and author whose book, "Modern Romanism Examined," published in 1899, is one of the most temperate ever written upon a live controversial subject.—Immaculate Conception, 221.
- DEBATES IN CONGRESS, REGISTER OF.—Sunday Laws, 542.
- DECHAMPS, VICTOR AUGUSTE CARDINAL.—Infallibility, 248.
- DECISIVE BATTLES OF THE WORLD (Creasy).—Seven Trumpets, 505.
- DECISIVE BATTLES OF THE WORLD (King).—Eastern Question, 148.
- DECLARATION OF FAITH of the National Council of Congregational Churches, held at Boston, Mass., June 14-24, 1865.—Bible, 78.
- DECLARATION OF RIGHTS, VIRGINIA.—Religious Liberty, 417.
- DECRETALS OF GREGORY. "In the wide sense of the term, *Decretalis* signified a pontifical letter containing a *decretum*, or pontifical decision. In the strictest sense of the word, it means a rescript, i. e., an answer of the pope when he has been appealed to or his advice has been sought on a matter of discipline. Papal decretals, therefore are not necessarily general laws of the church."—*Catholic Encyclopedia*. Among the greatest achievements of Gregory IX must be counted a collection of papal decretals, a work which he entrusted to Raymond of Pennaforte and which was completed in 1234. Of the 1971 chapters which the decretals of Gregory contain, 1771 are taken from "*Quinque Compilationes Antiquæ Decretalium*," 191 are due to Gregory himself, seven are taken from the decretals of Innocent III, and two are of unknown origin.
- DECRETUM DE REFORMATIONE.—Creed, Roman, 127.
- DEFENSOR PACIS (Marsilius).—Pope, 381.
- DE FIDE.—Bible, 74.
- DECLAIRE, MME. JEAN.—Spiritualism, 532.
- DELAMBRE.—Calendar, 95.
- DEMONSTRATIS EVANGELICA (Eusebius).—Seventy Weeks, 524.
- DENS, PETER (1690-1775), a Belgian Roman Catholic theologian. His greatest work, the "*Theologia Moralís et Dogmatica*," is a compendium of Roman Catholic doctrine and ethics, and is much used as a textbook in Catholic schools.—Indulgences, 234; Purgatory, 404, 405.
- DENT, ARTHUR.—Two Witnesses, 571.

- DEVENS, RICHARD MILLER, author of "American Progress" (1886), "Cyclopedia of Commercial and Business Anecdotes" (1864), "The Glory of Our Youth" (1909), "Our First Century" (1876), etc.—Dark Day, 138, 140.
- DE WETTE.—Baptism, 67.
- DIARY OF AN INVALID (Matthews).—Paganism, 325.
- DIARY OF MATTHEW PATTEN.—Dark Day, 138.
- DICTATES, THE, OF HILDEBRAND (Pope Gregory VII). This is a document, says Canon Robertson, known as Gregory's "Dictate" (*Dictatus*), which, it has been well said, may be regarded as embodying the principles of his system. Its origin is, however, uncertain. Some have supposed it to have been drawn up by the Pope himself; and here again we have a consent between the extreme Romanists, who think both him and the Dictate perfectly right, and the extreme Protestants, who abominate both Gregory and the principles ascribed to him in that document. Others hold, not only that it was not drawn up by Gregory, but that it is an enemy's misrepresentation of him; but this view would seem to have been devised merely in order to save the Pope's credit, by writers of the Gallican school, who disliked the Dictate, but had no wish to quarrel with Gregory's memory. Gieseler says that the propositions in the Dictate look much as if they were the headings and summaries of a set of canons passed at some Roman council held under Gregory; and this view of their origin seems very probable. But however the collection may have come into existence, it seems certain, notwithstanding the denial of the Gallican writers, that there is nothing in the Dictate but what might be paralleled from the unquestioned writings of Gregory himself, or from the actions in which his principles were exemplified.
- DICTIONARY AND CYCLOPEDIA, CENTURY, a work of universal reference and acknowledged authority in all departments of knowledge. Published by the Century Company, New York, first edition, 1891.—Arian, 38; Religious Liberty, 412.
- DICTIONARY, BIBLICAL AND THEOLOGICAL (Watson).—Sabbath, 458, 466.
- DICTIONARY, CATHOLIC.—Censorship of Books, 109; Inquisition, 251; Penance, 370; Tradition, 558.
- DICTIONARY, ECCLESIASTICAL (Ferraris).—Pope, 377.
- DICTIONARY, ENCYCLOPÆDIC.—Paganism, 323.
- DICTIONARY, NEW STANDARD.—Creed, Roman, 127; Gnosticism, 183.
- DICTIONARY OF CHRISTIAN ANTIQUITIES (Smith and Cheetham).—Sunday, 535.
- DICTIONARY OF CHRISTIAN BIOGRAPHY (Smith and Wace).—Papacy, 346; Papal Supremacy, 362.
- DICTIONARY OF DATES (Haydn).—Sunday, 536.
- DICTIONARY OF THE BIBLE (Hastings).—Seventy Weeks, 521, 522.
- DICTIONARY OF THE BIBLE (Smith).—Calendar, 94; Daniel, 129; Easter, 147; Nature of Man, 320; Sabbath, 462; Sunday, 533.
- DICTIONARY OF THE HOLY BIBLE (Calmet), revised and enlarged by Edward Robinson (1832), professor extraordinary of sacred literature in the Theological Seminary, Andover; author of "Biblical Research in Palestine."—Baptism, 68; Marriage, 293; Nature of Man, 320.
- DICTIONARY OF ISLAM.—Eastern Question, 156.
- DICTIONARY, OXFORD ENGLISH.—Roman Catholic, 425.
- DICTIONARY, TEMPLE BIBLE.—Nature of Man, 320.
- DICTIONARY, THEOLOGICAL (Buck).—Law of God, 284; Sunday, 533.
- DICTIONARY, UNABRIDGED (Webster).—Dark Day, 140.
- DIGONET, LETTER TO.—Seven Churches, 488.
- DIO CASSIUS.—Calendar, 96; Rome, 435; Seventy Weeks, 521.
- DIODORUS SICULUS.—Babylon, 48; Greece, 188, 189; Rome, 429.
- DIPLOMATIC BACKGROUND OF THE WAR (Seymour).—Eastern Question, 152.
- DISSENTERS, HISTORY OF (Bogue).—Sabbath, 469.
- DIVINE PROGRAM OF THE WORLD'S HISTORY (Guinness).—Ten Kingdoms, 551.
- DIVINE INSTITUTES (Lactantius).—Antichrist, 32; Apostasy, 37.
- DIVINE UNITY OF SCRIPTURE (Saphir).—Bible, 85.
- DIVINITY OF OUR LORD (Liddon).—Isidorian Decretals, 256.
- DOCUMENTA AD ILLUSTRANDUM CONCILIUM VATICANUM (Friedrich).—Infallibility, 241, 247.
- DODS, MARCUS (1834-1909), British theologian and author; professor of New Testament exegesis in New College, Edinburgh.—Bible, 73, 88.
- DOGMATIC CANONS AND DECREES, published by the Devin-Adair Company (Roman Catholic), New York City.—Bible, 85; Celibacy, 107; Confirmation, 117; Extreme Unction, 162; Idolatry, 217; Immaculate Conception, 220; Indulgences, 236; Justification, 277; Mass, 296, 298; Order, 323; Penance, 370; Priesthood, 389, 392; Purgatory, 404; Sacraments, 478; Saints and Images, 480; Tradition, 560; Transubstantiation, 565, 566.
- DÖLLINGER, JOHANN JOSEPH IGNAZ VON (1799-1890), a German theologian, and after 1871 a leader in the "Old Catholic" movement; he opposed the decree of papal infallibility of the Vatican Council of 1869-70, and was

- excommunicated in 1871. His book, "The Pope and the Council" (1869), written under the pseudonym "Janus," contains his arguments against the dogma of papal infallibility.—*Forgeries*, 171, 172; *Infallibility*, 241, 242, 247, 248; *Isidorian Decretals*, 255; *Magna Charta*, 292; *Papacy*, 334.
- DOMENICHI, DOMENICUS DEI.—*Infallibility*, 243.
- DOMVILLE, SIR WILLIAM, an English baronet, a polemic writer of the middle of the 19th century.—*Sunday*, 537.
- DONOVAN, REV. J., a Roman Catholic priest and educator; domestic prelate to His Holiness Gregory XVI; member of the Archeological Society of Rome; honorable member of the Society of British Artists, etc. He translated the "Catechism of the Council of Trent."—*Keys*, 280; *Mass*, 295; *Priesthood*, 389; *Sacraments*, 479; *Transubstantiation*, 567.
- DORR, JOSEPH.—*Dark Day*, 136.
- DOUAY BIBLE.—*Bible*, 91.
- DOUAY CATECHISM, an abridgment of Christian Doctrine, with proofs of Scripture for points controverted. Catechistically explained by way of question and answer. The author was Henry Tuberville, a Douai priest. The first edition was printed at Douai in 1649; another in 1661, and so constantly. The last editions mentioned by Gillow are, London, 1793; and Dublin, 1828. There was also a smaller edition, "An Abstract of the Douay Catechism," for the use of children and ignorant persons. Printed in London in the year 1688. It was reprinted many times.
- DOUBLE DOCTRINE OF THE CHURCH OF ROME (Zedtwitz).—*Church of Rome*, 115.
- DOUGLASS, FREDERICK A. (1817-95), an American mulatto. Born a slave, he escaped from bondage in 1838, and made his way to New York. Subsequently he rose to prominence as a forceful writer and an eloquent speaker. He served for a time as United States marshal, and was recorder for the District of Columbia from 1881 to 1886.—*Falling Stars*, 164.
- DOYLE, SIR ARTHUR CONAN (b. 1859), a well-known English author and journalist. Forsaking the practice of medicine for the pursuit of literature, Sir Arthur has proved himself both a versatile and a voluminous writer.—*Spiritualism*, 530, 531, 532.
- DRAPER, JOHN WILLIAM (1811-82), born near Liverpool, England; died at Hastings-on-the-Hudson, N. Y. A noted chemist, physiologist, and historian.—*Confession*, 117; *Galileo*, 180; *Idolatry*, 219; *Magna Charta*, 291; *Papacy*, 331, 335, 338; *Persecution*, 373; *Sabbath*, Change of, 472; *Seven Churches*, 490; *Sunday Laws*, 539.
- DRIVER, DR.—*Daniel*, 131.
- DUCTOR DUBITANTUM (Taylor).—*Sunday*, 535.
- DUDDEN, FREDERICK HOMES (b. 1874), English clergyman and author. His book, "Gregory the Great, His Place in History and Thought," is listed by the Catholic Encyclopedia as one of its authorities.—*Papal Supremacy*, 357; *Seven Trumpets*, 507.
- DUGGAN, STEPHEN H. PIERCE (b. 1870), a college professor, and author of the "Eastern Question; a Study in Diplomacy" (1902).—*Eastern Question*, 151.
- DUKE OF ARGYLE (George John Douglas Campbell), (1823-1900), the 8th duke of Argyle, a Scotch nobleman, statesman, and author. His work on the Eastern question was written with special reference to India.—*Eastern Question*, 155.
- DUNBAR, GEORGE.—*Baptism*, 69.
- DURUY, JEAN VICTOR (1811-94), a French historian and statesman; minister of public instruction 1863-69; and senator.—*Greece*, 188, 190; *Rome*, 430.
- DUTCH REPUBLIC, RISE OF (Motley).—*Persecution*, 372.
- DUVERGIER, J. B.—*Two Witnesses*, 577.
- DWIGHT, TIMOTHY.—*Sabbath*, 465.
- DYER AND HASSELL.—*Eastern Question*, 148.
- EARTH'S EARLIEST AGE (Pember).—*Spiritualism*, 531.
- EARTHQUAKES (Hobbs).—*Earthquakes*, 145.
- EARTHQUAKES, HISTORICAL ACCOUNT OF (Hunter).—*Earthquakes*, 146.
- EARTHQUAKES, HISTORY AND PHILOSOPHY OF (Nourse).—*Earthquakes*, 145.
- EARTHQUAKES, VOLCANOES AND (Kneeland).—*Earthquakes*, 145.
- EAST AND WEST THROUGH FIFTEEN CENTURIES (Young).—*Papal Supremacy*, 361; *Seven Trumpets*, 505.
- EASTERN QUESTION, THE.—*Seven Trumpets*, 516.
- EASTERN QUESTION (Duggan).—*Eastern Question*, 151.
- EASTERN QUESTION (Marriott).—*Eastern Question*, 152.
- EAST, SACRED BOOKS OF.—*Bible*, 92, 93.
- ECCE VENIT (Gordon).—*Advent*, Second, 7, 8, 14, 15.
- ECCLESIA MILITANTE, DE (Bellarmine).—*Church*, 110.
- ECCLESIASTICAL HISTORY (Eusebius).—*Edict of Milan*, 161; *Jerusalem*, 259, 262; *Seven Churches*, 489.
- ECCLESIASTICAL HISTORY (Gieseler).—*Hildebrand*, *Dictates of*, 211.
- ECCLESIASTICAL HISTORY (Mosheim).—*Apostasy*, 36; *Fathers*, 169; *Isidorian Decretals*, 257.
- ECCLESIASTICAL HISTORY (Philostorgius).—*Seven Trumpets*, 500.
- ECCLESIASTICAL HISTORY (Socrates).—*Sabbath*, Change of, 471.
- ECCLESIASTICAL HISTORY, INSTITUTES OF (Mosheim).—*Papacy*, 336.

- ECCLESIASTICAL HISTORY (Sozomen).—Sabbath, Change of, 471; Seven Trumpets, 502.
- ECCLESIASTICAL HISTORY, REMARKS ON.—Saints, 481.
- ECCLESIASTICAL LAW, ELEMENTS OF (Smith).—Heretics, 204; Order, 322.
- ECK, JOHANN (1486-1543), the German Roman Catholic controversialist who for a short time in the spring of 1517 posed as a friend of Luther, but who later bitterly opposed not only Luther but Carlstadt and Melancthon. In 1519 Eck issued no less than eight publications against the Reformation.—Reformation, 407; Sabbath, Change of, 476.
- EDERSHEIM, REV. ALFRED (1825-89), born at Vienna, of Jewish parents; a Christian theologian and missionary to the Jews. His works include: "A History of the Jewish Nation after the Destruction of Jerusalem," "The Temple: Its Ministry and Services," "Life and Times of the Messiah," "Prophecy and History in Relation to the Messiah."—Advent, First, 5; Nature of Man, 319; Sabbath, 464; Seventy Weeks, 523.
- EDGAR, REV. R. M'CHEYNE, a Scotch clergyman and educator, from 1885 to 1900, instructor of the class of senior freshmen, Trinity College, Dublin, in the history of the Reformation.—Protestantism, 398.
- EDICT OF NANTES.—Increase of Knowledge, 221.
- EDINBURGH WORLD MISSIONARY CONFERENCE.—Religious Liberty, 415.
- EDSON, HIRAM.—Advent, Second, 21.
- EDWARD, HENRY, Roman Catholic Archbishop of Westminster (1875). His book, "The Vatican Decrees," was written in reply to Mr. Gladstone's "Vatican Decrees and Their Bearing on Civil Allegiance."—Pope, 383.
- EDWARDS, JONATHAN (1703-1758), an eminent American theologian, metaphysician, and author. He was president of Princeton College in 1758.—Law of God, 283.
- EDWARDS, JUSTIN (1787-1853), an American clergyman, president of the seminary at Andover, Mass.; author of numerous popular tracts, and of a work upon the Sabbath. He should not be confounded with Jonathan Edwards, or with his son of the same name, both of whom were noted clergymen of New England.—Law of God, 284; Sabbath, 460.
- EGYPT IN ASIA (Cormack).—Armageddon, 38.
- EGYPTIAN REVOLUTION, HISTORY OF (Paton).—Eastern Question, 148.
- ELECTRICIANS, LIVES OF (Jeans).—Increase of Knowledge, 230.
- ELIOT, CHARLES WILLIAM (b. 1834), an American educator and author. He was called to the presidency of Harvard University in 1869, which position he resigned in 1909.—Increase of Knowledge, 232; Seven Trumpets, 517.
- ELLIOTT, REV. CHARLES (1792-1869), was licensed as a local Methodist preacher in 1813, and in 1815 came to America from Ireland. He served in various capacities, as preacher, editor, professor, and president of the Iowa Wesleyan University.—Heretics, 205; Transubstantiation, 567.
- ELLIOTT, REV. EZEKIEL BROWN (1823-88), an American scientist. The importance of his researches has been recognized in Europe as well as the United States.—Advent, Second, 12; Antichrist, 35; Easter, 147; Papal Supremacy, 356, 363, 364, 365; Revelation, 419, 420, 422; Rome, 435; Seven Churches, 487; Seven Trumpets, 500, 502, 503, 505, 506, 508, 509, 511, 513, 515; Ten Kingdoms, 551, 555, 556; Two Witnesses, 576; Year-Day Principle, 586.
- ELLIOTT, GEORGE.—Sabbath, 464.
- ENCHIRIDION (Eck).—Sabbath, Change of, 476.
- ENCYCLICAL LETTERS OF LEO XIII, THE GREAT.—Pope, 377.
- ENCYCLOPEDIA AMERICANA, edited since 1902 by Frederick C. Beach.—Armageddon, 38; Falling Stars, 165.
- ENCYCLOPEDIA, BAPTIST.—Baptism, 68, 69.
- ENCYCLOPEDIA BIBLICA.—Azazel, 44.
- ENCYCLOPEDIA BRITANNICA.—Calendar, 95, 97; Conclave, 116; Diets, 143; Eastern Question, 152; Greece, 193, 194; Holy Roman Empire, 212; Jesuits, 265, 275; Jewish League, 276; Marriage, 292; Medo-Persia, 309, 310; Rome, 441, 442, 450, 451, 454, 456; Spiritualism, 529; Sunday, 537; Ten Kingdoms, 553.
- ENCYCLOPEDIA, CATHOLIC, a work consisting of fifteen large volumes besides the Index and Reading Lists. The first volume was issued in 1907 by Robert Appleton Company, New York, and the set was completed by the publication of the Index in 1914. Of the authority of the Catholic Encyclopedia, in an article in *America*, April 18, 1914, Charles G. Hebermann, editor-in-chief of the work, styles it "this authoritative and complete summary of the doctrines, history, and liturgy of the Catholic Church and her deeds, especially in the English-speaking world."—Antichrist, 29; Bible, 76; Canon, 100; Canon Law, 105; Censorship of Books, 109; Church, 113; Confession, 117; Confirmation, 118; Creed of Pope Pius IV, 126; Extreme Unction, 162; Forgeries, 171; Gallicanism, 181; Heresy, 202; Indulgences, 237; Infallibility, 239; Inquisition, 250, 251; Interdict, 254; Isidorian Decretals, 255; Jesuits, 265, 267, 275; Marriage, 293; Mass, 299; Order, 323; Persecution, 372; Pope, 377, 378; Roman Catholic, 425; Rome, 455; Sabbath, 475; Schism, 483; Tradition, 558, 559; Triple Crown, 568; Ultramontanism, 578.

- ENCYCLOPEDIA (Chambers), edited in part by the publishers, but under the charge of Dr. Andrew Findlater as "acting editor." Published by W. and R. Chambers, Edinburgh, in 1860-68. Revised editions appeared in 1874, 1888-92, 1895, and 1901.—Calendar, 96; Sunday, 537.
- ENCYCLOPEDIA, INTERNATIONAL STANDARD BIBLE. This valuable work, edited by James Orr, M. A., D. D., is scholarly without being unnecessarily technical. It is conservative, and is designed to strengthen rather than to undermine faith in the inspiration and authority of the Sacred Scriptures.—Daniel, 129; Easter, 147; Priesthood, 393; Seventy Weeks, 523; Week, 585.
- ENCYCLOPEDIA, JEWISH, prepared by more than four hundred specialists and scholars, complete in twelve volumes. Published by Funk and Wagnalls Company, New York.—Azazel, 43; Tradition, 557.
- ENCYCLOPEDIA (Nelson), perpetual loose-leaf. Published in 1907 and kept up to date by new pages furnished to subscribers every year. Thomas Nelson and Sons, New York, London, Edinburgh, and Dublin.—Diets of Worms, 144; Greece, 192; Magna Charta, 291; Medo-Persia, 311; Rome, 440, 443, 445, 452, 453, 456, 457; Signs of the Times, 528.
- ENCYCLOPEDIA, THE NEW SCHAFF-HERZOG, is more than a revision of the original Schaff-Herzog Encyclopedia; it is a new work, prepared by more than six hundred scholars and specialists, under the supervision of Samuel Macauley Jackson, D. D., LL. D., assisted by a corps of ten associate and departmental editors. It is complete in thirteen volumes, including the index. The last volume was copyrighted in 1912. Published by Funk and Wagnalls Company, New York and London.—Advent, Second, 11; Bible, 88, 89; Calendar, 96; Celibacy, 107; Censorship of Books, 108; Church 111, 112; Confession, 116; Councils, 121; Greek Church, 196; Heresy, 202; Jesuits, 269, 274; Protestant, 396; Protestantism, 398; Reformation, 406; Sacraments, 478; Schism, 483; Sabbath, Change of, 472; Seven Trumpets, 509.
- ENCYCLOPEDIA, RELIGIOUS (Kitto).—Nature of Man, 316.
- ENCYCLOPEDIA OF THE WORLD'S KNOWLEDGE, STANDARD, a set of twenty-four small volumes, published in 1912 by Funk and Wagnalls Company, New York and London.—Babylon, 46, 47; Cardinal, 106; Rome, 450.
- END NEAR (Kelber).—Advent, Second, 16.
- END OF RELIGIOUS CONTROVERSY (Miller).—Rule of Faith, 457; Tradition, 564.
- ENGINEERING.—Increase of Knowledge, 229.
- ENGLAND.—See Great Britain.
- ENGLISH PEOPLE, SHORT HISTORY OF (Green).—Bible, 81.
- EPIDEMIC AND PESTILENTIAL DISEASES, BRIEF HISTORY OF (Webster).—Dark Day, 141.
- ERASMUS (1466-1536), a Dutch scholar and theologian. He taught at Cambridge, England.—Censorship of Books, 109; Seven Seals, 497.
- ERBKAM, WILHELM HEINRICH (1810-84), counselor of the consistory and professor of theology at Königsburg, Prussia.—Sabbath, 467.
- ERDMAN, PROF. CHARLES ROSENBURY (b. 1866), Presbyterian, author of "Coming to the Communion" (1902), "The Ruling Elder" (1902), "Sunday Afternoon with Railroad Men" (1906). etc.—Advent, Second, 10, 11.
- ERNESTI, JOHANN AUGUST (1707-81). professor of theology at Leipsic; the author of several works.—Bible, 84.
- ESSAYS (Mill).—Bible, 73.
Essæ Antiquarian.—Dark Day, 143.
- EUCCHARIST, SACRAMENT OF (Bellarmine).—Transubstantiation, 566.
- EUROPEAN MORALS, HISTORY OF (Lecky).—Seven Churches, 489.
- EUROPE, HISTORICAL GEOGRAPHY OF (Freeman).—Rome, 456; Seven Trumpets, 499.
- EUROPE, HISTORY OF (Alison).—Eastern Question, 149; French Revolution, 175, 178; Papal Supremacy, 363, 364, 366; Two Witnesses, 573; 577.
- EUROPE, HISTORY OF, DURING MIDDLE AGES (Hallam).—Isidorian Decretals, 255; Saints, 482; Seven Trumpets, 516.
- EUROPE, MEDIEVAL (Bemont and Monod).—Papal Supremacy, 361.
- EUROPE, MODERN (Phillips).—Eastern Question, 150, 154.
- EUROPE, MODERN, HISTORICAL DEVELOPMENT OF (Andrews).—French Revolution, 179; Two Witnesses, 578.
- EUROPE, MODERN, HISTORY OF (Dyer and Hassell).—Eastern Question, 148.
- EUROPE, WESTERN, IN THE FIFTH CENTURY (Freeman).—Rome, 440.
- EUSEBIUS (264-349), bishop of Cæsarea, a celebrated theologian and historian, sometimes called "the Father of Ecclesiastical History." He wrote an ecclesiastical history, a universal history, and a "Life of Constantine."—Apostasy, 37; Babylon, 62; Daniel, 133; Edict of Milan, 161; Jerusalem, 259, 262, 263; Sabbath, Change of, 471; Seven Churches, 489; Seventy Weeks, 524; Sunday, 537.
- Everybody's Magazine*, a popular monthly published in New York, having a circulation of about 500,000 copies per issue.—Armageddon, 39.
- EVIDENCES OF CHRISTIANITY (Campbell).—Sabbath, 463.
- EXAMEN CRITIQUE (Humboldt).—Increase of Knowledge, 223.
- EXAMINATION OF SIX TEXTS (Domville).—Sunday, 537.

- EXCAVATIONS AT BABYLON (Koldewey).— Babylon, 48, 60.
- EXILE TO OVERTHROW, FROM (Mears).— Jerusalem, 262.
- EXPLORERS, GREAT, OF THE NINETEENTH CENTURY (Verne).— Increase of Knowledge, 224.
- EXPOSITION OF DANIEL THE PROPHET (Joye).— Sabbath, Change of, 474.
- EXPOSITIONS OF THE FAMOUS DIVINE, THOMAS GOODWIN.— Two Witnesses, 571.
- Expository Times*.— Babylon, 57.
- EXPRESSO VERBO DEI (Hosius).— Bible, 85.
- EXTRAVAGANTES COMMUNES, a collection of decretals found in all editions of the "*Corpus Juris Canonici*," that is, in the body of the canon law of the Catholic Church. "This word," says the Catholic Encyclopedia, art. "Extravagantes," "is employed to designate some papal decretals not contained in certain canonical collections, . . . but which, however, were obligatory upon the whole church; also to other decretals of a later date, and possessed of the same authority."— Canon Law, 104, 105; Church, 110; Indulgences, 235, 236; Pope, 377, 378.
- EYTON, CANON.— Sunday, 535.
- FABER, GEORGE STANLEY (1773-1854), an English divine and controversialist, graduate of Oxford and Fellow Lincoln College.— Advent, Second, 15; French Revolution, 174, 176, 177; Idolatry, 214; Papal Supremacy, 358; Ptolemy's Canon, 404; Seven Trumpets, 510; Ten Kingdoms, 553; Two Witnesses, 575.
- FABLES RESPECTING THE POPES OF THE MIDDLE AGES (Döllinger).— Infallibility, 243.
- FAIRCHILD, JAMES HARRIS (1817-1902), an American educator; graduate of Oberlin College, 1838; later, professor of languages in the college, then professor of moral philosophy and theology, and finally college president.— Religious Liberty, 418.
- FAITH OF OUR FATHERS (Gibbons).— Infallibility, 240, 244; Religious Liberty, 418; Sunday, 536.
- FARRAR, FREDERICK WILLIAM (1831-1903), an English clergyman and a productive author. He wrote a "Life of Christ," a "Life of St. Paul," "The Bible, Its Meaning and Supremacy," and other theological works.— Fathers, 169; Jerusalem, 260; Sabbath, Change of, 471.
- FASCINATION OF THE BOOK (Work).— Bible, 82.
- FAS TI HELLENICI (Clinton).— Daniel, 131.
- FATHERS, APOSTOLIC. In a broad sense this term is applied to all the immediate pupils of the apostles. In its narrow sense it means only such pupils of the apostles as left writings which have come down to our day. These Fathers are Barnabas, Clemens, Romanus, and Hermas, disciples of Paul; and Ignatius, Polycarp, and Papias, disciples of John. Dionysius Areopagita, sometimes reckoned among the Apostolic Fathers as having been taught directly by Paul, is now known to have lived much later.— See Fathers.
- FAUSTUS.— Sabbath, Change of, 472.
- FERGUSON, WILLIAM SCOTT, born in Prince Edward's Island, Canada, 1875; historian, statesman, and educator.— Greece, 191.
- FERRARIS, LUCIUS, an eighteenth century canonist of the Franciscan order. He was also professor, provincial of his order, and consulator to the Holy Office.— Pope, 377, 383.
- FIFTY-THREE YEARS IN SYRIA (Jessup).— Falling Stars, 167.
- FIFTY YEARS IN CONSTANTINOPLE (Washburn).— Eastern Question, 156.
- FINLAY, GEORGE (1799-1875), a British historian. Among his works are "Greece and the Romans," "History of the Byzantine and Greek Empires from 1057-1453," and "Greece under the Ottoman and Venetian Dominion from 1453 to 1821."— Papal Supremacy, 356, 360; Rome, 457; Seven Trumpets, 510, 516.
- FIRST CROSSING OF GREENLAND (Nansen).— Health and Temperance, 199, 200.
- FIRTH, JOHN BENJAMIN (b. 1868), of England, author of "Augustus Cæsar and the Organization of the Empire of Rome" (1903), "Constantine the Great" (1905), etc.— Eastern Question, 157.
- FIVE GREAT MONARCHIES (Rawlinson).— Babylon, 49, 50, 52, 60; Daniel, 131; Medo-Persia, 307, 310, 311.
- FLAMMARION, CAMILLE (b. 1842), a noted French astronomer, author of "Omege, the Last Days of the World," "Popular Astronomy," etc.— Falling Stars, 162.
- FLEMING'S TRACTS.— Seven Churches, 491, 494.
- FLICK, ALEXANDER CLARENCE (b. 1869), American university professor, lecturer on history, and author of several historical works.— Advent, First, 5; Gregory VII, 197; Holy Roman Empire, 213; Magna Charta, 292; Papacy, 333, 337, 353.
- FLOODY, ROBERT JOHN (b. 1859), a clergyman of Boston, Mass.— Sabbath, 466.
- FLORENCE, HISTORY OF (Machiavelli).— Ten Kingdoms, 553.
- FORD, HENRY (b. 1863), the well-known automobile manufacturer, of Detroit, Mich.— Health and Temperance, 201.
- FOREIGN AFFAIRS OF GREAT BRITAIN (Cargill).— Eastern Question, 151.
- FOREIGN POLICY, THIRTY YEARS OF (MacKnight).— Eastern Question, 155.
- FORSYTH.— Paganism, 326.
- Fortnightly Review*, a popular review established in London in 1865. Since 1866 it has been published monthly, but retains its original name.— Arma-

- geddon, 39; Eastern Question, 148, 157.
- FOSSA, CASPAR DEL, Archbishop of Reggio.—Tradition, 560, 561.
- FOURNIER, CARDINAL JACOB.—Infallibility, 242.
- FOUR PROPHETIC EMPIRES (Birks).—Babylon, 50; Little Horn, 290; Ptolemy's Canon, 404; Ten Kingdoms, 532.
- FOURTEEN YEARS A JESUIT (Hoensbroech).—Jesuits, 265, 267, 270, 271, 272.
- FOX, C. VERNON.—Tithing, 557.
- FOX, J. D.—Spiritualism, 529.
- FOXE, JOHN (1516-87), author of "Foxe's Book of Martyrs: the Acts and Monuments of the Church," written in Latin and printed in that language in 1559; translated and published in English in 1563. Foxe numbered among his intimate friends and correspondents, Dean Nowell, Hugh Latimer, and William Tyndale.—Seven Seals, 498; Seven Trumpets, 513.
- FOXES AND FIREBRANDS (Usher).—Jesuits, 266.
- FRANCE, HISTORY OF (Anderson).—Two Witnesses, 577.
- FRANCE, HISTORY OF, FROM 1790 (Adolphus).—Papal Supremacy, 367.
- FRANKLIN, BENJAMIN (1706-90), an eminent American philosopher and statesman.—Bible, 80.
- FREEDOM, HISTORY OF (Acton).—Councils, 121, 122, 124; Fathers, 170; Heretics, 206; Massacre of St. Bartholomew, 300-304; Tradition, 564.
- FREEMAN, EDWARD A. (1823-92), a noted English historian. Mr. Freeman had few equals, and in some respects no superior, as a historian.—Eastern Question, 150; Holy Roman Empire, 212; Rome, 440, 456; Seven Trumpets, 499, 512.
- FREWILL BAPTIST CHURCH, CONFESSION OF FAITH.—Bible, 77.
- FREWILL BAPTISTS, TREATISE ON THE FAITH AND PRACTICE OF.—Bible, 77.
- FRENCH CONFESSION OF FAITH.—Bible 76.
- FRENCH NATIONAL CONVENTION.—French Revolution, 179.
- FRENCH REVOLUTION (Carlyle).—Two Witnesses, 572.
- FRENCH REVOLUTION (Mallet).—French Revolution, 176; Papal Supremacy, 363.
- FRENCH REVOLUTION AND RELIGIOUS REFORM (Sloane).—Two Witnesses, 575.
- FRENCH REVOLUTION FORESEEN IN 1639 (Goodwin).—Two Witnesses, 570.
- FRENCH REVOLUTION, PROPHECY OF (Willison).—Two Witnesses, 572.
- FRÈRE, JAMES HATLEY, an English author and educator who about 1838 introduced an alphabet for the blind based on the principles of stenography.—Advent, Second, 16; French Revolution, 177; Increase of Knowledge, 222.
- FRIEDRICH, DR. JOHANN.—Infallibility, 247.
- FROUDE, JAMES ANTHONY (1818-94), a noted English historian, essayist, and biographer.—Diet of Worms, 144; Mass, 296; Massacre of St. Bartholomew, 304; Protestantism, 400.
- FULFILLED PROPHECY (Goode).—Artaxerxes, 41; Babylon, 62; Idolatry, 218; Prophecy, 395, 396.
- FULLER, F. W.—Popes, 358.
- FUNDAMENTALS, THE, a series of fourteen small volumes of approximately 125 pages each, printed in Chicago from 1912 to 1915, by the Testimony Publishing Company. These volumes were distributed gratuitously to pastors, evangelists, missionaries, theological students, Sunday school superintendents, and Y. M. C. A. secretaries, throughout the English-speaking world. The work was financed by "two intelligent, consecrated Christian laymen," because, as stated at the time, they believed that the time had come when a new statement of fundamentals of Christianity should be made. The same matter is now issued in four cloth-bound volumes by the Bible Institute, Los Angeles, Calif.—Advent, Second, 8, 9, 10, 11; Bible, 72, 80, 81, 82; Daniel, 133; Spiritualism, 530.
- FUNK, DR. FRANZ XAVIER (1840-1907), a German Roman Catholic priest, educator, and author.—Celibacy, 107; Jesuits, 272.
- FUTURE PUNISHMENT, DURATION AND NATURE OF (Constable).—Nature of Man, 322.
- GABELEIN, ARNO C., editor of *Our Hope*; author of several expository works, and a well-known lecturer and platform speaker.—Daniel, 133.
- GALLERY OF NATURE (Milner).—Falling Stars, 163.
- GALLOWAY, JOSEPH (1730-1803), a member of the first Continental Congress in 1774. He published several works on the prophecies.—French Revolution, 175; Two Witnesses, 571, 573.
- GAMBLE, SAMUEL WALTER (b. 1852), a Methodist clergyman, prominent in the defense of the Sunday institution as against the ancient Sabbath. His chief argument is based on a claim that Sunday is the original seventh day of the week.—Sunday, 534.
- GARNIER, JEAN (1612-81), a French Jesuit; author of several able works.—Babylon, 64; Bible, 74; Idolatry, 214, 215, 216, 217; Priesthood, 392.
- GARRISON, WILLIAM LLOYD (1805-79), an American journalist, an able and forceful writer, and a fearless advocate of antislavery.—Sunday Laws, 544.
- GAUSSEN, FRANCOIS SAMUEL ROBERT LOUIS (1790-1863), a Swiss Protestant theologian. His chief work was "Theopneustia; The Plenary Inspiration of the Holy Scriptures."—Canon, 100, 101, 102; Little Horn, 289; Rome, 439.

- GEDDES, ALEXANDER (1737-1802), a Scottish Roman Catholic priest, pastor, and author. He was deprived of his charge in 1779 for attending Presbyterian service, and when he died, mass was prohibited over his remains.—Sabbath, 468.
- GELASIUS, POPE.—Ten Kingdoms, 555.
- GEIERMAN, REV. PETER.—Sabbath, Change of, 475.
- GENEALOGY OF JESUS, STUDY IN (Bates).—Genealogy of Christ, 183.
- General Conference Bulletin* (S. D. A.)—Advent, Second, 25.
- GENESIS, NOTES ON (Bush).—Bible, 89; Sabbath, 458.
- GENESIS, SERMONS ON (Luther).—Sabbath, 460.
- Geographical Journal* (London).—Missions, 312.
- GEOGRAPHY, INTERNATIONAL (Mill).—Increase of Knowledge, 225.
- GEOGRAPHY OF STRABO.—Babylon, 59; Rome, 428.
- GESENIUS, JUSTUS (1601-73), the standard Hebrew lexicographer, was a Lutheran theologian. His chief importance, remarks the New Schaff-Herzog Encyclopedia, "lies in the services he rendered in the production of good hymnals and catechisms."—Nature of Man, 316, 318; Rome, 435; Sabbath, 459, 464.
- GESCHICHTE DER BÖHMISCHEN BRÜDER.—Sabbath, 469.
- GIBBON, EDWARD (1737-94), a noted English historian, known to fame almost wholly by his great work, "The History of the Decline and Fall of the Roman Empire," one of the greatest histories ever written.—Isidorian Decretals, 256; Paganism, 323; Papal Supremacy, 359, 360, 362; Rome, 426, 427, 428, 434, 439, 452; Sabbath, 468; Sabbath, Change of, 473; Seven Churches, 490; Seven Seals, 496; Seven Trumpets, 500, 501, 502, 503, 507, 510, 511, 512, 515, 516, 517; Ten Kingdoms, 551, 553.
- GIBBONS, JAMES CARDINAL, D. D. (b. 1834), an American Roman Catholic prelate; author of "The Faith of Our Fathers," and "Our Christian Heritage."—Health and Temperance, 199; Infallibility, 240, 244; Religious Liberty, 418; Sunday, 536.
- GISELER, JOHANN KARL LUDWIG (1792-1854), a German Protestant church historian and theologian; professor of theology at Bonn and Göttingen. His principal work is the "*Lehrbuch der Kirchengeschichte*" (Textbook of Church History), of which the New Schaff-Herzog Encyclopedia says it is "one of the most remarkable productions of German learning, distinguished by erudition, accuracy, and careful selection of passages."—Hildebrand, Dictates of, 211.
- GILL, THOMAS H. (b. 1819), an English clergyman, a Low Churchman, author of "The Papal Drama" (1866), "a historical work of much force and learning."—Council of Trent, 118; Reformation, 410; Seven Churches, 493; Two Witnesses, 572.
- GILSON, DR. A. E.—Health and Temperance, 201.
- GIRONDISTS, HISTORY OF (Lamartine).—Papal Supremacy, 363.
- GLADSTONE, WILLIAM EWART, an eminent English statesman, orator, and author; born Dec. 29, 1809; died May 19, 1898. He was for many years in public life, being much of the time a member of Parliament and thrice prime minister of Great Britain.—Bible, 73, 80; Councils, 123, 124; Increase of Knowledge, 225; Infallibility, 250; Papacy, 343; Sabbath, Change of, 470.
- GOBEL.—French Revolution, 174.
- GONDON, M., LETTERS TO (Wordsworth).—Canon, 100, 101, 103; Creed of Pope Pius IV, 125; Pope, 379, 384, 386; Popery, 388; Scriptures, 485; Tradition, 562, 563.
- GONDON, M., SEQUAL TO LETTERS TO (Wordsworth).—Antichrist, 31; Heretics, 206.
- GOODE, REV. WILLIAM, D. D., F. S. A., author of "The Divine Rule of Faith and Practice;" or a defense of the Catholic (not Roman Catholic) doctrine that the whole Scripture has been, since the times of the apostles, the sole divine rule of faith and practice to the church.—Artaxerxes, 41; Babylon, 62; Idolatry, 218; Prophecy, 395, 396; Seventy Weeks, 525.
- GOODSPEED, GEORGE STEPHEN.—Greece, 184, 185; Medo-Persia, 306; Rome, 431, 432, 438.
- GOODWIN, THOMAS (1600-80), was ordained a clergyman of the Established Church of England, but in 1633 he resigned his pastorate and became an Independent. He was one of Oliver Cromwell's chief advisers, and attended the Protector on his deathbed.—Advent, Second, 10; Two Witnesses, 570, 571.
- GORDON, ADONIRAM JUDSON, D. D. (1836-95), an American clergyman and author.—Advent, Second, 7, 8, 9, 14, 15.
- GORDON, S. D. (b. 1859), a well-known author of religious books, mostly "Quiet Talks" on various practical subjects; since 1895 a much-sought and popular speaker on religious topics.—Advent, Second, 6; Nature of Man, 320.
- GORDON, WILLIAM ROBERT, clergyman, born in New York City, March 19, 1811. He held various pastorates, and the degree S. T. D. was conferred on him by Columbia in 1859.—Dark Day, 137; Spiritualism, 532.
- GOSPEL OF LIFE IN THE SYRIAC NEW TESTAMENT (Pettingell).—Apostasy, 37.
- GOSPELS, NOTES ON (Barnes).—Law of God, 283.
- GOSSELIN, M., director of the Seminary of St. Sulpice, Paris. His book, "The Power of the Pope," was first published in 1839. It was subsequently

- translated into English by the Rev. Matthew Kelly, of St. Patrick's College, Maynooth, Ireland, and published in London in 1853.—Heresy, 203; Heretics, 209.
- GÖTHOFRED, SIR.—Papal Supremacy, 358.
- GOTH'S, ORIGIN AND DEEDS OF (Jordanes).—Seven Trumpets, 500, 504.
- GRANT, GEN. ULYSSES SIMPSON (1822-85), the chief leader of the Union armies in the Civil War, and subsequently President of the United States for eight years.—Bible, 80; Eastern Question, 156; Religious Liberty, 418.
- GRATIAN, an Italian Benedictine monk, a native of Tuscany; lived about 1125-60, and was the author of a work entitled "*Decretum*," it being a collection of the canons of the Roman Catholic Church. It was received with great favor by the Pope, and has been generally adopted by the Catholic colleges.—Canon Law, 103, 104, 105; Forgeries, 171, 172; Heretics, 204; Papacy, 342; Pope, 378, 386.
- GREAT AND MEMORABLE EVENTS.—Dark Day, 140.
- GREAT BRITAIN, FOREIGN AFFAIRS OF (Cargill).—Eastern Question, 151.
- GREATEST ENGLISH CLASSIC.—Bible, 82.
- GREECE, HISTORY OF (Bury).—Greece, 185.
- GREECE, HISTORY OF (Dury).—Greece, 188, 190.
- GREECE, HISTORY OF (Finlay).—Rome, 457; Seven Trumpets, 510, 516.
- GREECE, HISTORY OF (Myers).—Greece 189.
- GREECE, STORY OF (Harrison).—Greece, 184.
- GREECE UNDER THE ROMANS (Finlay).—Papal Supremacy, 356, 360.
- GREEK CHURCH.—Bible, 76.
- GREEK EMPIRE, DESTRUCTION OF (Pears).—Seven Trumpets, 513, 516, 517.
- GREEK IMPERIALISM (Ferguson).—Greece, 191.
- GREENFIELD.—Nature of Man, 317, 321.
- GREEN, JOHN RICHARD (1837-83), a noted English historian. Among his principal works are a "Short History of the English People," "The Making of England," "The Conquest of England."—Bible, 81.
- GREENLAND, FIRST CROSSING OF (Nansen).—Health and Temperance, 199, 200.
- GREGORY, DANIEL SEELYE (b. 1832), an American clergyman, editor, and author of numerous valuable works.—Eastern Question, 147.
- GREGORY I, surnamed the Great (540-604), saint, doctor of the church, and Pope the last fourteen years of his life. He restored the monastic discipline, enforced the rule of celibacy of the clergy, and displayed great zeal in propagating Latin Christianity. He was a prolific writer.—Antichrist, 33; Bible, 78, 81; Bishop, 93, 94; Papal Supremacy, 359; Mass, 298, 299; Papacy, 335, 347-349; Sabbath, 467; Seven Trumpets, 507.
- GREGORY THE GREAT, LIFE OF (Dudden).—Papal Supremacy, 357; Seven Trumpets, 507.
- GREGORY VII (Hildebrand), (b. about 1020, d. 1085), is styled by the Catholic Encyclopedia, "one of the greatest of the Roman Pontiffs, and one of the most remarkable men of all times."—Canon, 103; Celibacy, 106; Gregory VII, 196, 197; Hildebrand, Dictates of, 210, 211; Papacy, 331, 349-351; Pope, 382.
- GREGORY THE GREAT, LIFE OF (Villemain).—Pope, 385.
- GREGORY IX (1145-1241), Pope from 1227 to his death at the advanced age of ninety-six years. He made a collection of Decretals.—Heretics, 205, 209; Oaths, 322; Pope, 379, 380, 386.
- GREY, SIR EDWARD (b. 1862), an English statesman, secretary of state for foreign affairs, Great Britain, from 1905-1916.—Armageddon, 39.
- GROTIUS, HUGO (1585-1645), a Dutch publicist, statesman, historian, and theologian.—Sunday, 537.
- GUIDE TO KNOWLEDGE, edited by Robert Sears.—Dark Day, 140.
- GUINNESS, H. GRATTAN, D. D., Fellow of the Royal Astronomical Society; an English clergyman and writer, author of "The Approaching End of the Age," "Light for the Last Days," "Creation Centred in Christ," etc., all published by Hodder and Stoughton, London. The last-named work was issued in 1896.—Advent, Second, 10, 13; Antichrist, 31; Babylon, 53, 64, 65; Bible, 88; Creed of Pope Pius IV, 126; Daniel, 134; Inquisition, 253; Law, Ceremonial, 281; Little Horn, 286; Paganism, 327; Papacy, 327, 328, 329, 332; Persecution, 374, 375; Ptolemy's "Almagest," 401; Ptolemy's Canon, 402, 404; Reformation, 411; Revelation, 421; Rome, 440; Ten Kingdoms, 551; Year-Day Principle, 587.
- HABERSHON, MATTHEW (b. 1821), an English author and historian.—Advent, Second, 16; Seven Churches, 488, 492; Seven Trumpets, 499, 500, 512, 518.
- HACKETT, HORATIO BALCH (1808-75), professor of Biblical literature in Newton Theological Institution, 1839-69; in 1870 he became professor of New Testament Greek in Rochester (New York) Theological Seminary.—Sunday, 533.
- HAGENBACH, DR. KARL RUDOLPH (1801-71), a German-Swiss church historian and Protestant theologian.—Diets, 143; Indulgences, 239; Papacy, 340; Protestantism, 400; Rome, 440; Sacraments, 480; Servetus, 486.
- HAGUE, CANON DYSON.—Bible, 72.
- HALDEMAN, ISAAC MASSEY (b. 1845), American clergyman (Baptist), author of several books and many pamphlets

- on religious subjects, among them being, "The Coming of Christ," a publication which reached five editions.—Seven Churches, 493.
- HALES, REV. WILLIAM (1747-1831), an Irish clergyman and scientific author. Besides works on mathematics and theology, he wrote "A New Analysis of Chronology and Geography," in three volumes.—Antichrist, 28; Artaxerxes, 41, 42; Calendar, 95, 97; Nature of Man, 315; Ptolemy's Canon, 403; Rome, 434; Seven Trumpets, 512; Seventy Weeks, 518, 524, 525, 526; Twenty-three Hundred Days, 568, 569.
- HALF-HOURS WITH THE SERVANTS OF GOD.—Inquisition, 253.
- HALL, ISAAC HOLLISTER (1837-96), an American philologist and Biblical scholar.—Bible, 86.
- HALL, ROBERT (1764-1831), a very popular and forceful Baptist minister in England, whose published works were, in 1832, collected into six volumes, and were issued in both England and America.—Religious Liberty, 414.
- HALLAM, HENRY (1777-1859), an English historian and critic of great merit.—Isidorian Decretals, 255; Saints, 482; Seven Trumpets, 516.
- HAMPTON, N. H., HISTORY OF TOWN OF (Dorr).—Dark Day, 136.
- HAND OF GOD IN HISTORY (Spicer).—Artaxerxes, 39-41, 43.
- HANLY, J. FRANK (b. 1863), ex-Governor of Indiana; prohibition nominee for President in 1916; editor-in-chief of the *National Enquirer*, and president of the Fyling Squadron.—Health and Temperance, 199.
- HANSARD, LUKE (1752-1828), "an English printer best known from his publication of parliamentary reports. He printed the Journal of the House of Commons from 1774."—Private Judgment, 394.
- HARDUIN.—Ten Kingdoms, 555.
- HARMONY OF THE FOUR EVANGELISTS, SHORT VIEW OF (Whiston).—Seventy Weeks, 522.
- HARMONY OF THE GOSPELS, COMMENTARY ON (Calvin).—Law of God, 284.
- HARPER, EDWARD, editor of *The Constitution*, author of "Popery and Britain Betrayed," "Protestantism on Its Trial," both previous to 1861. the year of his epistolary discussion with Rev. Dr. Manning (Roman Catholic priest, and later Archbishop and Cardinal), printed shortly thereafter in book form.—Idolatry, 219; Mass, 299.
- HARRISON, J. A. (1848-1911), an American writer, and author of a number of historical works.—Greece, 184.
- HASE, KARL AUGUST VON (1800-90), a noted German Protestant theologian and church historian.—Infallibility, 244, 245, 248; Justification, 279; Tradition, 558.
- HASTINGS, H. L. (d. 1915), an American scholar, author of "The Bible and Its Critics" (1858), "Reasons for My Hope" (1860). "A Greek-English Lexicon of the New Testament" (1896), besides numerous smaller works.—Bible, 70, 73, 83, 87, 88; Spiritualism, 532.
- HASTINGS, JAMES, author of "A Dictionary of the Bible," in several large volumes.—Seventy Weeks, 521, 522.
- HAYDN, JOSEPH (d. 1856), an English author who published a "Dictionary of Dates and Universal Reference," also a "Hand-Book of Dignities."—Sunday, 536.
- Hearst's Magazine.—Signs of the Times, 528.
- HEFELE, KARL JOSEPH VON (1809-93), a German Catholic ecclesiastic and church historian. He opposed the dogma of infallibility at the Vatican Council of 1870, but in 1871 submitted to the papal authority.—Councils, 119, 120; Infallibility, 241; Sabbath, Change of, 471.
- HELL, SIGHT OF (a Catholic Priest).—Nature of Man, 321.
- HENGSTENBERG.—Azazel, 44.
- HENRY AND SCOTT, editors of a "Commentary upon the Holy Bible."—Advent, Second, 14.
- HENRY MATTHEW (1662-1714), an eminent, non-conformist English divine. He published many sermons and theological works, the most important of which is his "Commentary on the Old and New Testaments."
- HENRY, PATRICK (1736-99), a celebrated American orator and patriot. He was a devout believer in Christianity, but was not a member of any religious denomination.—Bible, 81; Religious Liberty, 416, 417.
- HENRY PATRICK, LIFE OF (Tyler).—Religious Liberty, 417.
- HERBERT.—Seven Churches, 494.
- HERE AND HEREAFTER (Smith).—Nature of Man, 316, 317, 318, 320, 321.
- HERODOTUS (484-424 B. C.), the Greek historian known as "the Father of History."—Babylon, 46, 48, 51, 54, 54; Medo-Persia, 310; Nature of Man, 315.
- HERSCHEL, SIR JOHN FREDERICK WILIAM (1792-1871), one of the foremost English astronomers and physicists. He produced a number of works, chief of which is "Results of Astronomical Observations Made 1834-38, at the Cape of Good Hope."—Bible, 81.
- HEYLYN, DR. PETER (1600-62), a prolific English writer; author of "Life of Bishop Laud," "A Defense of the Church of England," besides theological and other works, more than fifty in number.—Sunday, 535, 538.
- HILARY, ST.—Forgeries, 173; Religious Liberty, 412.
- HILDEBRAND.—See Gregory VII.
- HIMES, JOSHUA V.—Advent, Second, 20, 21; Robes, Ascension, 424, 425.
- HIPPOLYTUS (d. 236), a distinguished ecclesiastical writer. At the beginning

- of the third century he was a presbyter, conspicuous for learning, eloquence, zeal, and moral earnestness. Greek was his native tongue.—Fathers, 168; Rome, 428.
- HIPPOLYTUS, SAINT, AND THE CHURCH OF ROME (Wordsworth).—Infallibility, 245.
- HISCOX, DR. EDWARD T.—Sabbath, Change of, 474.
- HISLOP, REV. ALEXANDER, a clergyman of the Free Church of Scotland. His most important work, "The Two Babylons," passed through several editions, the fourth of which was published in London in 1907, several years after the death of the author.—Babylon, 63, 64, 66; Popery, 389; Purgatory, 405; Revelation, 423; Seven Churches, 491.
- HISTORIANS' HISTORY OF THE WORLD, edited by Henry Smith Williams, assisted by a board of distinguished advisers and contributors. Published in 1905 in twenty-five volumes, by The Outlook Company, New York, and the Historical Association, London.—Babylon, 46; Hittites, 211; Medo-Persia, 311; Papal Supremacy, 369; Rome, 455.
- HISTORICAL CONNECTION OF OLD AND NEW TESTAMENTS (Prideaux).—Seventy Weeks, 520, 521.
- HISTORICAL LIBRARY (Diodorus).—Greece, 188, 189.
- HISTORICAL STUDIES (Lawrence).—Gregory VII, 196; Inquisition, 253; Jesuits, 268, 272; Papacy, 36, 340.
- HISTORIES OF POLYBIUS.—Rome, 427.
- HISTORY (Marcellinus).—Rome, 438.
- HISTORY, ANCIENT (Rollin).—Rome, 428, 430.
- HISTORY, GENERAL (Myers).—Greece, 187, 188, 191; Medo-Persia, 305; Rome, 431, 432, 433, 436; Ten Tribes, 556.
- HISTORY, MEDIEVAL AND MODERN (Myers).—Interdict, 254; Magna Charta, 292; Monasticism, 314; Papacy, 336.
- HISTORY, MEDIEVAL, CAMBRIDGE (Bury).—Rome, 439.
- HISTORY OF ALL NATIONS (Pflugk-Hartung).—Papal Supremacy, 361; Rome, 443.
- HISTORY OF THE ANCIENT WORLD (Botsford).—Greece, 188, 189.
- HISTORY OF THE ANCIENT WORLD (Goodspeed).—Greece, 184, 185; Medo-Persia, 306; Rome, 41, 432, 438.
- HISTORY OF THE WORLD (Justin).—Greece, 187.
- HISTORY OF THE WORLD (Ridpath).—French Revolution, 180; Jerusalem, 258, 264; Rome, 426, 442, 444, 445-449, 451, 454, 455.
- HISTORY, UNIVERSAL (Bossuet).—Seventy Weeks, 518, 523.
- HISTORY, UNIVERSAL (Weber).—Ten Kingdoms, 553.
- Hobart Church News*, a Church of England weekly, printed in Hobart, Tasmania.—Sunday, 536.
- HOBBS, THOMAS (1588-1679), a celebrated English philosopher whose moral and political works were first collected in 1750.—Papacy, 334; Papal Supremacy, 355.
- HOBBS, WILLIAM HERBERT, an American geologist. He held professorships at the University of Wisconsin and the University of Michigan, and was connected with the United States Geological Survey.—Earthquakes, 145.
- HOBSON, HON. RICHMOND P. (b. 1870), a graduate of the United States Naval Academy, and of the Southern University, 1906; member of the 60th, 61st, and 62d Congresses, elected from Alabama.—Health and Temperance, 197, 198.
- HODGE, CHARLES (1797-1878), an American Presbyterian theologian; professor in Princeton Theological Seminary. His chief work was "Systematic Theology."—Bible, 84.
- HODGES, ARCHIBALD ALEXANDER (1823-86), an American Presbyterian clergyman, author, and theologian; professor of didactic and polemic theology at Princeton Theological Seminary. His chief works are "Outlines of Theology," "The Atonement," and "Manual of Forms."—Sabbath, 460.
- HODGES, COL. G. LLOYD, British consul-general in Cairo, Egypt, in 1840.—Eastern Question, 153, 154, 159, 160.
- HODGKIN, THOMAS (b. 1831), a British historian, reared and educated as a member of the Society of Friends. His principal work, "Italy and Her Invaders," is recognized as an authority second to none.—Papal Supremacy, 360, 362; Rome, 443, 449; Seven Trumpets, 504.
- HOE, RICHARD MARCH (1812-86), an American inventor, son of Robert Hoe (1784-1833). He was the inventor of the Hoe printing press, further improved under the name of the Hoe Web Perfecting Press.—Increase of Knowledge, 233.
- HOENSBROECH, COUNT PAUL VON.—Jesuits, 265, 267, 270, 271, 272.
- HOLEST OF ALL (Murray).—Priesthood, 393.
- HOLLAND, HEZEKIAH.—Seven Trumpets, 514.
- HOLTZMAN, DR. HEINRICH JULIUS (b. 1832), a leading German university professor and author. One of his best-known works, "*Kanon und Tradition*," was published in Basle in 1859.—Sabbath, Change of, 477; Tradition, 560.
- HOLY ROMAN EMPIRE (Bryce).—Holy Roman Empire, 211, 212; Papacy, 350; Pope, 385; Religious Liberty, 413; Two Witnesses, 578.
- HOLY SACRIFICE OF THE MASS (Vaughn).—Mass, 297.
- HOLY SCRIPTURE, ON INSPIRATION OF (Wordsworth).—Canon, 98, 99, 101, 103.

- HOLY SCRIPTURES, CANON OF (Gausсен).—Canon, 100, 101, 102.
- HOLY SCRIPTURES, INTRODUCTION TO STUDY OF (Horne).—Bible, 87; Canon, 98.
- Homiletic Review*.—Protestantism, 399; Sunday Laws, 539.
- HOMILIES (Chrysostom).—Antichrist, 33; Bible, 78.
- HOMILIES OF THE CHURCH OF ENGLAND, a collection of sermons issued by the Church of England with the title, "The Two Books of Homilies Appointed to be Read in Churches."—Antichrist, 35; Mass, 297.
- HOOPER, JOHN (1495-1553), an English bishop, reformer, and martyr; author of a number of theological works.—Antichrist, 34.
- Hope of Israel*.—Advent, Second, 23.
- HORACE, QUINTUS HORATIUS FLACCUS (65-8 B. C.), a famous Roman lyric poet.—Rome, 427.
- HORÆ APOCALYPTICÆ, by E. B. Elliott, vicar of Tuxford, and Fellow of Trinity College, Cambridge.—Advent, Second, 11; Antichrist, 35; Easter, 147; Papal Supremacy, 356, 358, 363, 364, 365; Revelation, 419, 420, 422; Rome, 435; Seven Churches, 487; Seven Trumpets, 500, 502, 503, 505, 506, 508, 509, 511, 513, 515; Ten Kingdoms, 551, 554, 555, 556; Two Witnesses, 576; Year-Day Principle, 586.
- HORNE, THOMAS HARTWELL (1780-1862), an English Biblical scholar, whose chief work, "Introduction to the Critical Study and Knowledge of the Holy Scriptures," was published in 1818.—Bible, 87; Canon, 98.
- HORTON, REV. ROBERT FORMAN (b. 1855), an English clergyman and author. Among his works are: "History of the Romans," "Inspiration and the Bible," "The Book of Proverbs," "The Teaching of Jesus," "The Apostles' Creed," "The Four Pillars of the Home," "Great Issues" (1909), "The Hero of Heroes" (1911).—Bible, 72.
- HOSIUS, CARDINAL (257-359), bishop of Cordova, Spain. He was a leader of the orthodox or Catholic party, and a champion of Athanasius as against the Arians.—Bible, 85; Tradition, 563.
- HOSTIENSIS.—Temporal Power of the Pope, 549.
- HOUSE OF SELEUCUS (Bevan).—Greece, 189.
- HOW CHRIST CAME TO CHURCH (Gordon).—Advent, Second, 9.
- HUGHES, THOMAS PATRICK.—Eastern Question, 156.
- HUMBOLDT, FRIEDRICH HEINRICH ALEXANDER VON (1796-1859), a celebrated German scientist and author. Some of his works show great research.—Increase of Knowledge, 223.
- HUMPHREY, HEMAN (1779-1859), an American divine.—Sabbath, 464.
- HUMPHREYS, DR.—Falling Stars, 163.
- HUNTER, THOMAS.—Earthquakes, 146.
- HURLBUT, REV. JESSE LYMAN (b. 1843), a Methodist Episcopalian minister. Since 1904 he has held a pastorate in New Jersey. He has been active in Chautauqua work, and was one of the founders of the Epworth League. Besides writing several books, he has prepared numerous volumes on Sunday school lessons.—Greece, 191.
- HUSS, JOHN (1369-1415), a celebrated Bohemian religious Reformer; burned at Constance, Baden, July 6, 1415.—Church, 111, 112; Servetus, 486.
- HUSSEY, ROBERT (1801-56), an English scholar, clergyman, and university professor; Regius professor of ecclesiastical history at Oxford from 1842.—Papacy, 330, 331, 333, 335.
- HUTTON, WILLIAM HOLDEN (b. 1860), a clergyman of the Church of England, fellow and tutor of St. John's College, Oxford, later lecturer in ecclesiastical history at Trinity College; author of numerous able works.—Papal Supremacy, 364; Seven Trumpets, 517.
- Ideal Catolico, El*.—Mass, 296.
- IDOLATRY PRACTISED IN THE CHURCH OF ROME, DISCOURSE CONCERNING (Stillfleet).—Mass, 298.
- IGNATIUS OF LOYOLA.—Celibacy, 106; Church, 113; Jesuits, 264.
- IMMACULATE CONCEPTION (Ullathorne).—Immaculate Conception, 221.
- IMPREGNABLE ROCK OF HOLY SCRIPTURE (Gladstone).—Bible, 73, 80.
- Independent, The* (established in 1848), one of the leading weeklies, not only of this country, but of the world.—Advent, Second, 26.
- INDEX LIBRORUM EXPURGATORUM.—Censorship of Books, 108.
- INDEX LIBRORUM PROHIBITORUM.—Censorship of Books, 108, 109.
- INDIANA GENERAL ASSEMBLY PROTEST REGARDING SUNDAY MAILS.—Sunday Laws, 542, 543.
- INFALLIBILITY OF THE CHURCH (Salmon).—Bible, 74; Galileo, 181; Gallicanism, 181, 182; Infallibility, 244, 245, 246; Tradition, 559, 561.
- INGLIS, SIR ROBERT, a member of the English knighthood, and one of the leading scientists of the first half of the nineteenth century.—Increase of Knowledge, 230.
- INNES, A. TAYLOR, a Scotch advocate and writer; author of "The Law of Creeds in Scotland," "Church and State, a Historical Hand-Book," etc. His "Church and State" is without date, but the book itself reveals the fact that it was written during the incumbency of Leo XIII, which ended in 1903.—Pope, 382; Reformation, 407.
- INNOCENT III (1161-1216), Pope from 1198 to 1216. During his pontificate the papal power attained its greatest height.—Confession, 117; Inquisition, 252; Magna Charta, 292; Papacy, 337, 338, 351-353; Persecution, 373; Temporal Power of the Pope, 549.

- INNOCENT IV (d. 1254), Pope from 1243 to 1254.—Persecution, 372.
- INQUISITION, THE (Vacandard).—Religious Liberty, 412.
- INSPIRATION AND THE BIBLE (Horton).—Bible, 72.
- INSPIRATION OF HOLY SCRIPTURE, ON THE (Wordsworth).—Canon, 98, 99, 101, 103.
- INSTITUTIONES JURIS ECCLESIASTICI PUBLICI (Luca).—Heretics, 208.
- INTELLECTUAL DEVELOPMENT OF EUROPE, HISTORY OF (Draper).—Confession, 117; Galileo, 180; Idolatry, 219; Magna Charta, 291; Papacy, 331, 335, 338; Persecution, 373; Sabbath, Change of, 472; Seven Churches, 490; Sunday Laws, 539.
- Inter-Ocean*.—Sunday Laws, 544.
- INTERPRETATION, HISTORY OF (Farrar).—Fathers, 169.
- INTRODUCTION TO THE CRITICAL STUDY AND KNOWLEDGE OF THE HOLY SCRIPTURES (Horne).—Bible, 87; Canon, 98.
- INVENTIONS, WONDERFUL (Timbs).—Increase of Knowledge, 226, 227, 228.
- IRENEUS, SAINT, bishop of Lyons; a Christian martyr in the second century.—Easter, 147; Fathers, 169; Mass, 300.
- IRVINGISM, HISTORY AND DOCTRINES OF (Miller).—Advent, Second, 16.
- ISAACSON, REV. CHARLES STUTEVILLE, English clergyman, rector of Hardingham, and sometime Fellow of Clare College, Cambridge; author of "Roads from Rome," "Rome in Many Lands," "Roads to Christ," "Our Brief Against Rome," the latter work being published in 1905.—Jesuits, 274; Pope, 384.
- ISLAM, FUTURE OF (Blunt).—Eastern Question, 157.
- ISLAMISM (Neale).—Seven Trumpets, 513.
- ITALY (Forsyth).—Paganism, 326.
- ITALY AND HER INVADERS (Hodgkin).—Papal Supremacy, 360, 362; Rome, 443, 449.
- IVANOVITCH, M. R.—Eastern Question, 148.
- JACOBATIUS ON THE COUNCILS.—Pope, 387.
- JACOBINISM, MEMOIRS ILLUSTRATING HISTORY OF (Burrue).—Two Witnesses, 572.
- JALALAN.—Eastern Question, 156.
- JANUS, a pseudonym used at one time by Döllinger, q. v.
- JASTROW, MORRIS, JR. (b. 1861), professor of Semitic languages, and librarian of the University of Pennsylvania; author of several valuable works.—Babylon, 49.
- JEANS, W. F.—Increase of Knowledge, 230.
- JEFFERSON, THOMAS (1743-1836), an eminent American statesman, author of the Declaration of Independence, and third President of the United States. The book, "The Writings of Thomas Jefferson," was compiled from manuscripts purchased by Congress after his death, and published in 1853-55.—Bible, 81; Religious Liberty, 416, 418.
- JEFFERSON, THOMAS, LIFE OF (Parton).—Religious Liberty, 417.
- JENKINS, REV. ROBERT CHARLES (b. 1815), an English clergyman, author of "*Bullum Ineffabilis*" (1867), "Canterbury" (1880), "Heraldry, English and Foreign" (1886).—Idolatry, 216; Tradition, 559, 561; Transubstantiation, 567.
- JENKS, REV. WILLIAM (1778-1866), one of the founders of the American Oriental Society; editor of two commentaries, which were very extensively sold.—Azazel, 43; Seven Churches, 487.
- JEREMIAS.—Babylon, 59.
- JEROME, SAINT (340-420), one of the Latin Church Fathers, and for a time secretary to Pope Damasus.—Antichrist, 33; Babylon, 61, 62; Bible, 74; Daniel, 133; Priesthood, 391; Sacraments, 477; Servetus, 486; Seven Trumpets, 502, 506; Tradition, 561.
- JESSUP, HENRY HARRIS (1832-1910), Presbyterian. In theology he was Calvinistic, according to the Revised Confession of Faith of his church. He wrote several books.—Falling Stars, 167.
- JESUITS, HISTORY OF (Nicolini).—Jesuits, 274.
- JESUS, STUDY IN GENEALOGY OF (Bates).—Genealogy of Christ, 183.
- JEWEL, JOHN (1522-71), bishop of Salisbury. His complete works were collected under the direction of Archbishop Bancroft and published in 1609.—Antichrist, 35.
- JEWISH AND HEATHEN TESTIMONIES (Lardner).—Daniel, 133.
- JEWS, HISTORY OF (Mears).—Jerusalem, 262.
- JOHNSON, FRANKLIN (b. 1836), Baptist. From 1892 he was for some years professor of church history and homiletics in the University of Chicago, and wrote several books.—Sunday, 537.
- JOHNSTON, HOWARD AGNEW (b. 1860), an American clergyman: from 1899 to 1905 he was pastor of Madison Avenue Church, New York City; author of "Bible Criticism and the Average Man," and other works.—Bible, 74, 81.
- JOHNSTON, SIR HENRY HAMILTON (b. 1858), an English traveler. He held several consulships in Africa, and in 1891 was made consul-general for British Central Africa. He wrote several books.—Missions, 312.
- JONES, H. STUART (b. 1867), an English scholar and historian; author of "The Roman Empire" (1908), "Companion to Roman History," "Select Passages from Ancient Writers" (1895), "A Catalogue of Ancient Sculptures"

- (1912), etc.—Sabbath, Change of, 472.
- JONES, MARY.—Increase of Knowledge, 233.
- JORDAN, CAMILLE (1771-1821), a French politician; author of a history and several other works.—Two Witnesses, 574, 575.
- JORDANES, the historian of the Gothic nation, who wrote about the middle of the sixth century.—Rome, 450; Seven Trumpets, 500, 504.
- JORTIN, JOHN (1698-1770), an English church historian and critic. Among his works are "Life of Erasmus" and "Sermons and Charges."—Saints, 481.
- JOSEPHUS, FLAVIUS (A. D. 37-95), the most celebrated Jewish historian. His most important works are: "History of the Jewish Wars," "The Antiquities of the Jews," "Against Apion," and "A Discourse on the Martyrdom of the Maccabees."—Advent, First, 6; Babylon, 50-58; Calendar, 96; Canon, 98; Daniel, 131, 133; Jerusalem, 258, 259, 261, 262, 263, 264; Jewish League, 276; Medo-Persia, 308; Ptolemy's Canon, 403; Sabbath, 459; Seventy Weeks, 522, 523, 524.
- Journal des Debats*.—Increase of Knowledge, 226.
- JOURNAL OF THE HOUSE OF DELEGATES OF VIRGINIA.—Religious Liberty, 415.
- JOYE, GEORGE.—Sabbath, Change of, 474.
- JURIEU, PIERRE (1637-1713), a French Protestant divine; author of a number of scholarly works.—Increase of Knowledge, 221, 224; Seven Churches, 487; Seven Trumpets, 510, 514, 515; Two Witnesses, 571, 574, 576.
- JUS DECRETALIUM.—Jesuits, 271.
- JUSTIN, JUNIANUS JUSTINUS.—Greece, 187.
- JUSTINIAN.—Heretics, 209.
- JUSTIN MARTYR (about 103-165), one of the earliest apologists of Christianity. Originally a pagan, he later embraced Christianity, for the defense of which, and his opposition to paganism, he is said to have been martyred in Rome under Marcus Aurelius.—Mass, 298, 300.
- KEENAN, REV. STEPHEN, a Catholic priest; author of a catechism much used in Roman Catholic schools.—Infallibility, 242; Sabbath, Change of, 475.
- KEIL, JOHANN FRIEDRICH KARL (1807-88), a German Protestant exegete. After spending a number of years as professor of Old and New Testament exegesis and Oriental languages at Dorpat, he withdrew and devoted himself to literary work.—Azazel, 44; French Revolution, 177.
- KEITH, REV. ALEXANDER (1791-1880), a Scottish clergyman, author of several works on prophecy. In 1843 he gave up his connection with the Established Church, and helped to found the Free Church of Scotland.—Advent, Second, 15; French Revolution, 178; Papal Supremacy, 364, 365; Seven Trumpets, 514; Two Witnesses, 576.
- KELBER, LEONARD HEINRICH.—Advent, Second, 16.
- KELLEY, DR. HOWARD A.—Bible, 81.
- KENRICK, PETER RICHARD (1806-96), was ordained a priest in 1832. In 1833 he went to Philadelphia, where he was made rector of the Catholic Theological Seminary, and filled other important offices in the diocese until he was made coadjutor bishop of St. Louis in 1841. He was made archbishop in 1847.—Infallibility, 241.
- KENTUCKY CITIZENS' PROTEST REGARDING SUNDAY MAILS.—Sunday Laws, 543.
- KENYON, FREDERIC G. (b. 1863), has been connected with the British Museum since 1889. He is author of a number of valuable books. His "Handbook to the Textual Criticism of the New Testament" was published in 1901.—Bible, 87, 90.
- KEY TO OPEN THE MAIN LOCK OF PROPHECY (Guinness).—Advent, Second, 10, 13.
- KILLEN, WILLIAM DOOL (1806-1902), an Irish Presbyterian; professor of ecclesiastical history in Belfast; author of "Plea of Presbytery," "Ancient Church," "Old Catholic Church," "Ecclesiastical History of Ireland," etc.—Apostasy, 35, 36; Decretal Letters, 143; Fathers, 169; Sabbath, 465.
- KING, CHARLES (b. 1844), an American soldier, officer (brigadier-general), and author.—Eastern Question, 148.
- KING, HENRY MELVILLE, clergyman; instructor of Hebrew in Newton Theological Institution from 1862 to 1863; pastor of churches in Boston, Albany, and Providence; author of "Early Baptists Defended," "Why We Believe the Bible," "Religious Liberty," also numerous pamphlets and contributions to the *Baptist Quarterly Review*.—Religious Liberty, 413.
- KING, L. W. (b. 1869), an English archeologist. He wrote largely on Babylonian and Assyrian subjects; author of "Studies in Eastern History," etc.—Babylon, 54.
- KINGSBURY, HARMON.—Sabbath, 464, 465.
- KISMET, OR THE DOOM OF TURKEY (MacFarlane).—Eastern Question, 157.
- KITTO, JOHN (1804-54), an English compiler; author of the "Pictorial Bible," "Pictorial History of Palestine and the Holy Land," "Daily Bible Illustrations," etc.—Nature of Man, 316; Sabbath, 460; Sunday, 533.
- KNEELAND, SAMUEL (1821-88), author of "The Philippine Islands," "Volcanoes and Earthquakes," "The Wonders of the Yosemite Valley," "Annual of Scientific Discovery."—Earthquakes, 145.
- KNOWING THE SCRIPTURES (Pierson).—Bible, 72, 80, 82, 85, 87.

- KNOX, JOHN (1505-72), a celebrated Scottish Reformer, statesman, and writer.—Advent, Second, 9, 12; Reformation, 411.
- KOLDEWAY, ROBERT.—Babylon, 48, 60.
- KRAUTHHEIMER.—Infallibility, 242.
- KRUMMACHER, FRIEDRICH WILHELM (1796-1868), was a theological student at Halle and Jena. A sermon preached by him on Galatians 1:9, in 1840, at the church of St. Ansgar in Bremen, under the title, "Paul Not a Man to Suit the Taste of Our Age," occasioned the Bremen Controversy, which extended for several years and called forth numerous treatises.—Advent, Second, 14.
- KYLE, JOHN MERRILL (b. 1856), a Presbyterian clergyman, and missionary to Brazil, S. A., 1882-87; missionary to the Portuguese in Lowell, Mass., since 1909.—Protestantism, 397.
- LABBE AND COSSART, French Jesuits, and authors of a "History of the Councils." Philippe Labbe (1607-87) was a voluminous writer; he is chiefly known at the present time by his valuable work on Latin pronunciations, entitled "*Erudita Pronuntiationis Catholici Indices*," and the "History of the Councils," planned by him and completed after his death by Cossart.—Church, 111; Heretics, 205; Jesuits, 266; Pope, 377, 379; Tradition, 561.
- LABORER AND CAPITALIST (Willey).—Signs of the Times, 527.
- LACTANTIUS, LUCIUS CÆLIUS FIRMIANUS (d. 25), an eloquent Latin Father who flourished in the third and fourth centuries, and is supposed to have been a native of Africa. He is reputed to have been the most eloquent and polished of the Christians of that period.—Antichrist, 32; Apostasy, 37; Edict of Milan, 160.
- LACUNZA (Ben Ezra), (1731-1801), born at Santiago, Chili. He was educated in the college of the Jesuits, and became a member of that order. When the Jesuits were expelled from Chili, Lacunza found refuge in Italy, where he died, leaving behind him the manuscript of his only work, a commentary "*La Venida del Mesias en Gloria y Majesty*." In 1816 a complete edition of this work, in four octavo volumes, was published in London by the diplomatic agent of the republic of Buenos Aires. It was subsequently published "under the authority of the Spanish church," as Rev. Mr. Irving, the English translator remarks, "at a time when the Spanish press was known to be free."—Advent, Second, 15.
- LAINÉZ.—Papacy, 343.
- LAMARTINE, ALPHONSE DE (1790-1869), a French poet and prose writer. He published volumes on the most varied subjects.—history, criticism, personal confidences, and literary conversations. The most famous of his prose works was the "History of the Girondists" (1847).—Papal Supremacy, 363; Two Witnesses, 572.
- LAMENTATION FOR THE CHANGE OF RELIGION (Ridley).—Advent, Second, 12.
- LANE.—Babylon, 58.
- LANE-POOLE, STANLEY (b. London, 1854), an English historian and archeologist, professor of Arabic at Trinity College, Dublin, 1889-1904, and subsequently employed in government service. He has published many volumes covering a wide range of subjects, most of them relating, however, in some way to Eastern research.—Eastern Question, 154.
- LANFREY, PIERRE, Eastern Question, 149.
- LANG, ANDREW (b. 1844), a Scottish miscellaneous writer, and author of numerous works. He also translated the Odyssey and the Iliad.—Sabbath, 467.
- LANGDON.—Babylon, 56.
- LANGE, DR. JOHANN PETER (1802-84), a prominent German divine and author. Among his most important works are "The Life of Jesus," "Christian Dogmatic," "The History of the Church," and the great "Commentary" bearing his name.—Nature of Man, 316; Sabbath, 458, 460.
- LANGLEY, PROF. SAMUEL PIERPONT (1834-1906), an American scientist; professor of astronomy in the Western University of Pennsylvania in 1867. In 1887 he was appointed secretary of the Smithsonian Institution at Washington, D. C., where he engaged in making experiments pertaining to mechanical flight.—Falling Stars, 167.
- LARDNER, DIONYSIUS (1793-1859), an English clergyman and scientific writer. He is noted chiefly as a popularizer of science.—Daniel, 133; Increase of Knowledge, 26; Seventy Weeks, 521, 522.
- LARES AND PENATES (Barker).—Babylon, 67.
- LARKING, CONSUL.—Eastern Question, 159.
- LAST DAYS, LIGHT FOR THE (Guinness).—Babylon, 53; Ptolemy's "Almagest," 401; Ptolemy's Canon, 402.
- LASTEYRIE, COMTE C. P. DE.—Indulgences, 239.
- LATER GLEANINGS (Gladstone).—Sabbath, Change of, 470.
- LATIMER, HUGH (1485-1555), a celebrated English prelate and Reformer. He was excommunicated from the Roman Catholic Church April 20, 1555, and was burned with Ridley October 16 of the same year.—Advent, Second, 12; Antichrist, 34.
- LAW, PERPETUITY OF (Spurgeon).—Law of God, 281.
- LAWRENCE, DR. EDWARD.—Increase of Knowledge, 225.
- LAWRENCE, EUGENE (1823-94), an American; author of "Historical Studies" and several other works.—Gregory VII, 196; Inquisition, 253; Jesuits, 268, 272; Papacy, 336, 340.
- LAYARD, SIR AUSTIN HENRY (1817-94), an English archeologist and diplomat-

- ist, noted for his archeological discoveries in Asiatic Turkey. His several works are highly esteemed.—Babylon, 59.
- LEA, HENRY CHARLES (1825-1909), an American publisher and author. Among his principal works are "A Historical Sketch of Sacerdotal Celibacy in the Christian Church," and "History of the Inquisition of the Middle Ages."—Magna Charta, 292; Papacy, 327; Pope, 379, 383.
- LEATHES, REV. STANLEY (1830-1900), in 1863 professor of Hebrew in King's College, London; member of the company of Old Testament revisers in 1870, and examiner in Scripture to the University of London after 1892.—Seventy Weeks, 519.
- LECKY, WILLIAM EDWARD HARTPOLE (1838-1903), a British philosopher, best known, perhaps, by his "History of the Rise and Influence of the Spirit of Rationalism in Europe."—Inquisition, 252; Persecution, 373; Seven Churches, 489.
- LECTURES (Marsh).—Tradition, 562.
- LEECH, REV. SAMUEL V. (b. 1837), a Methodist clergyman and author. He held important pastorates at Martinsburg, W. Va.; Annapolis and Baltimore, Md.; and Albany, N. Y.—Sunday Laws, 540.
- LEGAL SUNDAY (Ringgold).—Sunday Laws, 541.
- LEO I, called the Great; Pope from 440 to 461.—Papacy, Builders of, 344-347.
- LEO IX (1002-54), chosen Pope at the Diet of Worms in 1048.—Greek Church, 195.
- LEO XII (b. 1760), Pope from 1828 to 1829.—Babylon, 65; Bible, 76.
- LEO XIII (1810-1903), Pope from 1878 to 1903. Gioacchino Pecci was created cardinal by Pius IX in 1853, and remained in charge of his diocese until 1878, when, on the death of Pius IX, he was elected Pope and took the name of Leo XIII.—Bible, 74; Pope, 377.
- LEONARD, REV. DELEVAN LEVANT (b. July 20, 1834), Congregationalist; associate editor of the *Missionary Review of the World* since 1893.—Increase of Knowledge, 232.
- LEPICIER, ALEXIUS M.—Heretics, 207, 208; Pope, 382.
- LESSING.—Tradition, 560.
- LE STRANGE.—Eastern Question, 157.
- LEWIS, ABRAM HERBERT (1836-1909), a Seventh Day Baptist clergyman, college professor, and author; for many years editor of the *Sabbath Recorder*, the organ of the Seventh Day Baptist denomination.—Sabbath, 466; Sunday Laws, 539, 540.
- LEXICON, ANALYTICAL GREEK (Bagster).—Nature of Man, 317.
- LEXICON, CRITICAL (Bullinger).—Nature of Man, 317, 318.
- LEXICON, GREEK (Parkhurst).—Nature of Man, 318.
- LEXICON, GREEK-ENGLISH (Liddell and Scott), one of the standard Greek lexicons, and perhaps the most widely known and most popular of them all.—Baptism, 69; Nature of Man, 321; Sunday, 534.
- LEXICON, GREEK-ENGLISH (Dunbar).—Baptism, 69.
- LEXICON OF GREEK AND BYZANTINE PERIODS (Sophocles).—Baptism, 69.
- LEXICON, HEBREW AND GREEK (Gesenius).—Sabbath, 459.
- LEXICON OF THE NEW TESTAMENT, GREEK-ENGLISH (Grimm's Wilke).—Baptism, 69.
- LEXICON OF THE NEW TESTAMENT, GREEK (Robinson).—Nature of Man, 318.
- LIBRARY OF CHRISTIAN DOCTRINE.—Sabbath, Change of, 476.
- LIBRARY, LOEB'S CLASSICAL.—Seven Churches, 490.
- LIBRARY OF ORIGINAL SOURCES.—Edict of Milan, 161.
- LIBRARY OF TRANSLATIONS (Gosselin).—Heresy, 203; Heretics, 209.
- LIBRARY OF UNIVERSAL HISTORY (Smith), complete in ten volumes, published by Alden Brothers, New York, in 1906.—Eastern Question, 148; French Revolution, 175.
- LIBRARY, SECOND ADVENT.—Seven Churches, 493; Two Witnesses, 572.
- LIDDON, H. P. (1829-90), an English High Church clergyman, celebrated as a preacher. He was author of a number of published sermons and other religious works.—Isidorian Decretals, 256.
- LIGHTFOOT, BISHOP JOSEPH BARBER (1828-1889), an English ecclesiastic and scholar. He was the author of several commentaries; and five volumes of sermons, essays, and notes have been published since his death.—Baptism, 67; Seventy Weeks, 525.
- LIGHT FOR THE LAST DAYS (Guinness).—Babylon, 53; Ptolemy's "Almagest," 401; Ptolemy's Canon, 402.
- LIGHT ON PROPHECY.—Advent, Second, 26.
- LIGHT ON THE OLD TESTAMENT FROM BABEL (Clay).—Babylon, 57.
- LIGUORI (LIGORIO), ALFONSUS MARIA DI (1696-1787), a Neapolitan of good family, one of the greatest Roman Catholic writers of the eighteenth century, and founder of the Congregation of the Redemptorists. His works, the most important of which is his "*Theologia Moralit*," was published in forty-two volumes.—Canon Law, 105; Infallibility, 247; Jesuits, 270; Papacy, 343; Priesthood, 391; Syllabus of Errors, 547.
- LINCOLN, ABRAHAM (1809-65), an American statesman and national hero, sixteenth President of the United States.—Bible, 81; Health and Temperance, 198.
- LINCOLN, ABRAHAM, LATEST LIGHT ON (Chapman).—Health and Temperance, 198.

- LINDSAY, THOMAS M. (1843-1914), author of "Luther and the German Reformation" (1900). "The Church and the Ministry in the Early Centuries" (1902). "A History of the Reformation" (1906). "System of Logic and History of Logical Doctrines," translated from the German, with notes, etc.—Church, 110; Holy Roman Empire, 213; Inquisition, 252; Interdict, 254; Justification, 277; Priesthood, 393.
- LISBON EARTHQUAKE (Biddolf).—Earthquakes, 145.
- Literary Digest*, a secular weekly magazine, published by the Funk and Wagnalls Company, New York.—Armageddon, 39; Increase of Knowledge, 229; War, 581.
- LITTLE, WILLIAM.—Dark Day, 142.
- LITLEDALE, RICHARD FREDERICK (1833-90), a Church of England clergyman, and an author of much ability. As an opponent of the Church of Rome he attracted much attention. His numerous works, published from time to time during the period from 1862 to 1877, exerted a wide influence.—Bishop, 94; Idolatry, 218; Images, 220; Indulgences, 236; Infallibility, 249; Papal Supremacy, 357; Saints, 481, 482; Schism, 484; Ultramontan-ism, 578.
- LITTLEFIELD, WALTER.—War, 584.
- LITTLE HANDS AND GOD'S BOOK (Canton).—Increase of Knowledge, 233.
- LITTLE WHITE SLAVER.—Health and Temperance, 201.
- Liverpool, Albion*.—Increase of Knowledge, 226.
- LIVINGSTONE, DAVID (1813-73), a celebrated African explorer and missionary.—Missions, 312.
- LIVINGSTONE, DAVID, PERSONAL LIFE OF (Blaikie).—Missions, 312.
- LIVY, TITUS LIVIUS (b. at Patavium 59 B. C., d. there 17 A. D.), was the greatest of Roman historians, and the most important prose writer of the Augustan age. He wrote a comprehensive history of Rome from the founding of the city to the death of Drusus, published in 142 books, of which only 35 are extant.—Greece, 194; Rome, 429, 430; Seven Trumpets, 507.
- LORENTE, DON JUAN ANTONIO (1756-1823), a learned Spanish historian. In 1799 he was appointed secretary general of the Inquisition, of which he became a determined adversary, and promoted its suppression in 1809. His "Critical History of the Spanish Inquisition" was his great work.—Inquisition, 253.
- London Geographical Journal*.—Missions, 312.
- London Morning Chronicle*.—Eastern Question, 153.
- London Quarterly Review*.—Increase of Knowledge, 228.
- London Times*.—Bible, 79; Falling Stars, 167.
- LORD, JOHN (1810-44), an American lecturer and pastor. His principal works are "History of the United States," "Modern History," and "Points of History."—Papacy, 330.
- LORD'S DAY (Waffle).—Sabbath, 461, 463.
- LORD'S DAY, DISSERTATION ON (Prynne).—Sabbath, 466.
- LORD'S DAY, DIVINE AUTHORITY AND PERPETUAL OBLIGATION OF (Wilson).—Sabbath, 459.
- LORIMER, J. G.—Two Witnesses, 573, 574, 575.
- LOUGHBOROUGH, JOHN N.—Advent, Second, 17, 18, 21, 23; Twenty-three Hundred Days, 570.
- LOYOLA, ST. IGNATIUS.—Jesuits, 264, 265.
- LUCA, P. MARIANUS DE.—Heretics, 208.
- LUCAN, MARCUS ANNEUS LUCANUS (39-65 A. D.), the chief Roman poet of the silver age. His only surviving work is the poem "Pharsalia."—Greece, 186; Rome, 427.
- LUMEN.—Daniel, 129.
- LUTHER, MARTIN (1483-1546), a noted German Reformer, preacher, writer, and educator. In 1508 Luther was called to the chair of philosophy at the University of Wittenberg. His translation of the whole Bible into German was completed in 1532 and published in 1534.—Advent, Second, 12; Babylon, 63; Baptism, 68; Bible, 84; Censorship of Books, 109; Church, 112; Diet of Worms, 144; Indulgences, 237; Justification, 276, 278; Mass, 296, 297; Protestants, 396; Protestantism, 399, 400; Reformation, 406, 407, 408, 411; Rome, 440; Sabbath, 460.
- LUTHER'S PRIMARY WORKS (Wace and Buchheim).—Babylon, 63; Indulgences, 237; Mass, 297.
- MAACK, DR. F.—Spiritualism, 529.
- MACAULAY, THOMAS BABINGTON (1800-59), a celebrated English historian, essayist, poet, and statesman. His chief work is a "History of England," published in five volumes.—Papacy, 327, 329; Protestantism, 399, 400.
- MACCABEES.—Daniel, 129, 130, 132; Jewish League, 276.
- MACFARLANE, CHARLES STEADMAN (b. 1866), an American Congregational clergyman; also editor and author.—Eastern Question, 157.
- MACHIAVELLI.—Ten Kingdoms, 553.
- MACKNIGHT, THOMAS (1829-99), a British editor and statesman, author of "Thirty Years of Foreign Policy," etc.—Baptism, 67; Eastern Question, 155.
- MACFEE, DR. CLELAND BOYD, D. D. (1866), an American clergyman, and author of a number of popular religious works.—Bible, 82.
- MCALLISTER, REV. DAVID (1833-1907), a Reformed Presbyterian clergyman, born in New York. Dr. McAllister was

- a leading National Reformer; editor of the *Christian Statesman* from September, 1867, to December, 1891, and again from November, 1894, to June, 1902, nearly a third of a century in all.—Sunday Laws, 544.
- M'CARTHY, JUSTIN (1830-1912), a noted Irish journalist, politician, historian, and novelist. His reputation as a historian rests largely upon his "Short History of Our Own Times."—Increase of Knowledge, 230.
- MCCLINCKOCK AND STRONG, editors of the "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature," published 1867-81. Dr. McClintock was an American clergyman of the Methodist Episcopal Church, and Rev. James Strong was of the same communion.—Calendar, 96; Sabbath, 465; Sunday, 533.
- M'DONALD, W.—Spiritualism, 531.
- MCKIM, REV. RANDOLPH HARRISON (b. 1842), an American Protestant Episcopal clergyman and author, of Washington, D. C.—Infallibility, 243, 244; Magna Charta, 291; Papacy, 332.
- McNICOL, JOHN.—Advent, Second, 8, 9.
- McNICHOLAS, JOHN T.—Marriage, 294.
- MADDOCK, REV. A.—Seven Churches, 491, 493, 494.
- MADISON, JAMES (1751-1836), an American statesman, "father" of our national Constitution, and fourth President of the United States. He was a writer of marked ability, and left many manuscripts, some of which have been published by direction of Congress.—Religious Liberty, 416.
- MAHAFFY, JOHN P. (b. 1839), occupied many positions of responsibility in connection with educational and civil affairs in the United States, and was author of a number of valuable works.—Greece, 190.
- MAHOMET II, VOW OF.—Seven Trumpets, 518.
- MALLET, CHARLES EDWARD (b. 1862), a British statesman and author.—French Revolution, 176; Papal Supremacy, 363.
- Manchester Guardian*.—Falling Stars, 167.
- MANN, REV. H. K.—Papal Supremacy, 361.
- MANNING, HENRY EDWARD (1808-92), an English clergyman, leader of the High Church party. He became a priest of the Roman Catholic Church in 1851, and a cardinal in 1857.—Councils, 122, 123; Infallibility, 240, 245; Mass, 300; Papacy, 334, 343; Pope, 382; Rome, 427; Temporal Power of the Pope, 550.
- MANSFIELD, LORD.—Religious Liberty, 418.
- MANUAL OF INSTRUCTIONS IN CHRISTIAN DOCTRINE.—Indulgences, 238.
- MANUAL OF CHRISTIAN DOCTRINE.—Mass, 295, 296; Transubstantiation, 566.
- MANUDUCTIO AD MINISTERIUM (Mather).—Advent, Second, 12.
- MARCELLINUS, AMMIANUS, bishop of Rome from 296 to about 304.—Rome, 438.
- MARCELLUS, CHRISTOPHER.—Pope, 377.
- MARGARET, QUEEN, LIFE OF (Turgot).—Sabbath, 467.
- MARCH, REV. DANIEL, author of "Night Scenes in the Bible," published in 1869, "Our Father's House," copyrighted the same year, "Walks and Homes of Jesus," etc. Dr. March possessed wonderful descriptive power.—Babylon, 56.
- MARRIAGE LEGISLATION, THE NEW (McNicholas).—Marriage, 294.
- MARRIOTT, JOHN ARTHUR RANSOME, fellow, lecturer, and tutor in modern history and economics at Worcester College, Oxford, since 1895.—Eastern Question, 152; Missions, 312.
- MARSH, HERBERT (1757-1839), a learned English theologian. He published several religious and controversial treatises, and translated into English Michaelis's "Introduction to the New Testament."—Tradition, 562.
- MARSH, JOSEPH.—Advent, Second, 21.
- MARSHALL, DR. N. H.—Armageddon, 39.
- MARSILIUS OF PADUA (about 1270-1342), physician and theologian, one of the more important of the learned publicists who supported Louis the Bavarian in his struggle with John XXII. Pope from 1316 to 1334.—Pope, 381.
- MARTIN FREDERICK TOWNSEND.—Signs of the Times, 528.
- MASPERO, SIR GASTON CAMILLE CHARLES (1846-1916), a noted French Egyptologist, and author of many works growing out of his years of research in Egypt and Assyria. His chief work is "The Struggle of the Nations."—Eastern Question, 148.
- MASON, ARCHIBALD, minister of the gospel at Wishawton, Scotland, in the early part of the nineteenth century.—Twenty-three Hundred Days, 569, 570.
- MASON, THOMAS.—Two Witnesses, 570, 574.
- MASSACHUSETTS HISTORICAL SOCIETY, COLLECTIONS OF.—Dark Day, 139.
- MASSACHUSETTS: ITS HISTORIANS AND ITS HISTORY.—Religious Liberty, 418.
- Massachusetts Spy*.—Dark Day, 139.
- MASSILLON, JEAN BAPTISTE (1663-1742), French prelate and famous preacher. After his death an edition of his works was brought out in fifteen volumes, at Paris, 1745.—Advent, Second, 15.
- MASSON, DAVID (1822-1907), a Scottish historian and man of letters. He wrote several works on Scottish history, and edited thirteen volumes of the "Register of the Privy Council of Scotland."—Religious Liberty, 413.
- MASER OF THE MAGICIANS (Lumen).—Daniel, 129.
- MATHER, DR. COTTON (1663-1728), an American clergyman and author. He

- took his B. A. degree when less than fifteen years old; was ordained as joint pastor with his father in May, 1685, and held that position until his death. He wrote a book on witchcraft, and is known to have been in full sympathy with the Salem witchcraft crusade of 1692, in which a score were put to death, most of them by hanging. As an author he was learned and voluminous, three hundred eighty-two of his printed works having been catalogued.—Advent, Second, 12.
- MATHER, DR. J.—Two Witnesses, 571.
- MATTHEW, COMMENTS ON (Morrison).—Jerusalem, 262.
- MATTHEW'S DIARY OF AN INVALID.—Paganism, 325.
- MATTHEW 24, EXPOSITION OF (Pinney).—Advent, Second, 17.
- MAXIM HUDSON (b. 1853), an American inventor. He has introduced many improvements in the manufacture of explosives.—Health and Temperance, 200, 201.
- MAXWELL, WILLIAM, an English war correspondent and parliamentary journalist, a captain attached to the Imperial General Staff.—Eastern Question, 156.
- MEARS, REV. JOHN W. (Presbyterian), author of "Heroes of Bohemia," "Beggars of Holland," "Story of Madagascar," etc. He is probably best known by his book, "From Exile to Overthrow," published in 1913 by the Presbyterian Board of Publication, Philadelphia.—Jerusalem, 262.
- MEDE, JOSEPH (1586-1638), was eminent for learning and piety. He is best known by his "*Clavis Apocalyptica*," written in Latin and printed at Cambridge in 1627. It was translated by R. Moore, and printed in 1643 under the English title, "The Key of the Revelation."—Antichrist, 33; Seven Trumpets, 507, 510, 512, 514.
- Medical Times*.—Health and Temperance, 198.
- MEDIAEVAL CHURCH, RISE OF (Flick).—Advent, First, 5; Gregory VII, 197; Holy Roman Empire, 213; Magna Charta, 292; Papacy, 333, 337, 353.
- MEDIAEVAL HISTORY, SOURCE BOOK FOR (Thatcher and McNeal).—Persecution, 373.
- MEIGS, HENRY.—Increase of Knowledge, 228.
- MEISSNER.—Babylon, 58.
- MELANCHTHON, PHILIP (1497-1560), one of the great German Reformers. He revised the Augsburg Confession. His most popular publication was "*Loci Communes Rerum Theologicorum*."—Reformation, 411; Sabbath, Change of, 474.
- MEMORIAL OF THE PRESBYTERY OF HANOVER.—Religious Liberty, 415.
- MEMORIAL TO THE GENERAL ASSEMBLY OF VIRGINIA.—Religious Liberty, 416.
- MERIVALE, DEAN.—Paganism, 324, 325.
- MERMELLOD, BISHOP OF PEBRON.—Pope, 379.
- MESSAGE OF BASLE BELIEVERS—Increase of Knowledge, 232.
- MESSIAH, LIFE AND TIMES OF (Ederheim).—Advent, First, 5; Nature of Man, 319; Seventy Weeks, 523.
- METHODIST CHURCH, ARTICLES OF RELIGION.—Bible, 77.
- METHODIST EPISCOPAL CHURCH DOCTRINES AND DISCIPLINE.—Law of God, 284.
- Methodist Review*.—Sunday, 534.
- Metropolitan Magazine*.—Spiritualism, 530, 531, 532.
- MICHAEL ANGELO.—Advent, Second, 14.
- Midnight Cry*.—Advent, Second, 19, 20, 21, 23; Twenty-three Hundred Days, 569, 570.
- MIGNE.—Persecution, 373.
- MILATOVICH, CHEDOMILLE (b. Serbia 1842), senator of the kingdom of Serbia since 1875. He is author of several publications on political economy, finance, history of commerce, and history of Serbia in the fifteenth century.—Seven Trumpets, 516.
- MILITZ (MILICZ) (d. 1374), Bohemian divine. He was the most influential among those preachers and writers in Moravia and Bohemia who, during the 14th century, in a certain sense paved the way for the reforming activity of Huss. He was the author of "*Libellus de Antichristo*," and of tracts.—Antichrist, 30.
- MILL, H. R.—Increase of Knowledge, 225.
- MILL, JOHN STUART (1806-73), an English philosophical writer, logician, and economist, and an author of exceptional ability.—Bible, 73.
- MILLER, EDWARD.—Advent, Second, 16.
- MILLER, GEORGE FRAZIER.—Sabbath, 464.
- MILLER, WILLIAM (1782-1849), received a captain's commission and entered the army in 1810. On his return from the army he engaged in farming. Though he had held deistical views, through the study of the Bible he was converted, and became the leader in the original Advent Movement of 1844 in the United States. He lectured in many cities in the East, and in 1836 his lectures were printed in some of the public journals of the day; in 1837-40 they appeared in pamphlet form.—Advent, Second, 16, 17; Twenty-three Hundred Days, 569.
- MILLER, WILLIAM, BRIEF HISTORY OF.—Advent, Second, 21.
- MILLET, PIERRE (1631-1711), a French missionary. He came to the United States in 1667, and was soon afterward sent to establish a mission in Onondaga, N. Y., laboring there and in Oneida till 1684.
- MILLIGAN, WILLIAM (1821-93), of the Church of Scotland; professor of divinity and Biblical criticism in the University of Aberdeen in 1860; author of numerous works, including

- commentaries on the Gospel of St. John and the Apocalypse.—Revelation, 421.
- MILMAN, HENRY HART (1791-1868, an English historian, poet, and divine. In 1840 he brought out his "History of Christianity from the Birth of Christ to the Extinction of Paganism in the Roman Empire," and his "History of Latin Christianity."—Paganism, 324; Sabbath, Change of, 472, 473.
- MILNE, JOHN (b. 1850), an English mining engineer and seismologist. For twenty years he was geologist and mining engineer for the Japanese government; author of "Earthquakes" and "Seismology."—Earthquakes, 146.
- MILNER, JOHN (1752-1826), an English Roman Catholic bishop and archeologist. He published a "History of Winchester" and "Ecclesiastical Architecture in England During the Middle Ages."—Rule of Faith, 457; Tradition, 564.
- MILNER, REV. JOSEPH (1744-97), whose principal work is "A History of the Church of Christ."—Bible, 84.
- MILNER, REV. THOMAS.—Falling Stars, 163.
- MILTON, JOHN (1608-74), a celebrated English poet. His "Paradise Lost" was published in 1667. "Paradise Regained" appeared in 1671.—Advent, Second, 9; Reformation; 410; Sunday, 536; Tradition, 561.
- MILTON, JOHN, LIFE OF (Masson).—Religious Liberty, 413.
- MIRACLES AND MODERN SPIRITUALISM (Wallace).—Spiritualism, 529, 531.
- Missionary Review of the World.*—Missions, 313.
- MISSIONS, A HUNDRED YEARS OF (Leonard).—Increase of Knowledge, 232.
- MISSIONS AND GOVERNMENTS.—Religious Liberty, 415.
- MISSIONS, CHRISTIAN, SHORT HISTORY OF (Smith).—Increase of Knowledge, 233.
- MISSIONS, FOREIGN, INTRODUCTION TO (Lawrence).—Increase of Knowledge, 225.
- MITHRIDATES, LETTER OF (b. about 132 B. C., d. 63 B. C.), king of Pontus 120-163.—Rome, 430.
- MODERNISM AND THE REFORMATION (Rust).—Censorship of Books, 110; Modernism, 314; Protestantism, 398; Rule of Faith, 457; Scriptures, 484; Servetus, 486; Transubstantiation, 568.
- MODERN MISSION CENTURY (Pierson).—Increase of Knowledge, 224, 225; Missions, 312.
- MODERN RÉGIME (Taine).—Eastern Question, 148.
- MODERN ROMANISM EXAMINED (Dear-den).—Immaculate Conception, 221.
- MODERN SPIRITUALISM, A THREEFOLD TEST OF (Gordon).—Spiritualism, 532.
- MOEHLER, JOHANN ADAM (1796-1838), a German Roman Catholic theologian. His chief work is "Symbolism" (1832).—Canon, 99; Church, 113; Creed, Roman, 128; Infallibility, 246; Revelation, 423; Sacraments, 479; Tradition, 558, 563; Transubstantiation, 568.
- MOELLER, ERNST WILHELM (1827-92), a German Lutheran, theologian, church historian, and university professor.—Greek Church, 196; Isidorian Decretals, 256.
- MOHAMMED (570-632), the founder of Mohammedanism.—Bible, 93.
- MOHMSEN, THEODOR (1817-1903), a celebrated German historian. Besides numerous articles and monographs on archeological subjects and Roman law, he was the author of Roman histories and other works.—Rome, 432.
- MONIER-WILLIAMS, SIR MONIER (1819-99), a noted British Orientalist, professor of Sanskrit in Oxford, and author of a number of books.—Bible, 93.
- Moniteur.*—Two Witnesses, 576.
- Monthly Bulletin*, New York Department of Health.—Health and Temperance, 198.
- Month, The.*—Bible, 75.
- MONUMENTS AND THE OLD TESTAMENT (Price).—Babylon, 53; Bible, 73; Medo-Persia, 308, 309.
- MOODY AT HOME.—Advent, Second, 15.
- MOODY, DWIGHT LYMAN (1837-99), a well-known American lay preacher.—Advent, Second, 8, 11, 15; Law of God, 281, 282, 283, 284.
- MOORE, DR. H.—Two Witnesses, 577.
- MOORE, ZEPHANIAH SWIFT (1770-1823), an American divine and scholar. He became president of Williams College in 1815, and of Amherst College in 1821.—Sabbath, 466.
- MORALITY OF THE IDLE RICH (Martin).—Signs of the Times, 528.
- MORAL SCIENCE (Fairchild).—Religious Liberty, 418.
- MORAL SCIENCE, ELEMENTS OF (Wayland).—Sabbath, 460, 463.
- MORAL THEOLOGY, MANUAL OF (Slater).—Canon Law, 104; Pope, 387.
- MORALS (Plutarch).—Greece, 187; Rome, 429.
- MORGAN, REV. G. CAMPBELL (b. 1863), an English Congregationalist, ordained to the ministry in 1889. Among his numerous publications are "The Ten Commandments," "God's Perfect Will," "The Study and Teaching of the English Bible," and "The Spirit of God."—Law of God, 281, 282; Sabbath, 465.
- Morning Watch, or Quarterly Journal on Prophecy.*—Increase of Knowledge, 222; Ptolemy's Canon, 402.
- MORRIS, HERBERT WILLIAM (b. 1818), author, born in Wales. He came to the United States in 1842, and was licensed to preach in 1846 by the presbytery of Utica, N. Y. He published

- "Science and the Bible" (1870), "Present Conflict of Science with Religion" (1875), "Testimony of the Ages to the Truth of Scripture" (1880), "The Celestial Symbol, or the Natural Wonders and Spiritual Teachings of the Sun" (1883), and "Natural Laws and Gospel Teachings" (1887). The University of Rochester gave him the degree of D. D. in 1876.—Sabbath, 461.
- MORRISON, JAMES.—Jerusalem, 262.
- MORSE, S. F. B. (1791-1872), an American artist and inventor, known to fame as the father of the electric telegraph.—Increase of Knowledge, 230.
- MORTIBUS PERSECUTORUM, DE (Lactantius).—Edict of Milan, 160.
- MORTON, FRANCIS T.—Jesuits, 266.
- MOSFEIM, JOHANN LORENZ VON (1694-1755), a distinguished German Protestant ecclesiastical historian, theologian, and pulpit orator. He is best known by his "Institutes of Ecclesiastical History."—Apostasy, 36; Fathers, 169; Isidorian Decretals, 257; Papacy, 336; Papal Supremacy, 356.
- MOTLEY, JOHN LOTHROP (1814-77), an American historian and diplomatist. His chief works are "Rise of the Dutch Republic," "History of the United Netherlands," and "Life and Death of John of Barneveld."—Persecution, 372.
- MUIR, REV. WILLIAM, author of "The Call of the New Era," "Our Grand Old Bible," "The Books We All Write," and others, together with "The Arrested Reformation," published in London in 1912.—Jesuits, 275; Protestantism, 400; Reformation, 409, 411, 412; Scriptures, 485; Seven Trumpets, 508, 512.
- MUKADDASI, the appellation of Shams ad Din Abu Abdallah Mohammed ibn Ahmad (967-985), Arabian traveler and author of a "Description of the Lands of Islam."—Eastern Question, 157.
- MÜLLER, REV. M.—Church of Rome, 114; Heretics, 204; Indulgences, 235.
- MUMFORD, STEPHEN.—Sabbath, 469.
- MURRAY, REV. ANDREW, a Scottish evangelist and author.—Priesthood, 393.
- MY BONDAGE AND MY FREEDOM (Douglass).—Falling Stars, 164.
- MYERS, PHILIP VAN NESS, a well-known author of numerous historical works. He is probably most widely known by his "Ancient History" (1882), "Medieval and Modern History" (1889), and "General History" (1889).—Greece, 187, 188, 189, 191; Holy Roman Empire, 213; Interdict, 254; Magna Charta, 292; Medo-Persia, 305; Monasticism, 314; Papacy, 336; Rome, 431, 432, 433, 436; Ten Tribes, 556.
- NABONIDUS, ANNALS OF.—Medo-Persia, 306.
- NAMPON, REV. A.—Antichrist, 29; Justification, 278; Priesthood, 390, 392; Tradition, 560, 562.
- NANSEN, FRIDTJOF (b. 1861), Norwegian scientist, explorer, statesman, and author; professor of oceanography in Christiania University.—Health and Temperance, 199, 200.
- NAPOLEON.—Eastern Question, 148; French Revolution, 177; Inquisition, 253; Papal Supremacy, 365-368.
- NAPOLEON BONAPARTE, LIFE OF (Abbott).—Eastern Question, 148, 149.
- NAPOLEON THE FIRST, HISTORY OF (Lanfrey).—Eastern Question, 149.
- NAPOLEON, LIFE OF (Scott).—French Revolution, 178; Papal Supremacy, 364; Two Witnesses, 576.
- NATIONAL REFORM CONVENTION.—Sunday Laws, 544.
- National Review*.—Spiritualism, 532.
- NAZIANZEN, GREGORY.—Rome, 436, 437.
- NEALE, F. A.—Seven Trumpets, 513.
- NEANDER, DR. JOHANN AUGUSTUS WILHELM (1789-1850), a German church historian, professor of theology at Heidelberg, and of church history at Berlin. His chief work is his "General History of the Christian Religion and Church," a production of such value and merit as to earn for its author the title of "prince of church historians."—Antichrist, 29, 30; Baptism, 68, 70; Fathers, 170; Sabbath, Change of, 470; Seven Churches, 488; Sunday, 533; Sunday Laws, 538, 540.
- NEIL, REV. JAMES.—Bible, 87.
- NERO.—Jerusalem, 259; Persecution, 372.
- NEUBABYLONISCHE KÖNIGSENSCHRIFTEN.—Babylon, 56.
- NEVIN, JOHN W. (1803-86), an American author and clergyman of the German Reformed Church, president of Marshall College, 1841-53, and of Franklin and Marshall College, 1866-76.—Calendar, 95, 96; Law, Ceremonial, 280.
- NEWCOMB, SIMON (1835-1909), a noted American astronomer, born in Nova Scotia; a writer on political economy. He is probably most widely known by his popular "Astronomy for Everybody," published in 1877.—Falling Stars, 162.
- New Hampshire Patriot and State Gazette*.—Falling Stars, 164.
- NEW HAMPSHIRE, SKETCHES OF THE HISTORY OF (Whiton).—Dark Day, 139.
- NEWMAN, JOHN HENRY (1801-91). Graduated from Trinity College, Oxford, at the age of nineteen, Mr. Newman became in due time a clergyman of the Established Church of England. For a time he held a middle ground between the Roman Catholic Church and Protestantism, but in 1848 he resigned his living in the Anglican Church, and two years later entered the Roman Catholic priesthood. He was made a cardinal in 1879.—Antichrist, 29; Apostasy, 37; Church of Rome, 113; Infallibility, 241; Sabbath, Change of, 472; Syllabus of Errors, 546.
- NEW TESTAMENT (Rotherham's Translation).—Nature of Man, 319.

- NEW TESTAMENT, COMMENTARY ON (Erasmus).—Censorship of Books, 109.
- NEW TESTAMENT, COMMENTARY ON (Olshausen).—Sunday, 533.
- NEW TESTAMENT, EXPLANATORY NOTES ON (Wesley).—Advent, Second, 24; Baptism, 69; Increase of Knowledge, 222.
- NEW TESTAMENT, HISTORY OF CANON OF (Westcott).—Canon, 103.
- NEW TESTAMENT, WITH INTRODUCTION, NOTES, AND REFERENCES.—Tradition, 557.
- NEW TESTAMENT, REVISED, AND HISTORY OF REVISION (Hall).—Bible, 86.
- NEWTON, PROFESSOR, OF NEW HAVEN, Conn.—Falling Stars, 165.
- NEWTON, SIR ISAAC (1642-1727), a famous English mathematician and natural philosopher.—Advent, Second, 24; Artaxerxes, 39, 40, 41; Bible, 82; Daniel, 134; Increase of Knowledge, 222, 223; Little Horn, 285; Papal Supremacy, 362; Seven Trumpets, 499, 510; Ten Kingdoms, 551; Two Witnesses, 572.
- NEWTON, THOMAS, D. D. (1704-82), an English clergyman, bishop of Bristol, dean of St. Paul's, and author of several works.—Antichrist, 33; Jerusalem, 258, 260, 263; Little Horn, 285; Papal Supremacy, 363; Seven Trumpets, 500, 511; Temporal Power of the Pope, 548.
- New York Christian Observer*.—Sabbath, 462.
- NEW YORK CITY, *Monthly Bulletin* OF DEPARTMENT OF HEALTH.—Health and Temperance, 198.
- New York Courier and Enquirer*.—Increase of Knowledge, 227.
- New York Evening Post*.—War, 581.
- New York Examiner*.—Sabbath, 474.
- New York Herald*.—Increase of Knowledge, 229.
- New York Journal*.—Health and Temperance, 201.
- New York Journal of Commerce*.—Falling Stars, 164.
- New York Star*.—Falling Stars, 165.
- New York Times*.—Increase of Knowledge, 231; Spiritualism, 530.
- New York Tribune*.—War, 581.
- NICENE AND POST-NICENE FATHERS.—Antichrist, 32, 33; Bible, 78; Sabbath, 467; Seven Trumpets, 502.
- NICENE CREED, the creed framed and adopted by the first Council of Nicæa, A. D. 325. It was reaffirmed and somewhat amplified by the Council of Constantinople, A. D. 381, but was not materially changed, and is still received not only by the Greek and Roman Churches, but by the great majority of Protestant churches as a correct statement of Christian faith.—Advent, Second, 10; Councils, 119; Creed, Roman, 126; Greek Church, 195.
- NICHOLAS I.—Isidorian Decretals, 255, 256, 257; Papacy, 349.
- NICOLINI, G. B.—Jesuits, 274.
- NIEBUHR.—Bible, 73.
- NIGHT SCENES IN THE BIBLE (March).—Babylon, 56.
- NINETEENTH CENTURY AND AFTER.—Armageddon, 39; Eastern Question, 152, 156, 157; Increase of Knowledge, 229; Missions, 312.
- NINETEENTH CENTURY MIRACLES (Britain).—Spiritualism, 530, 531.
- NINEVEH AND BABYLON. DISCOVERIES AMONG THE RUINS OF (Layard).—Babylon, 59.
- NORLIN.—Sabbath, 468.
- North American Review*, a high-class monthly magazine, edited by Col. George Harvey, and published in New York.—Armageddon, 39.
- NOURSE, J.—Earthquakes, 145.
- NOVELTIES OF ROMANISM (Collete).—Bible, 85; Indulgences, 234.
- NOVUM ORGANUM (Bacon).—Increase of Knowledge, 223.
- O'CONNELL, REV. C. J.—Mass, 297.
- ŒCOLAMPADIUS, JOHANN (1482-1531), a distinguished Reformer of Basle, Switzerland. It was due largely to him that the Waldenses finally broke with the Catholic Church.—Sabbath, Change of, 474.
- ŒCUMENIUS, "the supposed author of a commentary in the form of a catena on the Acts, the epistles of St. Paul (including Hebrews), and the Catholic [general] epistles, together with a brief exposition of the Apocalypse."—Babylon, 62.
- Official United States Bulletin*.—War, 580.
- OLD AND NEW TESTAMENTS, HISTORICAL CONNECTION OF (Prideaux).—Seventy Weeks, 520, 521.
- OLD COUNTRYMAN, THE.—Falling Stars, 165.
- OLD TESTAMENT PROPHECY (Leathes).—Seventy Weeks, 519.
- OLD TESTAMENT IN THE LIGHT OF THE ANCIENT EAST (Jeremias).—Babylon, 59.
- OLD TESTAMENT IN THE LIGHT OF THE HISTORICAL RECORDS (Pinches).—Babylon, 54.
- OLD TESTAMENT, LIGHT ON, FROM BABEL (Clay).—Babylon, 57; Medo-Persia, 309.
- OLMSTED, DENISON (1791-1859), American physicist, astronomer, meteorologist, and geologist. He published textbooks on astronomy and natural philosophy.—Falling Stars, 162.
- OLSHAUSEN, HERMANN (1796-1839), a German Protestant theologian, and author of religious treatises. He published a "Biblical Commentary on All the New Testament," which has been highly commended.—Baptism, 67; Sunday, 533.
- OMAN, CHARLES WILLIAM CHADWICK (b. 1860), an English writer, author of several histories.—Seven Trumpets, 516, 517.

- OPERA LUTHERI.—Baptism, 68.
- OPERA OMNIA THEOLOGICA (Grotius).—Sunday, 537.
- ORIGEN (b. probably 185 or 186; d. about 254), a distinguished Christian theologian and teacher. The fertility of Origen's pen is attested by the exaggerated tradition that he wrote six thousand works.—Azazel, 44; Fathers, 168, 169; Forgeries, 173; Jerusalem, 258.
- ORR, JAMES L. (1822-75), an American lawyer and politician.—Daniel, 129; Easter, 147.
- OTTOMAN EMPIRE (Upham).—Seven Trumpets, 508.
- OTTOMAN POWER IN EUROPE (Freeman).—Eastern Question, 150; Seven Trumpets, 512.
- OULIS, pseudonym of Dr. William Courtney (1850-1907), an English journalist, editor, and author. He was for a time editor of the London *Fortnightly Review*.—Armageddon, 39.
- OUR BRIEF AGAINST ROME (Isaacson).—Jesuits, 274; Pope, 384.
- OUR FIRST CENTURY (Devens).—Dark Day, 138, 140.
- OUR OWN TIMES, SHORT HISTORY OF (McCarthy).—Increase of Knowledge, 230.
- Outlook, The*.—Robes, Ascension, 424.
- PALESTINE UNDER THE MOSLEMS (Le Strange).—Eastern Question, 157.
- PALMERSTON, VISCOUNT HENRY JOHN TEMPLE (1784-1865), a British statesman.—Eastern Question, 150, 159, 160.
- PALMERSTON, VISCOUNT, LIFE AND TIMES OF (Richie).—Eastern Question, 153.
- PAPACY, THE (Wylie).—Canon Law, 104; Heretics, 207; Papacy, 327, 335; Popery, 388.
- PAPACY AND THE CIVIL POWER (Thompson).—Temporal Power of the Pope, 549.
- PAPACY, EPOCHS OF (Pennington).—Papal Supremacy, 366, 368, 369.
- PAPACY, HISTORY OF (Creighton).—Isidorian Decretals, 257; Papacy, 333, 337, 351, 353; Temporal Power of the Pope, 549.
- PAPACY IS THE ANTICHRIST (Wylie).—Antichrist, 27.
- PAPACY, MODERN (Rickaby).—Papal Supremacy, 367.
- PAPAL CLAIMS, NOTES ON (Brinckman).—Heresy, 203.
- PAPAL DRAMA (Gill).—Council of Trent, 118; Reformation, 410.
- PAPAL MONARCHY (Barry).—Papal Supremacy, 369.
- PAPAL POWER, PLAIN LECTURES ON THE GROWTH OF (Robertson).—Hildebrand, Dictates of, 210; Papacy, 331, 344, 345, 348, 349, 350, 352.
- PAPAL POWER, RISE OF (Hussey).—Papacy, 330, 331, 333, 335.
- PAPAL SYSTEM (Cathcart).—Justification, 279.
- PARKHURST.—Nature of Man, 318.
- PARLIAMENTARY HISTORY (Hansard).—Private Judgment, 394.
- PARLIAMENTARY PAPERS, written and printed matter from various sources laid before the British Parliament for the information of that body. "The greater part is obtained either on direct order of the house itself, or by an address to the crown for documents relating to matters in which the prerogatives of the crown are concerned."—Eastern Question, 153, 154, 159.
- PARSONS, REV. J. L., an American Disciple clergyman, pastor of the First Christian Church in St. Louis, Mo., 1893.—Sunday Laws, 545.
- PARTON, JAMES (1822-91), an American biographer and miscellaneous author, born in England.—Earthquakes, 145; Private Judgment, 394; Religious Liberty, 417.
- PATERCULUS, C. VELEIUS (about 20 B. C. to 31 A. D.), a Roman historian. His "*Historia Romana*" is a compendium of universal, but more particularly of Roman, history, beginning with the fall of Troy and ending with the events of 30 A. D.—Seven Weeks, 521.
- PATON, A. A. (d. 1874), an English traveler; author of "Researches on the Danube and the Adriatic," and other works.—Eastern Question, 148.
- PATTEN, MATTHEW, DIARY OF.—Dark Day, 138.
- PAUL, LIFE AND EPISTLES OF (Conybeare and Howson).—Baptism, 68; Sunday, 533.
- PEARS, SIR EDWIN (b. 1835), editor, and author of a number of books, including "The Destruction of the Greek Empire," and "Forty Years in Constantinople."—Seven Trumpets, 513, 516, 517.
- PEARY, REAR-ADMIRAL ROBERT EDWIN (b. 1856), an American naval officer and Arctic explorer.—Health and Temperance, 199.
- PECOCKE (PEACOCK), REGINALD (1395-1460), bishop of Chichester. He wrote "The Book or Rule of Christian Religion" and "Book of Faith."—Tradition, 559.
- PELAGIUS, ALVARUS.—Papal Supremacy, 362; Pope, 381; Temporal Power of the Pope, 549.
- PELAYO, ALVARO or ALVAREZ, a Spanish bishop who lived during the latter part of the first half of the fourteenth century.—Infallibility, 242, 243; Pope, 379.
- PELOPONNESIAN WAR, HISTORY OF (Thucydides).—Artaxerxes, 40.
- PEMBER, G. H.—Spiritualism, 532.
- PENNINGTON, REV. ARTHUR ROBERT.—Papal Supremacy, 366, 368, 369.
- PERESIUS.—Tradition, 564.
- PERPETUITY OF THE LAW (Spurgeon).—Law of God, 281.
- PERRONE.—Tradition, 562, 564.

- PERSECUTION, BLOODY TENENT OF (Williams).—Religious Liberty, 413.
- PERSIANS, THE (Æschylus).—Medo-Persia, 306, 310, 311.
- PETAVIUS.—Tradition, 564.
- PETER, king of Aragon.—Persecution, 372.
- PETRI PRIVILEGIUM (Manning).—Infallibility, 240.
- PETRINE CLAIMS (Littledale).—Papal Supremacy, 357.
- PETTINGELL, PROF. J. H.—Apostasy, 37.
- PFLUGK-HARTTUNG, JULIUS VON.—Papal Supremacy, 361; Rome, 443.
- PHARSALIA (Lucan).—Greece, 186; Rome, 427.
- PHELAN, REV. DAVID S. (1841-1915), pastor of Our Lady of Mount Carmel Church in St. Louis from 1868. He founded the *Western Watchman* (Roman Catholic) in 1865, and occupied its editorial chair to the last of his life.—Mass, 298.
- PHILARET, VASILY MIKHAILOVICH DROZDOV (1782-1867), metropolitan of Moscow, and author. He drew up a manifesto which on March 19, 1861, gave liberty to 23,000,000 serfs. He was the first to introduce the analysis of the Holy Scriptures into the Russian sacred literature. He published successively "Commentaries on Genesis," "A Study of Biblical History," and "Catechism of Reasons."—Bible, 76.
- PHILLIPS, WALTER ALLISON (b. 1864), an English educator and author, who besides writing a number of books, mostly historical, contributed a number of articles to the 11th edition of the *Encyclopedia Britannica*.—Eastern Question, 150, 151, 154.
- PHILO JUDÆUS (b. about 20 B. C.), a Hellenistic philosopher and theologian of Alexandria.—Sabbath, 460.
- PHILOSOPHY OF HISTORY (Schlegel).—Seven Trumpets, 509.
- PHILOSTORGIUS.—Seven Trumpets, 500.
- PHILOSTRATUS, a Greek sophist and rhetorician who lived in the first part of the third century A. D.—Jerusalem, 260; Seven Churches, 490.
- PHILPOT, JOHN, a pious English Protestant layman, "brought up," says Foxe's "Book of Martyrs," "in the New College in Oxford, where he studied the civil law the space of six or seven years, besides the study of other liberal arts, especially in the tongues, wherein very forwardly he profited, namely, in the knowledge of the Hebrew tongue, etc." He was condemned and burned for heresy under "Bloody Mary," at Smithfield, Dec. 18, 1555.—Antichrist, 34, 35.
- PICART.—Paganism, 324.
- PIERSON, ARTHUR T. (1837-1911), an American Congregational clergyman. During 1902-03 he was pastor of Christ's Church, London. He was editor of the *Missionary Review of the World* from its foundation, in 1888 until his death. His writings, all of a religious character, and largely concerning missions and mission work, are numerous.—Bible, 72, 80, 82, 85, 87; Increase of Knowledge, 224, 225; Missions, 312.
- PINCHES, THEOPHILES GOLDRIDGE (b. 1856), a well-known English Orientalist, university professor, and author.—Babylon, 54, 57, 58.
- PINKERTON, ROBERT (b. 1855), born in Glasgow, and educated there and at Oxford. Much of his life has been devoted to educational work in Wales. He is the author of several valuable works.—Bible, 76.
- PINNEY, E. R.—Advent, Second, 17.
- Pioneer, The.*—Health and Temperance, 197.
- PIUS VI (1717-99), was made cardinal in 1773, and in 1775 was elected Pope in succession to Clement XIV.—Bible, 74; French Revolution, 179; Papal Supremacy, 365-367.
- PIUS VII (1742-1823), elected Pope in 1800.—Bible, 74; Papal Supremacy, 368.
- PIUS IX (1792-1878), elected Pope in 1846.—Bible, 76; Immaculate Conception, 220; Papal Supremacy, 368, 369; Syllabus of Errors, 546; Temporal Power of the Pope, 549.
- PIUS X.—Censorship of Books, 109.
- PLANCTU ECCLESIE, DE (Pelagius).—Pope, 381.
- PLATINO, BARTOLOMEO (1421-81), Italian humanist, theologian, and historian of the popes.—Temporal Power of the Pope, 548.
- PLATO, originally Aristocles (429 or 427 B. C. to 347), a famous Greek philosopher, disciple of Socrates and teacher of Aristotle.—Purgatory, 405.
- PLINY (Gaius Plinius Secundus), (23-79 A. D.), a celebrated Roman naturalist.—Seven Trumpets, 510.
- PLUTARCH (b. about 46 A. D.), a Greek historian, celebrated as the author of forty-six "Parallel Lives" of Greeks and Romans.—Greece, 187; Rome, 429, 431.
- POLAR TRAVEL, SECRETS OF (Peary).—Health and Temperance, 199.
- POLLOCK, ALGERNON J.—Spiritualism, 529.
- POLLOK, ROBERT (1798-1827), a British clergyman and poet. His reputation is chiefly founded on a didactic poem, "The Course of Time," which contains many beautiful and powerful passages.—Bible, 71.
- POLYBIUS (204 to about 125 B. C.), a celebrated Greek historian. He was the author of a history of Rome in forty books, five of which have been preserved.—Greece, 194; Rome, 427, 429.
- POLYCARP.—Easter, 147.
- PONSONBY, VISCOUNT.—Eastern Question, 153, 154.
- POPE AND THE COUNCIL (Döllinger).—Forgeries, 171, 172; Infallibility, 242;

- Isidorian Decretals, 255; Magna Charta, 292.
- POPES, HISTORY OF (Bower).—Papacy, 333, 347; Papal Supremacy, 361, 362.
- POPES OF THE EARLY MIDDLE AGES, LIVES OF (Mann).—Papal Supremacy, 361.
- POPES OF THE MIDDLE AGES, FABLES RESPECTING (Döllinger).—Infallibility, 243.
- PORPHYRY.—Daniel, 129, 133, 134.
- Portland Evening Advertiser*.—Falling Stars, 165, 166.
- POWELL, E. ALEXANDER.—Armageddon, 39.
- PRaise OF FOLLY (Erasmus).—Seven Seals, 497.
- PRAYER, DISCOURSE CONCERNING FAITH AND FERVENCY IN (Mather).—Two Witnesses, 571.
- PReACHER'S MANUAL (Clarke).—Bible, 80, 84.
- PReACHING, LECTURES ON (Simpson).—Law of God, 282.
- PReBLE, T. M.—Advent, Second, 23, 24.
- PReNDERGAST, JEREMIAH.—Pope, 378.
- PReSBYTERIAN CHURCH, CONSTITUTION OF.—Law, Ceremonial, 280.
- Present Truth* (London).—Nature of Man, 321.
- PRICE, IRA MAURICE (b. 1856), an American Baptist clergyman, educator, and author. He contributed valuable articles to Hastings' "Dictionary of the Bible" and "Dictionary of Religions," the "Jewish Encyclopedia," "Standard Bible Dictionary," "Encyclopedia Americana," etc.—Babylon, 53; Bible, 73; Medo-Persia, 308, 309.
- PRIDEAUX, HUMPHREY (1684-1724), a learned English divine and historian. His principal works are a "Life of Mahomet," and a "History of the Connection of the Old and New Testaments," familiarly known as Prideaux' "Connexions."—Seventy Weeks, 520, 521.
- PRIEST, DIGNITIES AND DUTIES OF (Liguori).—Priesthood, 391.
- PRIESTLY, DR. JOSEPH (1733-1804), an eminent English philosopher, chemist, and theologian. He published in 1772-74 "Institutes of Natural and Revealed Religion." Others of his works are "History of the Corruptions of Christianity," and "Reply to Burke's Reflections on the French Revolution."—French Revolution, 174.
- PRIMASIAS.—Babylon, 62.
- PRIMITIVE CHURCH AND THE PRIMACY OF ROME (Bartoli).—Forgeries, 172, 173.
- PRIMITIVE SAINTS AND THE SEE OF ROME (Puller).—Popes, 388.
- PROCOPIUS (490-565) a Byzantine historian. He wrote histories of the Persian, Vandal, and Gothic wars in the time of Justinian.—Papal Supremacy, 356.
- PROMPTA BIBLIOTHECA (Ferraris).—Pope, 377, 383.
- PROPHETICAL EXTRACTS.—Two Witnesses, 577.
- PROPHETICAL OFFICE OF THE CHURCH. LECTURES ON (Newman).—Church of Rome, 113.
- PROPHECIES, DISSERTATIONS ON (Faber).—Advent, Second, 15; Two Witnesses, 575.
- PROPHECIES OF DANIEL AND THE APOCALYPSE, DISSERTATIONS ON (Bishop Newton).—Antichrist, 33; Jerusalem, 258, 260, 263; Little Horn, 285; Papal Supremacy, 363; Seven Trumpets, 500, 511; Temporal Power of the Pope, 548.
- PROPHECIES OF DANIEL, ESDRAS, AND ST. JOHN, COMBINED VIEWS OF (Frère).—Advent, Second, 16; French Revolution, 177; Increase of Knowledge, 222.
- PROPHECIES OF DANIEL AND THE APOCALYPSE, OBSERVATIONS UPON THE (Sir Isaac Newton).—Advent, Second, 24; Artaxerxes, 40; Daniel, 134; Increase of Knowledge, 222, 223; Papal Supremacy, 362; Seven Trumpets, 510; Ten Kingdoms, 551.
- PROPHECIES OF THE REVELATION OF ST. JOHN, HISTORICAL EXPOSITION OF (Habershon).—Second Advent, 16; Seven Churches, 488, 492; Seven Trumpets, 499, 500, 512, 518.
- PROPHECIES REFERRING TO THE PRESENT TIME, BRIEF COMMENTARIES ON (Galloy).—French Revolution, 175; Two Witnesses, 570.
- PROPHECIES, SCRIPTURE, ACCOMPLISHMENT OF (Jurieu).—Increase of Knowledge, 221, 224; Seven Churches, 487; Seven Trumpets, 510, 514, 515; Two Witnesses, 571, 574, 576.
- PROPHECIES, SCRIPTURE, LITERAL ACCOMPLISHMENT OF (Whiston).—Eastern Question, 155.
- PROPHECY, FIRST ELEMENTS OF SACRED (Birks).—Prophecies, 394, 395; Twenty-three Hundred Days, 569; Year-Day Principle, 586, 587, 588.
- PROPHECY, FULFILLED (Goode).—Artaxerxes, 41; Babylon, 62; Idolatry, 218; Prophecy, 395, 396.
- PROPHECY, HINTS ON INTERPRETATION OF (Stuart).—Year-Day Principle, 588.
- PROPHECY, HISTORY UNVEILING (Guinness).—Antichrist, 31.
- PROPHECY, KEY TO OPEN MAIN LOCK OF (Guinness).—Advent, Second, 10, 13.
- PROPHECY, SACRED CALENDAR OF (Faber).—French Revolution, 174, 176, 177; Ptolemy's Canon, 404; Seven Trumpets, 510.
- PROPHECY, SURE WORD OF (Brown).—Ten Kingdoms, 553.
- PROPHECIES.—See also Apocalypse; Daniel; Revelation.
- PROTEST OF THE PRINCES.—Bible, 78; Reformation, 409.
- PROTESTANT CHURCH OF FRANCE, HISTORICAL SKETCH OF (Lorimer).—Two Witnesses, 573, 574, 575.
- PROTESTANT CHURCHES, EVANGELICAL CREEDS OF (Schaff).—Bible, 76, 77, 78, 79, 84.

- Protestant Magazine*.— Protestantism, 397.
- PROTESTANTISM, GENIUS OF (Edgar).— Protestantism, 398.
- PROTESTANTISM, HISTORY OF (Wylie).— Protestantism, 397; Reformation, 409; Seven Churches, 492.
- PROTESTANTISM OF TODAY, PLAIN TALK ABOUT (Segur).— Sabbath, Change of, 477.
- PROTESTANTISM, ROMANCE OF (Alcock).— Protestantism, 398.
- PROTESTANTS, RELIGION OF, A SAFE WAY TO SALVATION (Chillingworth).— Bible, 79.
- PRYNNE, WILLIAM (1600-69), an English political and theological writer, a member of the Long Parliament, 1659-60. His works number upwards of two hundred.— Sabbath, 466.
- PSALMS, COMMENTARY ON (Eusebius).— Sabbath, Change of, 471.
- PSALMS OF SOLOMON.— Seventy Weeks, 525.
- PTOLEMY'S CANON.— Artaxerxes, 42; Daniel, 132.
- PULLER, FREDERICH WILLIAM (b. 1843), a Roman Catholic priest, superior of the Westminster House of the Society of St. John since 1909; author of several books.— Popes, 388.
- PULLUS, CARDINAL.— Baptism, 68.
- PUSEY, REV. E. B. (1800-82), a noted English theologian, writer, and lecturer.— Daniel, 130, 131; Seventy Weeks, 520, 524, 526.
- PUTNAM, GEORGE HAVEN (b. 1844), son of George Palmer Putnam, an American publisher. He wrote "Authors and Their Public in Ancient Times," "Books and Their Makers in the Middle Ages."— Bible, 91.
- QUIET TALKS ABOUT OUR LORD'S RETURN (Gordon).— Advent, Second, 6; Nature of Man, 320.
- QUIRINUS, pseudonym of Lord Acton, q. v.
- RADBERTUS, PASCHASIUS.— Transubstantiation, 568.
- RAILROADS AND THE USE OF ALCOHOL.— Health and Temperance, 198.
- RAILWAYS OF ENGLAND (Acworth).— Increase of Knowledge, 229.
- RAMPERT.— Spiritualism, 530.
- RANKE, LEOPOLD (1795-1886), one of the most eminent German historians of recent times.— Diets, 143.
- RATIONALISM, HISTORY OF (Lecky).— Inquisition, 252; Persecution, 373.
- RATTON, J. J. L.— Seven Churches, 489, 491, 492, 493.
- RAWLINSON, GEORGE (1815-1902), an English Assyriologist and diplomat; author of a number of valuable works.— Babylon, 49, 50, 52, 60; Daniel, 131; Greece, 190, 191, 192, 193; Medo-Persia, 307, 310, 311.
- Record of Christian Work*.— Signs of the Times, 527.
- REDEEMER AND REDEEMED (Beecher).— Azazel, 44.
- REFORMATION, HISTORY OF (D'Aubigné).— Bible, 79; Reformation, 406, 407, 408, 409, 411; Religious Liberty, 413, 418.
- REFORMATION, HISTORY OF (Lindsay).— Church, 110; Holy Roman Empire, 213; Inquisition, 252; Interdict, 254; Justification, 277; Priesthood, 393.
- REFORMATION IN ENGLAND (Milton).— Reformation, 410.
- REFORMATION IN GERMANY AND SWITZERLAND, HISTORY OF (Hagenbach).— Diets, 143; Indulgences, 239; Papacy, 340; Protestantism, 400; Rome, 440; Sacraments, 480; Servetus, 486.
- REFORMATION, PRINCIPLES OF (Wace).— Church, 111.
- REGGIO, ARCHBISHOP OF.— Tradition, 560, 561.
- REICHEL, REV. OSWALD J. (b. 1840), a Church of England clergyman, and author of several important works.— Apostolic Christianity, 38; Holy Roman Empire, 214; Isidorian Decretals, 257; Papacy, 338, 341, 355; Schism, 484.
- REIGN OF CHRIST ON EARTH (Taylor).— Advent, Second, 12, 13; Increase of Knowledge, 223.
- RELEVEMENT SOCIAL.— Signs of the Times, 527.
- RELIGION OF PROTESTANTS A SAFE WAY TO SALVATION (Chillingworth).— Bible, 79.
- RELIGIOUS CONTROVERSY, END OF.— Tradition, 564.
- RELIGIOUS FREEDOM, ACT FOR ESTABLISHING IN VIRGINIA.— Religious Liberty, 416.
- RELIGIOUS INSTRUCTION, A COURSE OF (Schoupe).— Persecution, 371.
- RELIGIOUS LIBERTY (King).— Religious Liberty, 413.
- RELIGIOUS LIBERTY IN AMERICA (Snow).— Religious Liberty, 413; Sunday Laws, 545.
- REPORTORIUM (Reuter).— Sabbath, 467.
- REST DAYS (Webster).— Sabbath, Change of, 472; Sunday, 537.
- REVELATION, ESSAY ON (Whiston).— Eastern Question, 156; Seven Trumpets, 500, 505; Two Witnesses, 572.
- REVELATION, EXPOSITION OF (Habershon).— Advent, Second, 16; Seven Churches, 488, 492; Seven Trumpets, 499, 500, 512, 518.
- REVELATION, EXPOSITION OF (Holland).— Seven Trumpets, 514.
- REVELATION, NOTES ON (Barnes).— Seven Trumpets, 499, 508, 513, 515.
- REVELATION OF THE REVELATION (Mason).— Two Witnesses, 570, 574.
- REVELATION.— See also Apocalypse; Daniel; Prophecy; Prophecies.
- Review and Herald*.— See Advent Review.
- Review of Reviews* (American), a high-class magazine published at 30 Irving

- Place, New York City.— Eastern Question, 147.
- REVOLUTION, AGE OF (Hutton).— Papal Supremacy, 364.
- REVOLUTIONIBUS ORBIUM CŒLESTIUM, DE (Copernicus).— Galileo, 181.
- RIBERA.— Antichrist, 30.
- RICHARDSON, ROBERT.— Sunday Laws, 545.
- RICHIE, JAMES EWING.— Eastern Question, 153.
- RICKABY, REV. JOSEPH, S. J. (b. 1845), author of "A Manual of Moral Philosophy," "Ye Are Christ's," "God and His Creatures," "Notes on St. Paul," "Political and Moral Essays," etc.— Heretics, 208; Papal Supremacy, 367; Persecution, 371.
- RIDER, FREMONT (b. 1885), associate editor of the *Delinctor*, 1907; managing editor of the *New Idea*, a woman's magazine, 1908; editor of the *Monthly Book Review*, 1909; author of "Songs of Syracuse," "Are the Dead Alive?" and other works.— Spiritualism, 530.
- RIDLEY, NICHOLAS (1500-55), an English bishop and Protestant martyr, burned with Bishop Latimer at Oxford.— Advent, Second, 12; Antichrist, 34.
- RIDPATH, JOHN CLARK (1840-1900), an American author. He edited the *Arena*, and published several works on United States History, biographies of Garfield and Blaine, "Cyclopedia of Universal History," "The Great Races of Mankind," etc.— French Revolution, 180; Jerusalem, 258, 264; Rome, 426, 442, 444, 445-449, 451, 454, 455.
- RINGGOLD, JAMES T. (deceased), was an attorney of marked ability, a member of the Baltimore Bar, and author of several books, among them being, "Sunday: Aspects of the First Day of the Week," published in 1891; and "The Legal Sunday," issued in 1894. He was a member of the Protestant Episcopal Church.— Sunday Laws, 540, 541.
- RISE OF THE MEDIEVAL CHURCH (Flick).— Advent, First, 5; Gregory VII, 197; Holy Roman Empire, 213; Magna Charta, 292; Papacy, 333, 337, 353.
- ROBERTSON, JAMES CRAIGIE (1813-82), Church of England, a highly esteemed author who wrote a "History of the Christian Church to the Reformation."— Hildebrand, Dictates of, 210; Papacy, 331, 344, 345, 348, 349, 350, 352; Rome, 457.
- ROBINSON, EDWARD (1794-1863), a Protestant Biblical scholar, lexicographer, translator, editor, and compiler of various works, besides publishing independently numerous books.— Nature of Man, 318.
- ROBINSON, JOHN (1575 or '76 to 1625), Separatist, who left England to reside in Holland. His life and works were published in England in three volumes.— Seven Churches, 492.
- ROGERS, ROBERT WILLIAM (b. 1864), Methodist Episcopal Orientalist, professor of Hebrew and Old Testament exegesis in Drew Theological Seminary.— Babylon, 49, 50, 56, 59; Medopersia, 306.
- ROLLIN, CHARLES (1661-1741), a French historian. Among his works are "Ancient History" and "Roman History."— Rome, 428, 430.
- ROMANCE OF PROTESTANTISM (Alcock).— Protestantism, 398.
- ROMAN CANON LAW.— Pope, 377.
- ROMAN CATHOLICISM, DELINEATION OF.— Heretics, 205; Transubstantiation, 567.
- ROMAN CATHOLIC PRINCIPLES IN REFERENCE TO GOD AND THE KING.— Infallibility, 247.
- ROMAN EMPIRE, FALL OF (Sismond).— Seven Trumpets, 501, 504.
- ROMAN EMPIRE, HISTORY OF THE DECLINE AND FALL OF (Gibbon).— Isidorian Decretals, 256; Paganism, 323; Papal Supremacy, 359, 360, 362; Rome, 427, 428, 434, 439, 452; Sabbath, 468; Sabbath, Change of, 473; Seven Churches, 490; Seven Seals, 496; Seven Trumpets, 500, 501, 503, 507, 511, 516, 517; Ten Kingdoms, 553.
- ROMAN EMPIRE, LATER, HISTORY OF (Bury).— Papal Supremacy, 356; Seven Trumpets, 503, 505.
- ROMAN HISTORY (Appian).— Greece, 186, 191; Rome, 433.
- ROMAN HISTORY, COMPANION TO (Jones).— Sabbath, Change of, 472.
- ROMAN HISTORY (Dio).— Rome, 435; Seventy Weeks, 521.
- ROMANISM (Jenkins).— Idolatry, 216; Tradition, 559, 561; Transubstantiation, 567.
- ROMANISM AND THE REFORMATION (Guinness).— Babylon, 65; Creed of Pope Pius IV, 126; Little Horn, 286; Paganism, 327; Papacy, 327, 328, 329, 332; Persecution, 375; Reformation, 411.
- ROMANISM IN THE LIGHT OF HISTORY (McKim).— Infallibility, 243, 244; Papacy, 332.
- ROMANISM, NOVELTIES OF (Collete).— Bible, 85; Indulgences, 234.
- ROMANO PONTIFICE, DE (Bellarmine).— Heresy, 203; Pope, 387.
- ROMANS, HOMILIES ON (Chrysestom).— Bible, 78.
- ROME AND ITS PAPAL RULERS (Trevor).— Papal Supremacy, 367.
- ROME AND THE NEWEST FASHIONS IN RELIGION (Gladstone).— Councils, 123, 124; Infallibility, 250; Papacy, 343.
- ROME, ANTICHRIST, AND THE PAPACY (Harper).— Idolatry, 219; Mass, 299.
- ROME, HANDBOOK TO THE CONTROVERSY WITH (Hase).— Infallibility, 244, 245, 248; Justification, 279; Tradition, 558.
- ROME, HISTORY OF (Arnold).— Greece, 186.
- ROME, HISTORY OF (Dury).— Rome, 430.
- ROME, HISTORY OF (Livy).— Rome, 429, 430; Seven Trumpets, 507.

- ROME, HISTORY OF (Mommson).— Rome, 432.
- ROME, LETTERS FROM (Acton).— Infallibility, 241.
- ROME, OUR BRIEF AGAINST (Isaacson).— Jesuits, 274; Pope, 384.
- ROME: PAGAN AND PAPAL (Brock).— Idolatry, 217; Jesuits, 275; Paganism, 324; Saints, 481, 482.
- ROME, RUINE OF (Dent).— Two Witnesses, 571.
- ROME, UNION WITH (Wordsworth).— Babylon, 61, 63, 65, 67; Infallibility, 249; Pope, 380, 384; Revelation, 423.
- ROTHERHAM.— Nature of Man, 319.
- RUFINUS, TYRANNUS (about 354-410), a Latin ecclesiastical writer, born near Aquileja, in Venetia, at the head of the Adriatic. He is esteemed most as an interpreter of Greek theology.— Canon, 102; Forgeries, 173.
- RUSSELL, LORD JOHN (1792-1878), English statesman, orator, and author.— Seven Trumpets, 517.
- RUSSIA (Pinkerton).— Bible, 76.
- RUSSIAN GOVERNMENT, ON SEVENTH-DAY ADVENTISTS.— Advent, Second, 25.
- RUST, JOHN BENJAMIN.— Censorship of Books, 110; Modernism, 314; Protestantism, 398, 399; Rule of Faith, 457; Scriptures, 484; Servetus, 486; Transubstantiation, 568.
- RUTHERFORD, SAMUEL (1600-61), distinguished Scotch divine and Covenanter. He wrote "Covenant of Life," "Life of Grace," besides other books.— Advent, Second, 9.
- Saadeddin.— Seven Trumpets, 514.
- SABBATH AND SUNDAY, A CRITICAL HISTORY OF (Lewis).— Sabbath, 466.
- SABBATH, THE (Kingsbury).— Sabbath, 464.
- SABBATH, THE ABIDING (Elliott).— Sabbath, 464.
- SABBATH AND FIRST DAY OF THE WEEK, HISTORY OF (Andrews).— Advent, Second, 23; Sabbath, 466; Sunday, 535, 537, 538.
- SABBATH AND SUNDAY, SCIENTIFIC BASIS OF (Floody).— Sabbath, 466.
- SABBATH, CHRISTIAN (Stone).— Sabbath, 462.
- SABBATH, DISCOURSES ON (Williston).— Sabbath, 464.
- SABBATH ESSAYS.— Sunday, 537.
- SABBATH, ESSAYS ON (Humphrey).— Sabbath, 464.
- SABBATH FOR MAN (Crafts).— Sunday, 537.
- SABBATH, HISTORY OF (Andrews and Conradi).— Sabbath, 460, 467, 468, 469; Sabbath, Change of, 476, 477; Sunday, 533.
- SABBATH, HISTORY OF (Heylyn).— Sunday, 535, 538.
- SABBATH LAWS AND SABBATH DUTIES (Cox).— Sabbath, Change of, 471.
- SABBATH, LEARNED TREATISE ON (Brerewood).— Sabbath, 466.
- SABBATH MANUAL (Edwards).— Law of God, 284; Sabbath, 460.
- SABBATH, OBLIGATION OF (Brown).— Sabbath, 459, 463.
- SABBATH, OBLIGATION OF (Taylor).— Sabbath, 461.
- SABBATH QUESTION, LITERATURE ON (Cox).— Sunday, 536, 537.
- SACRAMENT OF THE EUCHARIST (Bellarmine).— Transubstantiation, 566.
- SACRED THEORY OF THE EARTH (Burnett).— Falling Stars, 164.
- ST. HIPOLYTUS AND THE CHURCH OF ROME (Wordsworth).— Infallibility, 245.
- SAINT'S EVERLASTING REST (Baxter).— Advent, Second, 6, 9.
- SALISBURY, ROBERT ARTHUR TALBOT (1830-1903), an eminent British statesman, known for many years as Lord Robert Cecil.— Eastern Question, 155.
- SALISBURY ADMINISTRATION, THIRD (Whates).— Eastern Question, 155.
- SALMON, GEORGE (b. 1819), an Irish divine and mathematician. He published textbooks on higher mathematics and works on theology.— Bible, 74; Galileo, 181; Gallicanism, 181, 182; Infallibility, 244, 245, 246; Tradition, 559, 562.
- SAPHIR, ADOLPH, an English theologian, and author of a number of valuable works.— Bible, 73, 80, 85.
- SARACENS, HISTORY OF (Ameer All).— Seven Trumpets, 512.
- SARGON.— Babylon, 57.
- Saturday Evening Post*, a Philadelphia weekly literary journal.— Signs of the Times, 527.
- SAVONAROLA.— Servetus, 486.
- SCHAFF, PHILIP (1819-93), was educated in Berlin; but coming to America, was made professor of theology at Mercersburg, Pa., and Union Theological Seminary. He was president of the American Bible Revision Committee, and author of a number of books, his principal work being a "History of the Christian Church."— Advent, Second, 10; Bible, 76, 77, 78, 79, 84; Creed, Roman, 129; Greek Church, 195; Papal Supremacy, 355, 361; Reformation, 406; Religious Liberty, 418; Rome, 436, 437; Seventy Weeks, 521; Sunday, 537; Sunday Laws, 538, 539.
- SCHENCK, FERDINAND SCHUREMAN (b. 1845), an American clergyman, theologian, and writer. He is the author of "The Bible the Reader's Guide," and other works.— Law, Ceremonial, 280; Law of God, 281.
- SCHLEGEL, FRIEDRICH VON (1772-1829), a German poet, writer on æsthetics, and literary historian.— Seven Trumpets, 509.
- SCHOETTGEN.— Babylon, 61.
- SCHOLL, HENRY T.— Sabbath, 462.

- SCHOUPPE, REV. FATHER F. X.—Persecution, 371.
- SCHRADER, CLEMENT (1820-75), a Jesuit theologian, member of the theological commission appointed to prepare the preliminaries for the Vatican Council, of 1870.—Syllabus of Errors, 546.
- SCIENCE AND THE BIBLE (Morris).—Sabbath, 461.
- SCIENTIFIC FAITH (Johnston).—Bible, 74.
- SCOTLAND, CELTIC (Skene).—Sabbath, 467.
- SCOTLAND, HISTORY OF (Lang).—Sabbath, 467.
- SCOTLAND, LETTERS TO THE PROTESTANTS OF (Sinclair).—Popery, 388.
- SCOTT, SIR WALTER (1771-1832), a famous Scottish novelist and poet.—French Revolution, 178; Papal Supremacy, 364; Two Witnesses, 576.
- SCOTUS, JOHANNES DUNS (died at Cologne, 1308), one of the leading scholastic philosophers of the Middle Ages, and author of several books.—Transubstantiation, 566.
- SCOVEL, SYLVESTER FITHIAN (1835-1910), Presbyterian. He was president of the University of Wooster, Ohio, 1883-99, and after 1899 professor of morals and sociology in the same institution.—Sunday Laws, 545.
- SCRIPTURE, DIVINE UNITY OF (Saphir).—Bible, 73, 80, 85.
- SEALS AND TRUMPETS, DISSERTATIONS ON (Cuninghame).—Advent, Second, 15, 25; Bible, 74; Papal Supremacy, 358, 359, 363; Seven Seals, 495, 496, 497, 498; Seven Trumpets, 515.
- SEARS, ROBERT (1810-92), author of "Bible Biography" (1842), "The Family Instructor" (1849), "Illustrated Description of the Russian Empire" (1855), "A New and Complete History of the Bible" (1844), etc.—Dark Day, 140.
- SECOND ADVENT LIBRARY.—Seven Churches, 493; Two Witnesses, 572.
- SECOND ADVENT MOVEMENT, THE GREAT (Loughborough).—Advent, Second, 17, 18, 21, 23; Twenty-three Hundred Days, 570.
- SECOND COMING OF CHRIST (Moody).—Advent, Second, 8, 11.
- SECOND COMING OF CHRIST, EVIDENCE OF, FROM SCRIPTURE AND HISTORY (Miller).—Advent, Second, 17.
- SECOND COMING OF THE MESSIAH (Lacunza).—Advent, Second, 15.
- SEE OF ROME IN THE MIDDLE AGES (Reichel).—Apostolic Christianity, 38; Holy Roman Empire, 214; Isidorian Decretals, 257; Papacy, 338, 341, 355; Schism, 484.
- SEGUR, MGR. DE (1820-81), a French prelate and defender of the Roman Catholic Church. He was a prolific writer, and his works are highly esteemed by Catholics everywhere.—Sabbath, Change of, 477.
- SELEUCUS, HOUSE OF (Bevan).—Greece, 189.
- SEMITES, RELIGION OF (Smith).—Spiritualism, 530.
- SEMITIC MAGIC (Thompson).—Spiritualism, 530.
- SENECA, LUCIUS ANNEUS (c. 5 B. C. to 65 A. D.), Roman philosopher, statesman, and author of reputation.—Advent, First, 5; Jerusalem, 260.
- SERMON (Gill).—Seven Churches, 493.
- SERMONS ON SEVERAL OCCASIONS (Wesley).—Law of God, 285.
- SEYMOUR, PROF. CHARLES.—Eastern Question, 152.
- SHADOW OF THE BOTTLE.—Health and Temperance, 199.
- SHALL I DRINK? (Crooker).—Health and Temperance, 197.
- SHALMANESER III.—Babylon, 57.
- SHEARER, L. L.—Bible, 80, 81, 82.
- SHEPARD, REV. THOMAS (1604-49), an English Puritan who came to America in 1635, and from the following year until his death was minister at Cambridge. He is said to have written 382 books and pamphlets.—Religious Liberty, 418.
- SIGNS OF THE TIMES (Bicheno).—French Revolution, 173, 174; Increase of Knowledge, 222; Seven Trumpets, 507; Two Witnesses, 571.
- SIGNS OF THE TIMES (Keith).—Advent, Second, 15; French Revolution, 178; Papal Supremacy, 364, 365; Seven Trumpets, 514; Two Witnesses, 576.
- SIGONIUS.—Seven Trumpets, 505.
- SILLIMAN, PROFESSOR.—Falling Stars, 163.
- SIMANCA, BISHOP.—Heretics, 205; Pope, 383.
- SIMPSON, MATTHEW (1810-84), an American bishop of the Methodist Episcopal Church.—Law of God, 282.
- SINCLAIR, SIR GEORGE.—Popery, 388.
- SINGLETON.—Seven Trumpets, 517.
- SISMONDI, JEAN CHARLES LEONARD DE (1773-1842), a noted Swiss historian and economist. His works include "History of the Italian Republics" (1807-18), "On the Literature of the South of Europe" (1813-29), "History of the French" (1821-42), etc.—Seven Trumpets, 501, 504.
- SIXTH GREAT ORIENTAL MONARCHY (Rawlinson).—Greece, 190, 191, 192, 193.
- SKENE, WILLIAM FORBES (1809-92), a Scottish historian and antiquary. His chief work is "Celtic Scotland, a History of Ancient Alban," perhaps the most important contribution to Scottish history written during the 19th century.—Sabbath, 467.
- SKETCHES OF CHURCH HISTORY (Wharey).—Advent, First, 5, 6.
- SLATER, REV. THOMAS.—Canon Law, 104; Pope, 387.
- SLOAN, JAMES RENWICK WILSON (1823-86), an American educator; professor of systematic theology and homiletics

- in Allegheny Theological Seminary, and pastor of the First Reformed Presbyterian Church in Allegheny.—Two Witnesses, 575.
- SLOANE, WILLIAM MILLIGAN (b. 1850), author of "Napoleon Bonaparte, a History."—Two Witnesses, 575.
- SMITH AND CHEETHAM, joint editors of "A Dictionary of Christian Antiquities."—Sunday, 535.
- SMITH AND WACE, joint editors of "A Dictionary of Christian Biography."—Papacy, 346; Papal Supremacy, 362.
- SMITH, SIR GEORGE (1840-76), an English Assyriologist and author.—Babylon, 53; Bible, 79; Increase of Knowledge, 233.
- SMITH, PROF. ROBERTSON.—Spiritualism, 530.
- SMITH, REV. S. B.—Heretics, 204; Oaths, 322.
- SMITH, URIAH (1823-1903), an American clergyman, editor, and author of several works, the most prominent of these being "Thoughts on Daniel and the Revelation," "The Marvel of Nations," "The Sanctuary and Its Cleansing," and "The Nature and Destiny of Man."—Nature of Man, 316, 317, 318, 320, 321; Seven Seals, 498; Ten Kingdoms, 553, 555.
- SMITH, SIR WILLIAM (1813-93), an English classical and Biblical scholar; editor of the *Quarterly Review*. He edited a "Dictionary of Greek and Roman Antiquities," "Dictionary of Greek and Roman Geography," "Dictionary of the Bible," and was joint editor of the "Dictionary of Christian Antiquities" and "A Dictionary of Christian Biography." He wrote or edited various classical textbooks, historical manuals, etc.—Calendar, 94; Daniel, 129; Easter, 147; Papacy, 346; Papal Supremacy, 362; Sunday, 533.
- SNOW, CHARLES M., American minister, poet, and author; since January, 1916, editor of the *Signs of the Times*, Warburton, Victoria, Australia.—Religious Liberty, 413; Sunday Laws, 545.
- SOCRATES (d. after 440 A. D.), a Greek church historian. His Ecclesiastical History was edited by Migne and by Hussey (1853); English translation by Hammer (1619). His history is a continuation of that of Eusebius, and covers the period from 306 to 439.—Sabbath, Change of, 471; Servetus, 486.
- SOPHOCLES, E. A.—Baptism, 69.
- SOURCE BOOK FOR MEDIEVAL HISTORY (Thatcher).—Persecution, 373.
- SOURCE BOOK, UNITED STATES TREASURY.—War, 583.
- SOUTHARD, N.—Advent, Second, 20.
- Southern Methodist*.—Signs of the Times, 527.
- SOZOMEN (Hermias Sozomenus), died about the middle of the fifth century. An ecclesiastical historian; author of a Church History, which was edited by Valesius, 1668.—Sabbath, Change of, 471; Seven Trumpets, 502.
- SPECIAL REPORTS: RELIGIOUS BODIES.—Advent, Second, 17, 23.
- SPENCER.—Azazel, 43.
- SPICER, WILLIAM A., author of "Our Day in the Light of Prophecy," "The Hand That Intervenes," etc.—Arta-xerxes, Seventh Year of, 41, 43.
- SPIRITUALISM (Benson).—Spiritualism, 530.
- SPIRITUALISM (Biederwolf).—Spiritualism, 532.
- SPIRITUALISM (McDonald).—Spiritualism, 531.
- SPIRITUALISM, MODERN, THREEFOLD TEST OF (Gordon).—Spiritualism, 532.
- SPIRITUAL MANIFESTATIONS, REVIEW OF (Beecher).—Spiritualism, 532.
- SPURGEON, CHARLES HADDON (1834-92), an eminent English Baptist preacher. He was the founder of a pastors' college, of schools, almshouses, and an orphanage. Among his works are "The Treasury of David," "Feathers for Arrows, or Illustrations for Preachers and Teachers," "Commenting and Commentaries," and many volumes of sermons.—Law of God, 281; Sunday Laws, 545.
- STABILITATE ET PROGRESSU DOGMATIS (Lepicier).—Heretics, 207, 208; Pope, 382.
- STÄHELIN.—Servetus, 485.
- STANLEY, ARTHUR PENRHYN (1815-81), dean of Westminster and an author of much ability. One of his best-known and most popular works is "Christian Institutions," published about the time of the author's death.—Baptism, 69, 70; Sunday, 538.
- STATE, CONSCIENCE OF (Vinet).—Religious Liberty, 419.
- STATEMENT OF BELIEF OF BIBLE CONFERENCE.—Advent, Second, 26.
- STEAMSHIP CONQUEST OF THE WORLD (Talbot).—Increase of Knowledge, 227.
- STEARNS, DR. SAMUEL.—Dark Day, 141.
- STEELE, WILBUR FLETCHER (b. 1851), educator and minister; contributor to Hastings' Dictionary and to many religious periodicals.—Sunday, 534.
- STEPHEN.—Fathers, 168.
- STILINGFLEET, EDWARD (1635-99), a noted English prelate and theologian. He was chaplain to Charles II, and dean of St. Paul's; and was made bishop of Worcester in 1689. Among his works are "Irenicum," "Origines Sacre," and works against the Non-conformists and Roman Catholics.—Mass, 298; Tradition, 561.
- STILLMAN, WILLIAM.—Sabbath, 470.
- STONE, JOHN SEELY (1795-1882), an American Episcopal clergyman. Dr. Stone's works include "Christian Sacraments," "The Christian Sabbath," "The Church Universal."—Sabbath, 462.

- STORRS, GEORGE.—Advent, Second, 20.
- STORY, JOSEPH (1779-1845), an eminent American jurist; justice of the United States Supreme Court from 1811 to 1845; author of "Commentaries on the Constitution of the United States," "On the Conflict of Laws," "On Equity Jurisprudence," "Law of Bills of Exchange," "Law of Promissory Notes," etc.—Religious Liberty, 415.
- STORY OF THE HEAVENS (Ball).—Falling Stars, 167.
- STOWE, CALVIN ELLIS (1802-86), an American educator and theological writer; professor successively in Dartmouth College, Lane Theological Seminary, Bowdoin College, and Andover Theological Seminary. Author of "Introduction to the Criticism and Interpretation of the Bible," and translator of Jahn's "Hebrew Commonwealth."—Bible, 82, 83.
- STRABO, WALAFRIDUS (B. C. 63-24), a celebrated Greek traveler, geographer, and author.—Babylon, 59; Rome, 427, 428; Transubstantiation, 567.
- STRANGE SCENES.—Bible, 87.
- STRASSMAIER, FATHER.—Babylon, 57.
- STRUGGLE OF THE NATIONS (Maspero).—Eastern Question, 148.
- STUART, MOSES (1780-1852), an American philologist, theologian, and Congregational clergyman; for many years professor of sacred literature in Andover Theological Seminary. His chief works are "Grammar of the Hebrew Language without Points," "Grammar of the Hebrew Language with Points," "Critical History and Defense of the Old Testament Canon," commentaries on the Apocalypse, Daniel, Ecclesiastes, and Proverbs.—Sabbath, Change of, 471; Seven Churches, 494; Year-Day Principle, 588.
- SUETONIUS (Caius Suetonius Tranquillus), a Roman biographer and historian of the first part of the second century after Christ.—Advent, First, 6; Rome, 433, 435; Seventy Weeks, 521, 522.
- SUMMA THEOLOGIA (Aquinas).—Persecution, 371.
- SUNDAY, LEGAL ASPECTS OF (Ringgold).—Sunday Laws, 540, 541.
- SUNDAY, THE LEGAL (Ringgold).—Sunday Laws, 541.
- SUNDAY LEGISLATION, CRITICAL HISTORY OF (Lewis).—Sunday Laws, 539, 540.
- SUNDAY MAILS, REPORT ON.—Religious Liberty, 416; Sunday Laws, 542, 543.
- Sunday School Times.—Law of God, 284.
- SUSSKIND.—Seventy Weeks, 524.
- SWEDISH CHURCH AFTER THE REFORMATION (Norlin).—Sabbath, 468.
- SWEDISH CHURCH, HISTORY OF (Anjou).—Sabbath, 469.
- SWEDISH CHURCH, HISTORY OF (Norlin).—Sabbath, 468.
- SYMBOLISM (Moehler).—Canon, 99; Church, 113; Creed, Roman, 128; Infallibility, 246; Revelation, 423; Sacraments, 479; Tradition, 558, 563; Transubstantiation, 568.
- Syracuse Post-Standard.—Pope, 378.
- SYRIA AND PALESTINE, PRE-BIBLICAL (Cormack).—Armageddon, 38.
- SYRIA, FIFTY-THREE YEARS IN (Jessup).—Falling Stars, 167.
- SYRIAC NEW TESTAMENT, GOSPEL OF LIFE IN (Pettingell).—Apostasy, 37.
- SYSTEM OF THE WORLD (Galileo).—Galileo, 180.
- TABLE TALK (Luther).—Advent, Second, 12.
- TABLET, THE.—Priesthood, 392.
- TACITUS, CORNELIUS (A. D. 55-117), a celebrated Roman historian, lawyer, and orator.—Advent, First, 5, 6; Jerusalem, 259; Rome, 435, 436; Seven Churches, 491; Seventy Weeks, 521, 522.
- TADG AL TAVARIKH (Saadeddin).—Seven Trumpets, 514.
- TAINÉ, HIPPOLYTE ADOLPH (1828-93), a French literary historian, critic, and man of letters.—Eastern Question, 148.
- TALBOT, F. A.—Increase of Knowledge, 227.
- TALLENTYRE, S. G.—Earthquakes, 145.
- TANCIUM, RABBI.—Seventy Weeks, 525.
- TANNER, REV. JOSEPH, Church of England.—Antichrist, 28, 30, 31, 32; Seventy Weeks, 519, 520, 523, 526.
- TASK, THE (Cowper).—Advent, Second, 13.
- TAYLOR, DANIEL T., author of "The Coming Earthquake" (1869 and 1870), "Historical Oration" (1877, published in 1880), etc.—Advent, Second, 12, 13; Increase of Knowledge, 223.
- TAYLOR, JEREMY (1613-67), an English bishop and celebrated theological writer. Among his works are "Liberty of Prophecy," "Ductor Dubitantium," "Dissuasive from Popery."—Sunday, 535.
- TAYLOR, WILLIAM BOWER (1821-95), physicist; and examiner in the United States patent office in Washington; editor of the publications of the Smithsonian Institution, and author of "History of the Electro-Magnetic Telegraph," "The Scientific Work of Joseph Henry," "Physics and Occult Qualities;" also a discussion with the Rev. J. Newton Brown on "The Obligation of the Sabbath."—Sabbath, 461.
- TEMPLE, THE.—Sabbath, 464.
- TEMPORAL POWER OF THE VICAR OF JESUS CHRIST (Manning).—Mass, 300; Papacy, 334, 343; Pope, 382; Rome, 427; Temporal Power of the Pope, 550.
- TEN COMMANDMENTS (Dale).—Sunday, 535.
- TEN COMMANDMENTS (Eyton).—Sunday, 535.
- TEN COMMANDMENTS (Morgan).—Law of God, 281, 282; Sabbath, 465.

- TEN COMMANDMENTS AND THE LORD'S PRAYER (Schenck).—Law, Ceremonial, 280; Law of God, 281.
- TENNENT, SIR JAMES EMERSON (1804-69), a British traveler, politician, and author.—Missions, 313.
- TENNEY, DR. SAMUEL.—Dark Day, 139.
- TERTULLIAN (150-230), a celebrated ecclesiastical writer, one of the Fathers of the Latin Church. His writings are very numerous.—Antichrist, 32; Babylon, 61, 67; Baptism, 67; Fathers, 168; Forgeries, 173; Religious Liberty, 412; Tradition, 562.
- TETZEL.—Indulgences, 359.
- THATCHER, OLIVER J.—Persecution, 373.
- THAYER, JOSEPH HENRY (1828-1901), an American clergyman and scholar; author of "A Greek-English Lexicon of the New Testament," a very scholarly work, and "The Change of Attitude Toward the Bible." From 1884 until his death he was professor of New Testament Criticism and professor emeritus at Harvard Divinity School.—Baptism, 69.
- THEODOSIUS, DYNASTY OF (Hodgkin).—Seven Trumpets, 504.
- THEOLOGIA (Dens).—Indulgences, 234; Purgatory, 404, 405.
- THEOLOGIA MORALIS (Liguori), a work on moral theology, much esteemed by Catholics, and used as a textbook in all their theological schools.—Canon Law, 105; Jesuits, 270; Syllabus of Errors, 547.
- THEOLOGICAL COMPEND, IMPROVED (Binney), a synopsis of Christian doctrine as held and taught by Methodists generally. It is printed and sold in this country by the Methodist Book Concern, New York and Cincinnati. It has passed through a number of editions, and in its present form, which differs from earlier editions only in minor details, was edited by Rev. Daniel Steel, D. D., and copyrighted by him in 1902.—Bible, 73; Sabbath, 459; Sunday, 536; Sunday Laws, 541.
- THEOLOGY EXPLAINED AND DEFENDED (Dwight).—Sabbath, 465.
- THIRTY-NINE ARTICLES, a statement of the doctrines held and taught by the Church of England.—See Church of England; Creeds.
- THOMPSON, R. C., an archeologist associated with L. W. King in preparing a report for the British Museum, printed by the trustees of that institution in 1907 under the title, "The Inscription of Darius the Great at Behistun," and included a full illustrated account of the sculptures and the inscription, with a complete collation of the text.—Spiritualism, 530.
- THOMPSON, RICHARD WIGGINTON (1809-1900), a member of Congress, 1841-43 and 1847-49; secretary of the navy, 1877-81.—Temporal Power of the Pope, 549.
- THUCYDIDES (c. 465-400 B. C.), a Greek historian. His great work is "The History of the Peloponnesian War." As a writer of history Thucydides has never been surpassed.—Artaxerxes, 40.
- TIBERIUS.—Seven Churches, 491.
- TIMBS, JOHN (1801-75), an English writer, among whose many books are "Predictions Realized in Modern Times," "Notable Things of Our Own Times," and "Mysteries of Life, Death, and Futurity."—Increase of Knowledge, 226, 227, 228.
- TIMOTHY, HOMILIES ON (Chrysostom).—Bible, 78.
- TITHING (Fox).—Tithing, 557.
- TITHING AND TITHING REMINISCENCES.—Tithing, 557.
- TITHES.—Jerusalem, 262.
- TOWNLEY, REV. JAMES (1715-78), an English divine and dramatic writer.—Bible, 90.
- TREGELLES, SAMUEL PRIDEAUX (1813-75), an English New Testament scholar, noted for his critical edition of the New Testament (1857-72); author of several critical works.—Daniel, 130, 133.
- TREVOR, REV. GEORGE, canon of York, English clergyman; author of a number of works, the most important of which, "Rome and Its Papal Rulers," was published by the Religious Tract Society, London, in 1868.—Papal Supremacy, 367.
- TRIDENTINE, OR ROMAN CATECHISM.—Creed, Roman, 127.
- TRIGLOTT EVANGELIST'S INTERLINEAR TRANSLATION OF THE BIBLE.—Nature of Man, 319.
- TRUE CHRIST AND FALSE CHRIST (Garnier).—Babylon, 64; Idolatry, 214, 215, 216, 217; Priesthood, 392.
- True Voice, The.—Idolatry, 215; Mass, 298.
- TRUMBULL, HENRY CLAY (1830-1903), American religious editor, secretary of the American Sunday School Union, and from 1875 until his death editor of the *Sunday School Times*. His books are numerous.—Sabbath, 462.
- TURERVILLE, REV. HENRY, a Roman Catholic priest and author.—Sabbath, Change of, 475.
- TURGOT (Johannes Turgotus) (d. 1115), bishop of St. Andrews, Scotland. He was confessor, friend, and confidential adviser of Queen Margaret.—Sabbath, 467.
- TURKEY (Clark).—Eastern Question, 150.
- TURKEY AND THE BALKAN STATES (Singleton).—Seven Trumpets, 517.
- TURKEY IN EUROPE (Elliot).—Seven Trumpets, 517.
- TURKEY, STORY OF (Lane-Poole).—Eastern Question, 154.
- TURKISH-ARMENIAN QUESTION.—Eastern Question, 155.
- TURKISH LANGUAGE, GRAMMAR OF (David).—Seven Trumpets, 514.
- TWINING, PROF. ALEXANDER C.—Falling Stars, 165.

- TYNDALE, WILLIAM (1484-1536), an English Reformer and translator of the Bible; martyred near Brussels after a protracted trial for heresy. His arrest was at the instance of Henry VIII.—Antichrist, 33; Bible, 91.
- ULLATHORNE, WILLIAM BERNARD (1806-89), an English Benedictine monk and bishop.—Immaculate Conception, 221.
- UNAM SANCTAM.—Church, 110; Infallibility, 250; Papacy, 354.
- UNDESIGNED COINCIDENCES (Blunt).—Sabbath, 463.
- UNION WITH ROME (Wordsworth).—Babylon, 61, 63, 65, 67; Infallibility, 249; Pope, 380, 384; Revelation, 423.
- UNITATE ECCLESIE, DE (Cyprian).—Forgeries, 172, 173.
- UNITED STATES OF AMERICA, HISTORY OF (Bancroft).—Religious Liberty, 414, 415; Seven Churches, 492.
- UNITED STATES OF AMERICA, HISTORY OF INDEPENDENCE OF (Gordon).—Dark Day, 137.
- United States Government Official Bulletin.*—War, 580.
- UPHAM, EDWARD.—Seven Trumpets, 508.
- USHER, JAMES (1580-1656), an English archbishop, scholar, and theologian; author of the scheme of Biblical chronology found in many Bibles.—Jesuits, 266; Seventy Weeks, 521.
- VACAUDARD, E.—Religious Liberty, 412.
- VATICAN COUNCIL.—Councils, 122, 123, 124; Gallicanism, 181; Infallibility, 240; Papacy, 343.
- VATICAN COUNCIL, INSIDE VIEW OF (Kenrick).—Infallibility, 241.
- VATICAN COUNCIL, TRUE STORY OF (Manning).—Councils, 122, 123.
- VATICAN DECREES (Edward).—Pope, 383.
- VATICAN DECREES, DECLARATIONS AND LETTERS ON (Döllinger).—Infallibility, 247, 248.
- VAUGHAN, HERBERT CARDINAL (1832-1903), an English cardinal.—Mass, 297.
- VERNE, JULES (1828-1905), a noted French novelist, best known by his remarkable work, "Twenty Thousand Leagues under the Sea," 1870.—Increase of Knowledge, 224.
- VERSIONS AND TRANSLATIONS OF THE BIBLE.—Baptism, 68; Bible, 75, 88, 89, 90, 91; Papacy, 343; Sacraments, 477.
- VIATOR.—Dark Day, 135.
- VICTORINUS, bishop of Pettau, a city of Panonia; earliest exegete of the Latin Church; martyred in 304.—Babylon, 61.
- VILLEMMAIN, ABEL FRANCOIS (1790-1870), a French writer, author of several short papers and articles that were published in book form, besides essays on Grecian themes.—Pope, 385.
- VINET, ALEXANDRE RODOLFE (1797-1847). Swiss theologian.—Religious Liberty, 419.
- VIRGINIA, NOTES ON THE STATE OF (Jefferson).—Religious Liberty, 418.
- VITRINGA, CAMPEGIUS (1659-1722), Dutch Reformed Old Testament scholar. He wrote on Biblical theology, dogmatics, and polemics.—Seven Churches, 487.
- VOICE FROM SINAI (Farrar).—Sabbath, Change of, 471.
- VOICE OF THE CHURCH.—Advent, Second, 17.
- Voice of Truth.*—Advent, Second, 21.
- VOLCANOES AND EARTHQUAKES (Kneeland).—Earthquakes, 145.
- VOLTAIRE, LIFE OF (Parton).—Earthquakes, 145.
- VOLTAIRE, LIFE OF (Tallentyre).—Earthquakes, 145.
- VULGATE, the oldest extant Latin version of the Scriptures, made by Jerome in the latter part of the fourth century and early in the fifth, and held in high esteem, especially by the Church of Rome.—Bible, 90.
- WACE AND BUCHHEIM.—Babylon, 63; Indulgences, 237.
- WACE, HENRY (b. 1836), member of the Church of England; Boyle lecturer; Bampton lecturer, and since 1903 dean of Canterbury. He is the author of several works, and editor of the second series of "Nicene and Post-Nicene Fathers."—Babylon, 63; Church, 111; Papacy, 346.
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- WALDENSES.—Antichrist, 31; Church, 111.
- WALLACE, PROF. ALFRED RUSSEL (b. 1823), an eminent English scientist and author.—Increase of Knowledge, 227; Spiritualism, 529, 531.
- WALSH, WM. S.—Sabbath, Change of, 473.
- WARBURTON LECTURES (Goode).—Seventy Weeks, 525.
- WAR, DIPLOMATIC BACKGROUND OF (Seymour).—Eastern Question, 152.
- WARDLAW, RALPH (1779-1853), a Scotch Congregationalist.—Religious Liberty, 419.
- WARS OF THE JEWS (Josephus).—Advent, First, 6; Calendar, 96; Jerusalem, 258, 259, 261, 262, 263, 264.
- WASHBURN, GEORGE (b. 1833), Congregationalist. He was professor of philosophy and political economy in Robert College, Constantinople, from 1869 to 1903, and president from 1877 to 1903.—Eastern Question, 156.
- WASHINGTON, GEORGE (1732-99), first President of the United States.—Religious Liberty, 416.

- Washington* (D. C.) *Herald*.— War, 584.
- Washington Post*, an independent daily newspaper, published in Washington, D. C., established in 1877.— War, 583.
- Washington* (Pa.) *Reporter*.— Sabbath, Change of, 470.
- Watchman and Examiner*, now *Watchman-Examiner*, a leading Baptist weekly published in New York; established in 1819.— Increase of Knowledge, 231.
- WATSON, RICHARD.— Sabbath, 458.
- WAYLAND, FRANCIS (1796-1865), a widely known and highly esteemed Baptist preacher and educator.— Sabbath, 461, 463.
- WEARE, HISTORY OF (Little).— Dark Day, 142.
- WEBER.— Ten Kingdoms, 553.
- WEBSTER, DANIEL (1782-1852), a well-known American statesman.— Bible, 82.
- WEBSTER, PROF. HUTTON.— Sabbath, Change of, 472; Sunday, 537.
- WEBSTER, NOAH (1758-1843), a widely known American lexicographer. His "Dictionary of the English Language" was first published in America and Great Britain in 1828.— Dark Day, 141.
- WEIGHED AND WANTING (Moody).— Law of God, 281, 282, 283, 284.
- WELLINGTON, DUKE OF.— Eastern Question, 150.
- WELLS, AMOS R. (b. 1862), Congregationalist-Presbyterian layman. He is a prolific writer, having produced about fifty volumes or booklets for young people, on the Bible and on the Sunday school.— Health and Temperance, 200.
- WERNZ, FRANCIS XAVIER.— Jesuits, 271.
- WESLEY, JOHN (1703-91), founder of the doctrinal and practical system of Methodism.— Advent, Second, 9, 24; Baptism, 69; Health and Temperance, 200; Increase of Knowledge, 222; Law of God, 284, 285.
- WESTCOTT AND HORT.— Bible, 87.
- WESTCOTT, BROOKE FOSS (1825-1901), minister of the Church of England, and bishop of Durham; one of the brightest examples of English scholarship and industry.— Antichrist, 28; Canon, 103.
- Western Watchman*, prominent Roman Catholic weekly, published in St. Louis, Mo., established in 1865.— Heretics, 210; Indulgences, 235; Marriage, 294; Persecution, 372.
- WESTMINSTER CONFESSION OF FAITH.— Bible, 76, 84.
- Westminster Review*, established in 1824, one of the leading English reviews, published in London.— French Revolution, 178.
- WHAREY, JAMES (1789-1842), a Presbyterian clergyman. He published a series of articles in the *Southern Religious Telegraph* on "Baptism" and on "Sketches of Church History from the Birth of Christ to the Nineteenth Century," both of which afterward appeared in book form.— Advent, First, 5, 6.
- WHARTON, HENRY (1664-95), an English clergyman and author, most widely known probably by his "*Anglia Sacra*."— Tradition, 559.
- WHARTON, REAR-ADMIRAL.— Missions, 312.
- WHATES, HARRY RICHARD, English journalist and Parliamentary correspondent of the *Daily Post* (Birmingham, England), and assistant editor of the *London Standard*, 1896 to 1905; author of a number of books and of many magazine articles.— Eastern Question, 155.
- WHAT WE OWE AND THE RESULTS OF PAYING IT.— Tithing, 557.
- WHEN RAILROADS WERE NEW (Carter).— Increase of Knowledge, 228, 229.
- WHISTON, WILLIAM (1667-1752), an English divine and mathematician.— Eastern Question, 155, 156; Jerusalem, 261; Seven Trumpets, 500, 505; Seventy Weeks, 522; Two Witnesses, 573.
- WHITON, JOHN W.— Dark Day, 139.
- WHITAKER, DR. NATHANAEL.— Dark Day, 142.
- WHITTIER, J. G. (1807-92), an American Quaker poet and reformer.— Dark Day, 136, 138.
- WICKWARE, FRANCIS G.— Increase of Knowledge, 230.
- WILEY, FREEMAN OTIS.— Signs of the Times, 527.
- WILLIAMS, HENRY SMITH (b. 1863), physician and author, editor of the "Historians' History of the World."— Babylon, 46; Hittites, 211; Medo-Persia, 311; Papal Supremacy, 369; Rome, 455.
- WILLIAMS, REV. ISAAC (1802-65), a poet and harmonist. His literary industry was great, and his works embrace commentaries on the Psalms, the Gospels, and the Apocalypse.— Sunday, 535.
- WILLIAMS, ROGER (1600-84), a Separatist Anglo-American theologian, founder of Rhode Island, and a fearless advocate of liberty of conscience.— Religious Liberty, 413, 414; Sabbath, 469.
- WILLIAMS, THOMAS.— Increase of Knowledge, 223.
- WILLIAMS, SAMUEL.— Dark Day, 136.
- WILLISON, REV. JOHN W.— Two Witnesses, 572.
- WILLISTON, SETH.— Sabbath, 464.
- WILL THE OLD BOOK STAND? (Hastings).— Bible, 70, 73, 83, 87, 88.
- WILSON, DANIEL (1778-1858), bishop of Calcutta, and metropolitan of India.— Sabbath, 459.
- WILSON, ROBERT DICK (b. 1856), an American philologist, professor in the Old Testament department of Western Theological Seminary from 1885 to 1900, and later professor of Semitic philology and Old Testament Intro-

- duction at Princeton University.—
Babylon, 57, 58, 59.
- WILSON, WOODROW (b. 1856), twenty-
eighth President of the United States;
educator, author, and statesman.—
Bible, 82, 83.
- WINCKLER, HUGO (b. 1863), a German
Protestant Orientalist.—Babylon, 49,
60.
- WISEMAN, NICHOLAS P. S. (1802-65),
cardinal, and archbishop of Westmin-
ster. His "Works" have been pub-
lished in fourteen volumes.—Bible,
75.
- WONDERFUL CENTURY (Wallace).— In-
crease of Knowledge, 227.
- WONDERFUL INVENTIONS (Timbs).— In-
crease of Knowledge, 226, 228.
- WOOD, NICHOLAS.—Increase of Knowl-
edge, 228.
- WOODHOUSE, ARCHDEACON J. C.— Seven
Seals, 495, 496, 497.
- WORDSWORTH, CHRISTOPHER (1774-1846),
youngest brother of the poet. He is
best remembered for his "Ecclesiasti-
cal Biography."—Antichrist, 31; Baby-
lon, 61, 63, 65, 67; Canon, 98, 99, 100,
101, 103; Creed of Pope Pius IV, 125;
Heretics, 206; Infallibility, 245, 249;
Pope, 380, 384, 386; Popery, 388;
Revelation, 423; Scriptures, 485; Tra-
dition, 562, 563.
- WORK, REV. EDGAR WHITAKER.— Bible,
82.
- WORKS OF ROBERT BOYLE.— Bible, 83.
- WORKS OF WILLIAM CHILLINGWORTH.—
Protestant, 397.
- WORKS OF WILLIAM COWPER, POETICAL.
— Advent, Second, 13.
- WORKS OF ARCHBISHOP CRANMER.— An-
tichrist, 34.
- WORKS OF JONATHAN EDWARDS— Law of
God, 283.
- WORKS OF ROBERT HALL.— Religious
Liberty, 414.
- WORKS OF THOMAS JEFFERSON.— Reli-
gious Liberty, 416.
- WORKS OF LARDNER.— Seventy Weeks,
521, 522.
- WORKS OF BISHOP LATIMER.— Anti-
christ, 34.
- WORKS OF JOSEPH MEDE.— Antichrist,
33.
- WORKS OF JOHN MILTON, PROSE.— Sun-
day, 536; Tradition, 561.
- WORKS OF PHILO JUDEUS.— Sabbath,
460.
- WORKS OF BISHOP RIDLEY.— Antichrist,
34.
- WORKS OF TYNDALE.— Antichrist, 33.
- WORKS OF WESLEY.— Law of God, 284.
- WORKS OF TACITUS.— Advent, First, 6;
Jerusalem, 259; Rome, 435, 436; Sev-
enty Weeks, 521, 522.
- WORKS, PRACTICAL (Baxter).— Advent,
Second, 7.
- WORLD ALMANAC.— Federation, 170;
Signs of the Times, 528.
- WORLD MISSIONARY CONFERENCE.— Mis-
sions, 313; Religious Liberty, 415.
- WORLD WAR (Daniells).— War, 581.
- WORLD'S HISTORY AND ITS MAKERS.—
Increase of Knowledge, 228.
- World's Work.— Increase of Knowledge,
232.
- WRIGHT, CHARLES H. H. (1836-1909),
member of the Church of England;
after 1898 clerical superintendent to
the Protestant Reformation Society.
His works are numerous.— Antichrist,
33; Babylon, 55, 58, 59; Bible, 90;
Greece, 187; Increase of Knowledge,
223.
- WRITINGS OF BRADFORD.— Antichrist, 35.
- WRITINGS OF BISHOP HOOPER.— Anti-
christ, 34.
- WRITINGS OF JAMES MADISON.— Religious
Liberty, 416.
- WRITINGS OF ARCHDEACON PHILPOT.—
Antichrist, 35.
- WYATT, HAROLD F.— Armageddon, 39.
- WYCLIFFE, JOHN (c. 1320-84), the most
prominent of the Reformers before the
Reformation. The main characteristic
of his teaching was the repudiation of
formalism and his insistence on the
necessity of inward religion.— Anti-
christ, 29; Church, 111, 112.
- WYLIE, JAMES AITKEN (1808-90), mem-
ber of the Church of Scotland; lec-
turer on popery at the Protestant In-
stitute of Scotland, Edinburgh. His
works include "The History of Protes-
tantism," "The Papacy," "The
Papal Hierarchy," "The Road to
Rome via Oxford," etc.— Antichrist,
27; Canon Law, 104; Heretics, 207;
Papacy, 327, 335, 337; Popery, 388;
Protestantism, 397; Reformation, 409;
Seven Churches, 492.
- XENOPHON (430-357 B. C.), a celebra-
ted Greek historian and essayist.— Baby-
lon, 51, 52, 54, 58; Medo-Persia, 307.
- YOUNG, CHAS. A. (1834-1908), an Amer-
ican astronomer, and member of va-
rious important astronomical expedi-
tions.— Falling Stars, 166.
- YOUNG, C. F.— Papal Supremacy, 361;
Seven Trumpets, 505.
- Youth's Instructor.— Health and Tem-
perance, 200, 201.
- ZEDTWITZ, BARONESS VON (Mary Eliza-
beth Caldwell), author of "The Double
Doctrine of the Church of Rome," pub-
lished by the Fleming H. Revell Com-
pany, New York and London, 1906.—
Church of Rome, 115.
- ZOROASTER (c. 600 B. C.), founder of the
religion of the Parsees and of ancient
Persia.— Bible, 92; Spiritualism, 532.

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